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THE BOOK OF LEVITICUS

BY

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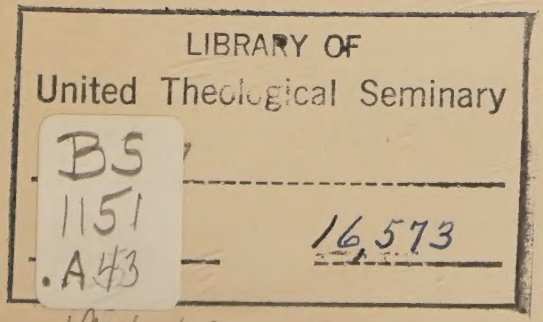
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INTRODUCTION

THE name "Leviticus" is the one given to this section of the Pentateuch in the Septuagint and Vulgate versions. It is an adjective, the word "book" being understood with it. The Levitical book is thus named from its subject—the book of Levitical laws. In the Hebrew it is designated, as it was the Hebrew habit to do, from its opening word, וַיִּקְרָא, *wayyiqra'*, "and called," *sc.* Jehovah. It is probable that originally the book was not set off by itself, but was simply ten out of the fifty-four sections into which the whole of the Mosaic writings was divided —a division which still remains in our Hebrew Bibles. But by the time of St. Jerome even the rabbins had adopted the pentateuchal division, giving to each of the five books the name of its opening section.

In Leviticus is described the inauguration of the full system of sacrificial worship. It is almost entirely made up of legislation. Ordinances and institutions of a ceremonial nature occur also in other parts of the Pentateuch, and the account of these is usually incorporated by the author in a narrative giving the occasion for their rise. This method is followed to some extent in Leviticus, but here the laws predominate very largely over the history. Of pure narrative, indeed, we have but little; the account of the consecration of the priests (chap. 8, 9), of the death of Aaron's sons (chap. 10), in consequence of which not only the immediately following legislation but the rites of the Day of Atonement (chap. 16) seem to have been instituted, and the story of the blasphemer (24 : 10, *seq.*), to which are attached the laws regarding blasphemy and retaliation, being the entire extent of the strictly narrative portion. So predominantly is the book taken up with regulations regarding worship and ceremonial purification, or with moral precepts which are interesting from a priestly point of view, that, as compared with other books of Scripture, it has an unusual unity, and is fitly called the Levitical book, or book of priestly laws.

The book naturally divides itself into two parts followed by a supplementary chapter. The first part, which consists of the first sixteen chapters, contains the fundamental laws of sacrifice, purification, and atonement. The laws of the five principal types of sacrifice occupy the first five chapters and seven verses of the sixth, which in our Hebrew Bibles are attached to the fifth chapter. Then follows a manual of priestly directions under eight heads, giving certain regulations to be observed by the priests in sacrificing the various offerings and by the people in eating the peace offerings; defining the priest's share in the burnt, meal, and peace offerings, and inserting the ritual of the guilt offering, which was omitted when that offering was introduced and defined in the fifth chapter. Then follows a narrative portion, giving an account of the consecration of the priests and their entry upon office, copied almost exactly, with a change of tense, from the directions for that ceremonial given in Exod. 29. This takes up the eighth and ninth chapters, and

is followed in the tenth chapter by the story of the sad fate of Nadab and Abihu, with some regulations and incidents growing out of it. The subject of uncleanness and purification occupies the whole group of chapters eleven to fifteen, the eleventh chapter legislating regarding clean and unclean animals, the twelfth in regard to purification after childbirth, the thirteenth and fourteenth concerning the important subject of leprosy, and the fifteenth in regard to uncleanness from secretions. The sixteenth chapter forms a fitting climax to this first part of the book by giving the ceremonial of the great Day of Atonement, which attaches itself as its historical point of departure to the dreadful judgment upon Nadab and Abihu for their too rash familiarity with the sanctities of the holy place.

The second part, chapters seventeen to twenty-six, consists of legislation which, because it speaks more distinctively from the standpoint of personal and ceremonial purity, has been denominated the law of holiness. It begins in chapter seventeen with general regulations as to killing animals for food and sacrificing. The eighteenth chapter occupies itself with unlawful marriages and lusts, and is followed, after a most edifying chapter (19) of miscellaneous religious and moral precepts, by a code of penalties (chap. 20) attached to the offenses specified in chapter eighteen. In the twenty-first and twenty-second chapters are regulations as to domestic and personal purity touching priests and offerings. The next chapter (23) is a calendar of sacred seasons. A somewhat miscellaneous chapter, the twenty-fourth, containing regulations regarding the lamps in the tabernacle, and the shewbread, and concluding with the incident of the blasphemer, is here inserted. Then follows the important twenty-fifth chapter on the sabbatical year and the year of jubilee; and the whole ends with a hortatory conclusion (chap. 26) containing promises and threatenings, and concluding with a final subscription as if the book were finished.

The supplementary chapter (27) relates to the commutation of vows and dues, and ends with a repetition of the subscription to the laws.

As to the authorship of this civil and ceremonial legislation, undoubtedly the universal Jewish belief, at least in New Testament times, and we do not know how much earlier, was that "the law was given by Moses." Not only was he thought of as the lawgiver, or receiver and oral transmitter of Jehovah's commands, but as the writer of those words in their present form. The entire pentateuchal history and legislation had by the time the first instalment of the Septuagint version was made (264–248 B. C.) been wrought into a single canon or book, which was uncritically accepted as a whole; and from that time forward the conditions existed for the formation and acceptance of a tradition that the great lawgiver who figured so prominently in its pages as the recipient of the divine communications, and who was represented on several occasions as writing down certain specific portions by express command, was the author of the whole collection, including its very considerable anonymous portions.

In various passages of the Hexateuch the act of writing, or the written document, is expressly mentioned; as where Moses is directed to write the history of Amalek's enmity in a book (Exod. 17 : 14); where he writes the words of the covenant (Exod. 24 : 4); where the substance of the covenant is rehearsed, after the second giving of the tables of stone, and directed to be written (Exod. 34 : 27); where Moses by divine command keeps the log or itinerary of the journeyings of

the children of Israel (Num. 33 : 2); where the law, at least of Deuteronomy, is spoken of as kept in charge of the priests, the Levites, and the king that shall arise in the future is directed to make a copy therefrom for his own use (Deut. 17 : 18); where Moses writes the deuteronomic law and delivers it to the priests (Deut. 31 : 9); and finally where the commands of the lawgiver are spoken of by Joshua as written in the book of the law of Moses (Josh. 8 : 31; 23 : 6). In the book of Judges (3 : 4), and throughout the Old Testament, Moses is referred to as a lawgiver; while in the books of Kings his laws are especially spoken of as written (1 Kings 2 : 3; 2 Kings 14 : 6). Whatever date between Sinai and Christ we may assign to the redacted and completed Hexateuch, or to these historical books, this much at least is certain, that the history of Israel, as the biblical authors wrote and understood it, proceeds upon the supposition that Moses wrote considerable portions of the moral and ceremonial law.

And yet the evidence, however it may have been understood or supplemented by tradition in later times, gives us surprisingly little knowledge of the authorship of the law as a whole. "In point of fact," says Professor Robertson, "the books of the Pentateuch, like the historical books which follow them, are anonymous. The book of Genesis gives no hint of its authorship, neither does the book of Leviticus; and the few passages found in the other books which speak of Moses writing such and such things 'in a book,' will be discovered on examination to refer to certain specific things. Indeed the very fact of such expressions occurring within the books may even be taken as a presumption that it was not he who wrote the whole."

How much of the legislation in its present form is from Moses' hand it is impossible for us to determine. That he started in at the beginning and produced a finished draft of the law as it now stands, few at this day would have the hardihood to maintain. Modern historical criticism seems to find clear indications of different documentary strata from which the various narrations and commands of the Pentateuch were drawn. Of the legislation the most ancient is thought to be that part which Moses in Exodus is said to have written, designated as the Book of the Covenant. The deuteronomic code or homily is figured as reflecting priestly or prophetic reformatory effort during the latter part of the period of the monarchy, say in the reign of Manasseh or Josiah; while that part of the law dubbed the priest-code, to which the book of Leviticus belongs, is thought to have attained its final shape the latest of all. Of this priest-code Kautzsch says: "Everything appears in the best order and self-evident when we think of the codifications as arising in this order: Deuteronomy, Ezek. 40–48, Law of Holiness, Priests' Code. The latter . . . obtained official validity through Ezra, and afterwards continued to be the standard of ritual and life and of the entire view of history amongst the Jews. In the gradually written expositions of Israel's laws of life it was *the last word.*" As to the correctness of these opinions, it must be said that while a sane scholarship will reject many of the extravagancies which accompany the ingenious reconstructions of Israelitish history concocted in German brains, and will maintain that the patriarchal and wilderness history was not consciously invented by late writers, and that there was a legislative and priestly literary activity long before the prophets, nevertheless the research of recent years has presented at least enough evidence of the

composite nature of the Pentateuch so that belief therein is held by scholars who are accounted among the most conservative and devout.

The laws purport at the outset to be a verbatim reproduction of words spoken privately to Moses by Jehovah; the communication being at first stated to be from the tent of meeting (1 : 1; comp. Exod. 33 : 7, 11), afterward from Mount Sinai (25 : 1; 26 : 46; 27 : 34; comp. Exod. 24 : 18; 25 : 1). That the author's thought, however, does not consistently keep to the image of this communication as so secluded and detached from its occasion as this would imply is evident, not only from the apparent latitude in respect to the place, but from the repeated introduction of narrative giving the occasion for some law, from the fact that Aaron is often included in the address, and especially from the odd way in which, in at least one instance, the author awakes to the fact that it is the priest whom Jehovah must be taken as addressing (27 : 12). This peculiar literary method of introducing direct speeches as if they were the exact words of Jehovah is due to the fact that the Hebrew language has developed only in the most rudimentary way an indirect form of discourse, and therefore has no convenient method of indicating that a communication is reported only for substance. The conventional literary or juristic form, "The Lord spake unto Moses saying," may thus easily be understood to imply no more exact communication than that the legislation in question was divinely revealed to the lawgiver.

This book of Levitical regulations as we have it no doubt represents usages and ideas that were in process of growth in the priestly circles during all the period of the tabernacle and the first temple. In the time of Jeremiah the promulgation of law seems to have been popularly thought of as a characteristic function of the priesthood (Jer. 18 : 18; see also Ezek. 7 : 26). Some of the usages thus chronicled are very ancient, dating no doubt from the first establishment of the tabernacle worship. In regard to some there are the marks of an origin in a later circle of ideas and necessities than would be natural in the wilderness times. Those rules or precepts were handed down as a part of the traditional education of the priesthood, and existed partly as oral directions, partly as more or less extensive written groups or codes of regulations and laws. "While the first temple stood," says Driver, "the traditional knowledge of the priestly class was embodied in practice, and we are not in a position to say how far their rules had been reduced to writing. Probably there was nothing to prevent changes and developments in matters of detail from taking place in the course of time." It is not impossible that Moses, the great founder of the nation, may have given to some of these laws the sanction of his authority. It was not the habit of the priest in precritical times to inquire closely into the authorship of what had come down to him as established and sacred. Custom soon hardened into obligation, and any precept whose lifetime ran back beyond the memory of man would be as a matter of course endowed with the prestige of that great name which had given such a mighty initial impulse to the nation's life. It was therefore the most natural thing in the world for a writer or redactor, in codifying the temple usages which had existed from time immemorial, to introduce each new topic or section with the recognized legal formula, "And the Lord spake unto Moses, saying."

The book of Leviticus may therefore be said to be Mosaic in that it is the literary

precipitate of Moses' work and of its continuation through the priestly activity which took its rise from the Mosaic tabernacle system and fulfilled itself in the nation's religious life.

The saner and more conservative of those modern critics who maintain the late date of the priestly legislation are careful to specify that this assertion applies only to its putting into final shape or codification. Thus Driver says : "The date of the *redaction* of the laws in Leviticus must be carefully distinguished from the dates of the laws themselves. . . Different hands have co-operated in codifying the usage and elaborating the theory of these sacrifices." "The various compilers or redactors did little more than reduce to a permanent form the legal and ceremonial tradition which had long been current in priestly circles. A special motive for preserving and codifying these traditions would be given by the destruction of the temple (586 B. C.) and the exile of the people. One of these writers, the compiler of the 'Law of Holiness,' cannot be separated very widely in time from Ezekiel, whether he wrote before or after that prophet (595–572 B. C.). On the other hand, the account of the promulgation of Ezra's law in 444 B. C. determines the date by which Leviticus had received almost its present form."

Of the five principal types of sacrifice whose ritual is instituted in Leviticus the first, or burnt offering, expressed self-dedication to Jehovah, with the mental result for the offerer of a sense of acceptance or atonement as the gift went up to God in the smoke of the altar. The meal offering was a voluntary gift to God analogous to what was used in ordinary life to produce an amicable understanding between parties. The peace offering was an expression of communion and reconciliation and was essentially a feast with Jehovah. The idea of expiation and restitution comes prominently forward in the sin offering and the guilt offering, which appear to be the characteristic creation of the law and of the state of covenant obligation which its promulgation implied. These offerings, at least the first three of them, are not to be thought of as projected on the nation by the book of Leviticus as a new thing nor the predominant task of the legislation as that of creating or fostering the habit of worshiping by sacrifice. Burnt offerings and gifts and peace offerings had been the spontaneous expressions of religious feeling from the earliest times. In all the ritual of these offerings, therefore, as it appears in Leviticus, the disposition of the offerer to bring his gift is taken for granted, nothing being prescribed as to the frequency or even as to the obligation of this species of worship. But a practice so spontaneous and luxuriant needed to be pruned and regulated, not only that it might be kept more orderly in its procedure but that the priests, by assuming control of it, might guard it from that tendency to alliance with the nature worships of the heathen, which was the characteristic temptation during the whole early religious history of Israel.

It is possible that the motive for codifying and publishing these Levitical regulations—a motive which must have been something more urgent than the mere desire to prevent an ancient cultus from sinking into forgetfulness through disuse when the temple was destroyed—was the purpose to resist and neutralize those temptations to idolatry after their power and working had been felt in the destruction of the nation. The priest code would thus serve its purpose as the backbone of the post-exilic reformation. Full of the impressions which come to one on looking at the

ceremonial legislation from this point of view, Schultz says: "The sacrificial laws of the middle books of the Pentateuch seem like an earnestly intended restoration of old sacred forms which the religious life of Israel had in reality outgrown, like an attempt to express the antique faith, which had sprung from the soil of materialistic and mystic religion, in the mold of ethico-spiritual piety. These laws were full of significance as a preventive against Israel's sinking into the cult and magic of the highly developed paganism of that period." However this may be, whether the legislation owes its present written existence to the purpose of re-establishing and re-enforcing old religious forms with a published legislative substance and sanction or to the necessity of pruning a redundant religious life in its earlier vital period by bringing it under the educated control of the priests, at all events the lurking temptation to idolatry was an objective point, and the intended result was to resist that temptation among the laity by the superior attraction of a more exalted worship.

The first step toward securing this object and the one which was represented as naturally following upon the rearing of the tabernacle and the setting-up of an altar, was to provide a daily burnt offering with its attendant meal and drink offerings at the public expense (see Exod. 29 : 38–44). By this regular opportunity for worship presenting itself every morning and evening the ordinary impulse of the congregation to draw near to God by sacrificing might satisfy itself and the religious feeling which needed to be regulated might find vent in an orderly public service. This ordinance of daily burnt sacrifice is not directly laid down in Leviticus, but is implied as the constant term in the directions for worship given in that book. The fire on the altar was never to go out (Lev. 6 : 12). On its embers which were "upon the wood that is on the fire" the flesh of the voluntary sacrifices described in Leviticus was to be consumed (Lev. 3 : 5; 4 : 35; 6 : 9, 12). Thus the burnt offering, which was the characteristic expression of the worshiper in his moments of greater elation, would tend to pass over entirely from a private sacrifice to a great public function in which all the people might share.

The seductive idolatrous tendencies of the peace offering were not so easily resisted. This was a function which came nearer to the common life of the people, being indeed in all probability the primitive spontaneous form of religious expression. It differed but little from an ordinary secular feast. Indeed, the slaughtering of domestic animals for food was and is to this day among the Arabs an act of religion. But the religious feeling which it carried was so little removed from the rejoicing of secular life that under an imperfect sense of the holiness of Jehovah it might easily degenerate into a fellowship with the unhallowed rejoicings of the pagan nature cults. The priestly legislation accordingly prescribed carefully the priest's share in all the peace offerings and forbade the secular use of the internal suet, while the law of holiness required all domestic animals that were slaughtered to be brought to the central sanctuary as an oblation to Jehovah. The irregular satyr worships of the woods, with their inevitable tendencies to impurity, were sternly prohibited. Thus the legislation undertook to regulate the luxuriant spontaneity of the people's worship by bringing it under the visible accountability of priestly rules.

But the great achievement of the priestly legislation was the doctrine of expiation. This may be taken as the creation of the Mosaic law. While the lawgiver

in Leviticus treats the first three types of sacrifice as voluntary offerings, the impulse to which he finds already existing, he approaches the sin offering from another point of view. He specifies cases where the sin offering is required and, graduating the prescribed oblation according to the ability or theocratic rank of the sinner, whether it be anointed priest, the whole congregation, ruler, or private person, indicates the conditions on which atonement may be made for them by the priest. Only sins of error or ignorance are thus provided for, while the intentional or high-handed sinner may hope only for the sentence of being cut off from the congregation.

It is to be noted that in all the accounts of sacrifice in the patriarchal age, and also in the early history of the tribes in the promised land, it is always the burnt offering and the peace offering that are mentioned, and not the sin offering. In the Book of the Covenant too, which is accounted the earliest extant legislation of the Pentateuch, there is no recognition of this species of sacrifice (see Exod. 20 : 24), nor is it mentioned in Deuteronomy. The burnt offerings and peace offerings do not emphasize the element of expiation properly speaking. It is true, there is an element of atonement, an "odor of pleasantness," in the burnt offering, but it is that atonement which consists in acquiring the sense of having pleased God, rather than that which arises from the sense of guilt done away. The picturesque Scripture language presents a reflex of the offerer's emotions in the formula, "The Lord smelled a sweet savor." It can hardly be held, therefore, that all sacrifice had its origin in man's sense of alienation from God and his desire to avert divine wrath. The sense of guilt demanding expiation appears to be among the later developed religious impulses, rather than the primal feeling from which the practice of offering sacrifices arose.

"By the law," says Paul, "is the knowledge of sin." As religion passed from domestic life into the domain of law, and from being a spontaneous impulse became an organized system of duty under the control of the priests, the principle of expiation began to enter into the sacrifices, so that finally the sin offering, though the last developed, becomes logically the first, or the preparation for the other offerings. "The religious life of the community, as centering in the national sanctuary, had by means of these laws a definite and completed regulation which was honored and cherished as God's holy commandment. The intercourse of Israel with God in sacrifice gave to the nation the consciousness of a continual and ever-renewed communion of grace. Therefore the nation's most serious endeavor was by sin offering and purification immediately to make good every ritual error that might interrupt or render inefficient this intercourse and hinder the holy God in his communion with Israel (Lev. 15 : 31 ; Num. 19 : 17–20)" (Schultz). This extreme solicitude regarding the ritual fitness of the worshiper for communion with God wrought to raise expiation to a predominant importance in the sacrificial system, and issued not only in specific sin offerings but in what Oehler calls an "*ordinance of atonement*, which is principally carried out in acts of worship specifically expiatory, but which also runs through the whole of the rest of the worship ; in all parts of which, but especially by the use which is from this time forward made of the *blood* of the sacrifice at the burnt and thank offerings, the idea is expressed that man may never *approach God without previous atonement*, that this must be accomplished before he can expect that his *gift* will be favorably received by God."

With this watchful holding to account of the Israelite's unwitting sins, and especially with its carefully elaborated restrictions as to uncleanness from foods, from contacts, and even from secretions that are accidental or in the course of nature, the whole tendency of Leviticus was to cultivate an apprehensive sense of sin and of the need of expiation. It is this which is expressed and developed by the priest-legislation. Through the sin offering and the regulations regarding ceremonial impurity there was a gradual leading of the whole idea of sacrifice into the region of expiation and purification. This constant requirement of expiation for even unintentional sins, this watchfulness against uncleanness and ritual unfitness which culminated even in an annual purging of the holy place with its sacred furniture, and the solemn sending away of the people's collective sin into forgetfulness, had the effect of elevating the idea of expiation to a supreme significance in the theory of sacrifice, so that this idea, with its accompanying assertion of the universal human need of atonement, becomes the basis of the Christian doctrine of salvation.

This notion of sin as an expiable entity was from the nature of the case more physical than ethical; and yet we should hesitate to call it on this account more primitive or less worthy of an advanced intelligence than the strictly ethical idea of transgression. It was another kind of idea, necessary perhaps to any radical treatment of sin as an accountable thing remaining as a stain on the soul even after the person had desisted from the specific act of wrong-doing. After the nation under the teaching of the prophets had attained the ethical insight to perceive that the blood of bulls and goats cannot take away sin, there nevertheless clung to the religious consciousness, as a heritage of this priest-legislation, the idea of sin as a thing, an objective entity to be abhorred and put away; and this idea, refined and elevated through the spirit of Christianity, has been of great and permanent value in the religious history of mankind.

In estimating the influence of the book of Leviticus on the history of the people of Israel it is not wholly practicable to separate it from the entire priestly legislation of which it formed a part. "The peculiar arrangement of the legal portions, nay, their very divergence from one another, proves that law was for long a living thing, and that the codes are not resuscitated from the memories of priests or excogitated by scribes" (Robertson). But it is to be remembered that while the priestly code was in a state of growth it existed mainly as a terse and technical manual of ceremonial for the use of the priests, rather than as a book of exhortation and guidance for the people. We should therefore not look so much for marked popular effect from the legislation until after the redaction and publication of the code as a part of a canon, or instrument of edification. But that the priests had a prescribed order from the earliest times, that the tabernacle at Shiloh became the center of worship only by virtue of its meeting the wants of the people with some recognized ritual, that its worship, and the ceremonial from its time forward, was invested with authority, seems to be clearly shown from the undisputed history of the period. It is true that some of the apparently unreproved practices of saintly men, particularly in regard to worship in high places, are out of harmony with the fully developed priestly legislation which restricted legitimate sacrifice to the central sanctuary. It is true that the status of the priests and their relation to the

Levites does not seem to have been settled in the early monarchical and deuteronomic period in strict consistency with the definition which it finally attained in the priest-code. It is true that the Sabbatic and jubilee year legislation, if it existed before the exile, existed only to be disregarded by the people. We must also not forget our task of accounting for the puzzling fact that Ezekiel carefully lays a new foundation in the latter part of his prophecy for a projected temple structure and ceremonial, just as if there were no completed building which had occupied the ground from the days of Moses. Nevertheless that the germs of the priest-code existed and were a living influence in those circles to which its legislation applied, in times long anterior to the prophets, though subject to growth and modification as the religious problems of the nation advanced in complexity, is a fact which must be evident from a careful and unprejudiced study of the history.

The permanent impress of the book of Leviticus has naturally been the most marked in those portions of the legislation which concern personal and family life, and in regard to which assent could readily harden into ineradicable prejudice. Such are the regulations in respect to clean and unclean animals and to eating blood or animals that die a natural death, many of the precepts fostering a horror of ceremonial impurity, and the legislation regarding marriage within forbidden degrees of kinship. Many of these regulations are probably not original with the book of Leviticus, but reflect usages and scruples that come down from very early times. The habits and abhorrences commanded and fostered by the Mosaic legislation in regard to clean and unclean meats still distinguish the Jews from other nations almost as broadly as their Sabbath; and to those habits, considered in their sanitary aspect, is often attributed the remarkable vitality of the Jewish race. The dread of defilement fostered by the regulations regarding personal ceremonial purity came to associate itself and play in with the Jewish national and religious intolerance, so that by the time of Christ a Jew regarded himself as rendered unclean by merely entering a Gentile's house (Luke 7 : 6; John 18 : 28; Acts 10 : 29). From this feeling also, which in a proudly separate nation refined itself to a prejudice, among other details, against eating with "common" hands, were no doubt evolved, through rabbinic ingenuity, the laborious usages with respect to bathing and washing referred to in the Gospels (Mark 7 : 1–6). As to the Levitical defining of degrees within which marriage is prohibited, this part of the legislation has not only remained valid for Jewish people, but it has so acquired the force of moral law as to be accepted as binding to a very considerable degree on the Gentile Christian conscience. In general it may be said that in proportion as the laws have been felt to be of universal human application and interest they have been accepted by all Christendom, not simply as positive Mosaic precepts but as expressions of the ideal humanity—the kingdom of God; and some of the legislation of the law of holiness, notably in the nineteenth chapter, reaches a very high moral plane, so that indeed one of its precepts (19 : 18) is characterized by Christ and accepted by the church as a part of that fundamental revelation on which hang all the law and the prophets.

The ordinance of the Sabbatic year and the year of jubilee, seeking as it did to establish a custom which could maintain its existence only as a general and public observance, seems to have failed to get itself enforced before the exile, if, indeed,

it became a part of the recognized law before that time. Like the legislation of idealists in general, it appears to have been beautiful as a scheme, but impracticable as a civil and public observance, because striking a keynote of unworldliness too high for the public convenience or average devotion to follow. The Sabbatic year was entirely neglected by the nation during the whole period of the monarchy, and the captivity itself was accounted for by the idealists as the divine punishment for that neglect. It seems to have come into force as an observance only in the smaller priest-governed colony of the return, after the doctrinaires had got the upper hand. The year of the jubilee appears to have existed as a matter of reckoning without ever being in any adequate way kept in practical life.

The priestly regulations and theories as to sacrificial worship and ceremonial established themselves gradually in the citadel of the national conscience, and no doubt attained to greatly augmented binding force after the exile when the Jews in a measure came to despair of fulfilling their divine destiny as a nation and centered their enthusiasm in the Jewish church. Under the *régime* of the second temple the ceremonial law and the priesthood became for the Jews who returned to Palestine the principal instrumentality for unifying the nation, and zeal for the purity of the temple and ritual again and again incited an angry people to bloody outbreaks, or nerved to acts of devotion and suffering worthy the name of martyrdom. Even for those of the dispersion the great annual pilgrimage feasts were a force that operated to turn their thoughts and often their footsteps to their native land, and to keep aglow in their hearts a passionate love for Zion.

But, however the temple and its ritual may have served as a rallying point for patriotism—a focus at which the idea of Jehovah as the God of Israel was converged and intensified to the burning point—as an expression of the religious life of the people, the daily act of offering victims on the altar had probably ceased to be a primary and real act of worship even before the codification of the priestly regulations was complete. Sacrifice had become a secondary and symbolical act, no longer expressing directly the naïve feelings of the worshiper, but enacting them as it were in a conventional and dramatized form. The intelligent worshiper, enlightened by the prophetic teaching, soon outgrew the thought that he was making a sweet savor for the nostrils of Jehovah, or bestowing on him an acceptable gift; but the smoke of the sacrifice became a symbol of prayer, that act which, as the lifting up of the soul to God, could alone carry with it the whole intimate outbreathing of the spirit. While prayer is scarcely mentioned in the priestly legislation the whole ritual which it prescribes is nevertheless but enacted adoration and supplication, so that the temple to prophetic conception was to fulfill its intention by becoming a house of prayer for all peoples (Isa. 56 : 7), and this description of it was accepted by our Lord as the most characteristic and inclusive one (Matt. 21 : 13; Mark 11 : 17; Luke 19 : 46). With the growth of the ethical and spiritual mind and needs the symbolical ritual was, for the private and inner life, replaced or fulfilled by the λογικὴ λατρεία, or service of the Word or Spirit, which demanded the whole earthly activity as a living sacrifice (Rom. 12 : 1), and thus the visible form was preparing itself to be done away, when the nation became finally scattered, without the destruction of all religion with it. Had it not been for the rejection of Christ, that momentous abortion of the Jewish religious evolution, perhaps the

palingenesia of the nation might have been effected by a transfiguration in which the whole striving of the Mosaic and prophetic economies should be fulfilled and satisfied in the consummate life of Christ. But, on the contrary, it was ordained in the counsels of eternity that this should be only by a world-saving death, and accordingly, when Moses and Elias appeared with Jesus on the mountain, it was that they might talk with him of his decease which he should accomplish at Jerusalem (Luke 9 : 31). By that death and rising again the whole world of believers is put in the way of attaining, through faith in Christ, a sonship to God, which is all that the deepest and truest Judaism strove for, raised to newness of life ; but the priestly Judaism which knew not the day of its visitation, but rejected the Anointed One who was its representative and end, still, as the great world example of arrested development in religion, awaits its resurrection to the life of the spirit.

When the city of Jerusalem and the temple finally fell, then perforce the daily oblation ceased, and its stately ceremonial, going out with the nation, ceased to have a place in Jewish worship altogether. Yet the sacrificial system, which had already been pronounced by the Christian church old and nigh unto vanishing away, so far from falling to the ground and dying, rather attained its *euthanasia*, as it were, by paling like the stars in the light of the rising sun. The blood of bulls and goats had, even from Old Testament prophetic times, been felt to be valid for the taking away of sin only as a type or foreshadowing of some reality as yet unfulfilled, and when the Lord Jesus died and rose from the dead, Christian thought began to recognize in him the actual and heavenly redeeming power to which all these types and symbols pointed forward. By a remarkable transformation the ordinances of the worldly sanctuary became sublimed in Christian thought into the doctrine of the greater or more perfect tabernacle, not made with hands, through which Christ has come a high priest of the good things to come. According to the inspired speculations of the writer to the Hebrews the whole ceremonial law finds its fulfillment in the transcendent priesthood of Jesus Christ, who through the eternal Spirit offered himself without blemish unto God once for all, and opened the way for every believer into the holy place through the veil, that is to say, his flesh. Thus, through the vivifying power of Christian faith the Levitical priesthood and ceremonial as a system of types and shadows becomes fulfilled in Christ the eternal reality, and so attains to a transfigured existence or resurrection life in the salvation of the world.

So the book of Leviticus becomes a permanent factor in the spiritual life of humanity in different ways, according to the nature of its various enactments, very much as the growth from the tree seed fulfills its destiny in divers manners in the life of nature and the uses of man. Some of it passes into unreasoned scruple and prejudice useful for maintaining the hardy integrity of personal and social habits, just as the tree growth hardens into woody fibre, which is durable and strong for the building's frame or vessel's ribs and keel. Some of it, as the Sabbatic year, attains little or no fruitful or reproductive life in man's obedience, but rather enriches his spiritual life from its own bed of death as a condemning reminder of his sin and failure, just as the leafage of the tree puts forth a beautiful growth, only to fall in the autumn and enrich the soil through its own decay for the growth of other seeds. Some of it, on the other hand, like the fully ripened fruit which attains its

intended destiny by becoming the seed of a new growth, passes into its larger life only by falling into the ground and dying as the shriveled seed of type and symbol, that it may rise to eternal life as the joyous new growth of fulfillment and actual salvation in Jesus Christ, the eternal high priest and atoning victim. And this last form of development, this career of death and resurrection, is that which alone really fulfills the creative idea of tree or of book, of all literature, indeed, and even of the divine Word made flesh.

The interest of the book of Leviticus for modern readers is chiefly historical. As a specimen of ancient ceremonial jurisprudence, it supplies the student with data for the study of Israelitish institutions, yielding precise results for the understanding of the development of the Jewish genius just in proportion to the precision with which criticism succeeds in determining its chronological place in the history. As the record of a stadium in God's revelation to the world of his plan of salvation, it has always been of interest to those whose reading of the Bible is principally devotional, and whose piety feeds itself on admiration of God's wonderful counsels, and these humble worshipers, already suffused and elated with the adoring joy of Christ's salvation, have found the old system of types and shadows wonderfully full of suggestion and edification on every page as they have read Christ in the Old Testament. It is as if the Saviour himself had taken them, and beginning at Moses and all the prophets had interpreted to them in all the Scriptures the things concerning himself. Yet even here the interest has been historical, for who that had the fully risen light would turn back to the faint foregleaming to study it by, except in a historian's spirit? Some of the glowing speculations and type-findings of these zealous expositors may here and there run to extremes, which to the unsympathetic are forced and fanciful, just as the Spirit-filled disciples at Pentecost seemed to some to be filled with new wine; but all these methods of treating the divine word are simply the way in each case in which some order of mind derives and transmits edification from God's revelation of himself, and they kindle faith and devotion according as they find their audience.

If we approach the book with such candid attention as it deserves, with perseverance sufficient to discover the interest which lurks beneath its rather forbidding technical exterior, and with such powers of spiritual interpretation as belong to our order of mind, we shall find that it is not without its living worth and message even for this late day of the world's unfolding.

LEVITICUS

PART FIRST. FUNDAMENTAL LAWS OF SACRIFICE, PURIFICATION, AND ATONEMENT, CHAPTERS 1 TO 16.

This collection of working formulas for worship (δικαιώματα λατρείας, Heb. 9 : 1), has been called the ceremonial law, but it does not exactly answer in a theological sense to Paul's idea of law as he draws it out in its distinction from grace. The law was the expression of God's requirement, or standard of duty, and brought men into the presence of the God of judgment, while these forms of worship and atonement are a device for approaching the God of grace. The law forbade sin and brought it home to the conscience; the ceremonial eased the conscience of its sense of sin by inducing a sense of pardon. The law, as Paul figures it in the Epistles to the Galatians and to the Romans, is calculated to drive men to Christ through the condemnation which it produces but cannot allay; while the priest legislation leads to Christ by foreshadowing him, or serving as a type of his dispensation. Law proper fosters subjection and obligation; ceremonial makes for reconciliation and communion with God—it is in its way a kind of gospel or good news for the soul.

This ritual may be taken as a formalizing of the instinct to seek and enjoy communion with God. And we may well believe that the feeling of God's grace or friendship was a much larger element in the religion of ancient Israel than the mere legal, factitious feeling of merit as a result of perfection of conduct. Indeed, Paul himself, though giving a large place in his argument to law in its stricter sense as the foil to his doctrine of free grace, nevertheless indicates that the religious life of the Old Testament time was primarily and essentially the large, rich growth of the promise to Abraham, while the law only entered in *at the side* (παρεισῆλθεν, Rom. 5 : 20) in order that "the offense might abound," and so the precise worth and application of divine grace to the individual might be apparent. That larger life of grace found a formal or ritual expression in the burnt and meal and peace offerings, or a ritual restoration when impaired in the the atoning devices of the sin and guilt offerings.

This very externalizing, however, of the instinct for communion with God brought the act of worship down to a tangible form in which it could be grasped and debased by the legal spirit. Worship, whether in the form of sacrifice or in the more spiritual form of prayer, is in its nature a spontaneous reaching out toward God and can no more claim merit for itself than can the act of holding out the hand for alms. Yet when the form of worship is prescribed it forgets its essential spontaneity and becomes a work; the legal spirit is very prompt to debase it and cause the worshiper to engage in it as a meritorious performance or an act of preeminent virtue. Thus participated in, it becomes by a sort of reversion, a part of the law by which the mechanical religionist hopes to win the favor of God. But this aspect of the ceremonial system as mere law does not belong to its original intention; the prescriptions for orderly worship are rather the guide-posts and encouragements in the way of grace.

As moral law and the ritual of worship differ in their nature, so there is a difference in the way in which they are respectively done away in Christ, according to the exposition of Paul and of the writer to the Hebrews. According to Paul the law was added to intensify transgression (Gal. 3 : 19) by making prohibition definite, or giving the knowledge of sin (Rom. 3 : 20); and thus the necessity for the provisions of grace through Christ was brought out, such grace being man's only hope of salvation. Thus the law becomes a pedagogue to lead to Christ (Gal. 3 : 24), and the glory of his gospel is that he makes men free from the curse of the law. Law thus drives the sinner to the gospel by its very contrast.

On the other hand the ritual devices for atonement are never represented as intensifying condemnation, but rather as producing an imperfect

and temporary alleviation of guilt (Heb. 10 : 1, seq.). They are done away in Christ as the stars pale before the sun; they have effected typically, or as a makeshift, what Christ effects perfectly; and as types and shadows they are rejected in the presence of the substance or reality on account of their weakness and unprofitableness (Heb. 7 : 18). They thus lead to the gospel by their inadequacy as devices for the same expiatory purpose.

We call the atonement which was wrought through the blood of bulls and goats a type of the atonement wrought by Christ. In drawing out and insisting on the resemblances, however, between the type and the fulfillment, theologians have perhaps fallen into an error in supposing that the older sacrifice foreshadows Christ by its form rather than by its effect on men. The typical sacrifice has been thought of as a sort of ritual enacting, by means of animal victims and purely for its predictive value, of what God was going to do for mankind in the future by means of a divine-human victim. As a result the type has insisted on dominating and narrowing our understanding of the fulfillment. Artificial and conventional as the removing of sin through the blood of slain victims necessarily is, the crude artificiality of the type has clung to the antitype, and dogma has been inclined to deny the benefits of the work of Christ to all except those who can receive him as a slain victim saving them by the sprinkling of his literal blood.

But should we not rather say that the animal sacrifice typified Christ by its effect rather than by its form? The principal use which the type subserved lay in its effect on the people of its own day. Consider what the people of the earlier time need to have done for them in advance of the coming of Christ. Do they need a ritual object-lesson to serve as a chart of the doctrinal meaning of some history to be enacted in the distant future? Do they not rather need something to put them into a state of grace, or into the way of salvation, now? Generation after generation will come upon the earth and die before the Redeemer will appear in the flesh: is there to be no possibility of salvation for the world meanwhile? If mere moral law is what Paul says it is, men can derive from it only condemnation, for by the deeds of the law shall no flesh be justified. Is there no way by which men trembling under an awakened sense of sin may persuade themselves that God will forgive? Is there no way to foster the sense of reconciliation and communion with God, as distinguished from the sense of shortcoming and guilt? If in all ages of the world salvation means peace with God or access to his grace, then there needed to be something, even before Christ came, which aimed at peace and reconciliation, and so gave the possibility of a life of spontaneous devotion.

These expiatory contrivances were, for those who needed them, such a means of approach to God. God has always been a God of grace as well as a God of law. Those who have found and lived in that grace have been justified or saved. The great difficulty has been to enable men who were awakened to the holiness of God to conceive of that grace as possible. Something that could stand for an appeasing of anger by means of a victim, or for a producing of satisfaction by means of a gift, has been to the mind a help in getting over the difficulties which its training or its perversity have placed in the way of free divine favor. If God must have a victim the ritual provides it, as the sinner feels, in a divinely ordained way. So when the priest sprinkled the blood and pronounced the atoning words there stole over the soul, temporarily at least, a sense of reconciliation and favor which was a real drawing near to the goodness of God. In its clumsy and shadowing way the ritual ministered the grace of God which bringeth salvation.

Thus in its effect on the worshiper the slain victim was a type of Christ. The ritual was a ministration of grace. It served as a device for making men feel that they were no longer enemies of God. The type was given because it was needed for a real purpose, namely, present reconciliation. The manner in which the type produced this effect on its own age may not have been essential to the correspondence of the antitype. It is sufficient that it foreshadowed Christ by doing imperfectly what he did perfectly and once for all. The ritual expiation foreshadowed the spiritual reconciliation in Christ by its effect rather than by its form.

If, then, God gave a ritual in order to produce an effect for the time being, may we not say that the spiritual or eternal reality corresponding to that effect is all that is essential to Christ's fulfillment of the ceremonial law? It is true, the author of the Epistle to the Hebrews teaches that Christ is for mankind what both priest and victim were to the Israelites—that he offered himself once for all to God, and that his blood cleanses the conscience from dead works to serve the living God. But does this mean that every one must understand Christ as a literal victim slain to appease or propitiate God, or only that those who have been brought up to feel such a

CHAPTER I.

1 AND the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

1 AND the Lord called unto Moses, and spake unto him out of the tent of meeting, saying,

victim necessary will find all their demands met in Christ—that for those who must think of God's salvation in terms of victims and blood-sprinklings and washings there is the most abundant correspondence in Christ's death to every essential feature of the ritual? In other words, this author's explanation of Christ's atonement by the Levitical ritual means that for the believer who needs it Christ *may* coincide with and satisfy all these forms of expiation, but not necessarily that he *must* present himself in these Levitical forms to every type of mind in order that his work may have its saving effect. As a matter of fact many minds experience the spiritual effect of the Saviour's work, that is, are brought into loving and trustful and fruitful communion with the God of grace, to whom the thought of a God who cannot save without first being appeased with blood is an utterly repugnant one. No man fully understands the method of the Saviour's atonement, but if that ineffable life and character and death, however apprehended, produces in the believer a loving and aspiring walk with God, all that is essential to the type is fulfilled in the antitype; the Levitical ceremonial as an expedient for access to the grace of God has found its fulfillment in the spiritual fellowship of the believer with God and with his Son Jesus Christ.

I. LAW OF THE FIVE PRINCIPAL TYPES OF SACRIFICE, 1 : 1 to 6 : 7.

Chap. 1. 1. And the Lord called unto Moses. It is a part of the universal and eternal religious instinct to observe forms. The impulse to order and propriety is an essential element in religion. In this sense the eternal God speaks eternally through ceremonial. The particular form of ritual may change with the circumstances or needs or capabilities of the people. The whole system, as in this case, may pass out of use, but the spirit of ceremonial, as we may call it, is eternal and belongs to all religion. As a recent author has said (Prof. Edward Slosson, in the "Independent" for March 8, 1900): "In reality the foundation of ritualism is not historical or theological but psychological. Any long-established religion develops unconsciously those particular rites that are best fitted for exciting religious emotion." The same writer goes on to remark: "One of the main objects of ecclesiastical forms is the development of a religious life by isolating it from common life. The set days and hours with which no other duty must interfere, the sanctified place or building where nothing profane is allowed to enter, the ecclesiastical architecture and furnishings, the archaic pronunciations and peculiar intonations, the vestments and music, the postures and movements, all these are associated with religious emotions and experiences and with nothing else, so that they have the power of reviving and instigating devotional feelings. If all one's religious training and experiences from childhood have been connected with certain sights and sounds these will have an influence over the emotional nature that is astonishing to one who has been otherwise trained. . . Rites arbitrary in origin become the language of the soul, so that if the power of these is lost it sometimes happens that all faith is lost too." If the observance of ceremonial becomes inimical to spiritual religion it is because it is insincere or imitative or no longer expresses the feeling of the worshiper, not because it is a form. Some form even the most spiritual will inevitably observe in approaching God; some feeling that the merely natural or free and easy is not seemly in the divine presence will pervade even the most fervent and quietistic. Though it be no more than the adoption of the solemn style of speech or the uncovering of the head there will be some minimum of form which the mind will never outgrow. And this form, whatever its historical origin, will have for the mind the force of prescription; the habitual will become sacred, so that that which is incongruous will cause pain or laughter and innovation will produce a shock. In this sense, namely, as adapted to the permanent instincts of men, ceremonial religion is eternal. The Jehovah who spoke to Moses, bidding him make men's sacrifices orderly, speaks as the eternal God to the deepest instincts of mankind through form and the striving after a higher or exclusively religious order and propriety. As a generalized or eternal truth this assertion that God spake thus teaches that the ritual feeling is of divine origin.

The tabernacle of the congregation. In the Revised version this phrase is uniformly rendered *tent of meeting*, meaning not the place of assembly for the congregation but the place where the Lord was to be met. The literal rendering of the phrase is, *tent of appointment*. It referred to the tabernacle as a whole, as God's

2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

2 Speak unto the children of Israel, and say unto them, When any man of you offereth an oblation unto the Lord, ye shall offer your oblation of the cattle, *even* of the herd and of the flock.

appointed place for manifesting himself—Jehovah's headquarters, as it were. It was here that Jehovah promised to meet and commune with Moses (Exod. 25 : 22), and this revelation to Moses in Leviticus appears to be the fulfillment of that promise. Over this tent the cloud rested (Exod. 40 : 34), and within it was the mysterious *glory* which symbolized the presence of Jehovah (ibid., 35). As the law of the Ten Commandments was given from Mount Sinai (Exod. 19), so these priestly laws purport to have been given from the cloud after it had been transferred to its resting-place in the camp above the tent of meeting.

These laws are stated to have been given in Mount Sinai, *i. e.*, perhaps the wilderness of Sinai (see 7 : 38; 26 : 46; 27 : 34). If they were given from the completed tabernacle it must have been some time between the first day of the first month (Exod. 40 : 2) of the second year of the exodus and the twentieth day of the second month (Num. 10 : 11) when the tabernacle and the congregation left the wilderness of Sinai for the desert of Paran.

2. If any man of you bring. It is to be noticed that the custom of sacrifice is treated as an old and familiar thing. The function of the lawgiver is regulative rather than creative; it is to prescribe an orderly method for what people are in the habit of doing instead of to command their practice *de novo*. Sacrifice had been common from the earliest times; it was a spontaneous form of religious expression. The effect of the book of Leviticus was to curb its extravagances, to bring its rules into such shape as to give the least encouragement to idolatry; in short, to place it under regulation by means of a ritual. **An offering.** This word, in Hebrew, קָרְבָּן, *Qārbān*, is so characteristic of Leviticus and Numbers that it may be taken as a sort of note of the class of conceptions with which these books predominantly deal. The word, outside of these two books, occurs only twice in Ezekiel (20 : 28; 40 : 43), and twice in a little different form in Nehemiah (10 : 34; 13 : 31), in the latter book referring to the wood offering for the temple sacrifices. It means a *gift* and is so translated by the LXX, but it is a sacred gift, a gift that is *brought near* to God. The books of Leviticus and Numbers contain regulations for that department of human effort which seeks to give something directly to God, to send some token of good-will visibly to heaven. Material things can only in a conventional or constructive way be sent to God, and the method hit upon from the earliest times was to send the smoke or odor of the sacred object into the air. If the whole object was not thus sent to God, the *memorial*, or representative portion, at least, was burnt, and the remainder was set apart for the use of the priest. Objects thus set apart as well as the acts connected with the offering came to possess in the minds of the people a peculiar quality, the quality of being sacred, or separated from, and elevated above, the ordinary things of life. Hence arose that rigid distinction between the sacred and the secular, or the holy and the common, a distinction which it was the cherished purpose of the priestly legislation to emphasize (see 10 : 10; Ezek. 22 : 26; 42 : 20; 44 : 23). The act of sending things by their smoke or savor directly to God eventually became simply symbolical of the act of prayer, and as religion grew more spiritual the idea that the gift offering had any value in the sight of God ceased to commend itself to the prophetic mind (Ps. 51 : 16; 69 : 31; Isa. 1 : 11-13). It was as a house of prayer that the temple was appraised by the prophets (Isa. 56 : 7). But as prayer takes the place of its symbol in public worship, the idea of giving a pleasing gift for God's enjoyment passes away. It is the drawing near of the whole person, the linking of human helplessness to divine might, of human frailty to divine mercy, that takes the place of the smug satisfaction of contributing to God's enjoyment, and that externalizing of prayer which arose from the thought of the act as meritorious or pleasing in itself was stigmatized by our Lord as hypocritical (Matt. 6 : 5) and even heathenish (ibid., 7). On the same Pharisaic theory of the preeminent meritoriousness of public worship, the act of setting apart property for sacred uses, or making it *Corban*, came in process of time to be placed above plain moral duties, and was denounced by Christ (Mark 7 : 11). The teachings of our Lord, indeed, and of the apostles, tended to replace the idea of giving directly to God by a better and more rational one (Matt. 25 : 40), and to reveal to spiritual apprehension the principle that the distinction between the clean and the unclean, the holy and the common, is not a final or eternal truth (John 4 : 21-24; Rom. 14 : 14; 1 Tim. 4 : 4).

3 If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord.
4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.
5 And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.
6 And he shall flay the burnt offering, and cut it into his pieces.

3 If his oblation be a burnt offering of the herd, he shall offer it a male without blemish: he shall offer it at the door of the tent of meeting, that
4 he may be accepted before the Lord. And he shall lay his hand upon the head of the burnt offering; and it shall be accepted for him to
5 make atonement for him. And he shall kill the bullock before the Lord: and Aaron's sons, the priests, shall present the blood, and sprinkle the blood round about upon the altar that is at the
6 door of the tent of meeting. And he shall flay the burnt offering, and cut it into its pieces.

The peculiar form of the beginning of this clause in the Hebrew—"a man if," *cf.* "a soul if," 4 : 2, "a man or woman if," 13 : 29—is pointed out by modern critics as one of the characteristic marks of style in the Priest-Code, or P., of which Leviticus largely consists, distinguishing it from the earlier document JE., which forms a considerable portion of Genesis and Exodus. This theory of the documentary character of the Pentateuch assumes the non-Mosaic authorship of the books in their present form. The only profession made in the book (for the title does not belong to the original book), is that it was revealed to Moses in the wilderness of Sinai. It is possible for it to be substantially Mosaic, *i. e.*, a following out of the spirit and intention of Moses, while still a collection and codification, made by later hands, of the great body of priestly teachings and working formulas which had grown up during Israel's national history.

The burnt offering. Three forms of burnt offering are specified: from the herd, *i. e.*, of larger cattle (ver. 3-9), from the flock, *i. e.*, smaller cattle (ver. 10-13), and birds (ver. 14-17). The directions for these three kinds are presented with only such difference of detail as is made necessary by the different natures of the animals. **3.** Any offering of larger or smaller cattle must be a male without blemish; the person is to offer it *for his acceptance*, not **of his own voluntary will,** before Jehovah. *Cf.* R. V. He is to place his hand on the head of the victim that it may be accepted for him. This placing the hands on the head of the animal fostered and expressed the feeling that the offerer was thus identifying himself with his victim, and thus in reality offering himself to God, as is done in the consummate act of prayer which the rite symbolized. The offerer is next to kill the animal, *i. e.*, perhaps, take some ostensible part in the killing that shall make it constructively his personal act, while no doubt leaving most of the work to the more practised Levites. The priests are to dash the blood on the altar round about. This *dashing* is a way of disposing of the blood in quantity, and differs from the *sprinkling* in 4 : 6, 17; 16 : 14, 15, etc., for which a different word is used, and which was done with the finger. The priests are then to flay the animal and divide it into pieces, to place the parts in an orderly manner on the altar, taking care to wash the inwards and legs, and then to burn the whole with fire. It is to be noted that in the case of sheep or goats the side of the altar on which they are to be killed is specified. This is the only passage that informs us where the offering was to be killed, though elsewhere it is specified that the sin and guilt offerings were to be slain in the same place (4 : 24, 29, 33; 7 : 2). It is also to be noted that in the case of birds the priest is to do the killing, and that the blood is apparently to be allowed to sprinkle itself as it is drained out at the side of the altar, and also that the crop with the feathers (not *filth* as in R. V., which is philologically inadmissible) is not to be burned but to be thrown out in the place of the ashes.

The peculiarity in the form of the burnt offering, distinguishing it from all other forms of sacrifice, is that it is wholly consumed on the altar, while in the case of the others only selected portions are burned. The main idea of the burnt offering, expressed by the offerer through the act of laying his hand on the victim's head, is the idea of self-dedication to Jehovah. The life of the victim was, as it were, presented to God. At the same time the thought of a propitiation, even in this form of sacrifice, is not wanting. **4.** Note the expression, **To make atonement for him.** The theory of its acceptability, reiterated in every separate case, is that it is an "odor of satisfaction" unto Jehovah (comp. Gen. 8 : 21). The Hebrew word הִקְטִיר, *hiqtîr*, used for the act of burning, in connection with the sacrifices, does not emphasize the consuming of the thing burnt, as does the ordinary word, שָׂרַף, *sārăph* (see e. g., 4 : 12), but rather means to *cause to smoke* or *ascend*, as if the primary aim was to furnish an agreeable odor for Jehovah's satisfaction.

The broad, simple feeling which was fostered

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:
8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar:
9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.
10 And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.
11 And he shall kill it on the side of the altar northward before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.
12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:
13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.
14 And if the burnt sacrifice for his offering to the Lord *be* of fowls, then he shall bring his offering of turtledoves, or of young pigeons.
15 And the priest shall bring it unto the altar, and wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar:
16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes:
17 And he shall cleave it with the wings thereof, *but* shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay wood in order upon the
8 fire: and Aaron's sons, the priests, shall lay the pieces, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:
9 but its inwards and its legs shall he wash with water: and the priest shall burn the whole on the altar, for a burnt offering, an offering made by fire, of a sweet savour unto the Lord.
10 And if his oblation be of the flock, of the sheep, or of the goats, for a burnt offering; he
11 shall offer it a male without blemish. And he shall kill it on the side of the altar northward before the Lord: and Aaron's sons, the priests, shall sprinkle its blood upon the altar round
12 about. And he shall cut it into its pieces, with its head and its fat: and the priest shall lay them in order on the wood that is on the fire which is
13 upon the altar: but the inwards and the legs shall he wash with water: and the priest shall offer the whole, and burn it upon the altar: it is a burnt offering, an offering made by fire, of a sweet savour unto the Lord.
14 And if his oblation to the Lord be a burnt offering of fowls, then he shall offer his oblation
15 of turtledoves, or of young pigeons. And the priest shall bring it unto the altar, and wring off its head, and burn it on the altar; and the blood thereof shall be drained out on the side of the
16 altar: and he shall take away its crop with the filth thereof, and cast it beside the altar on the
17 east part, in the place of the ashes: and he shall rend it by the wings thereof, *but* shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt offering, an offering made by fire, of a sweet savour unto the Lord.

CHAPTER II.

1 AND when any will offer a meat offering unto the Lord, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon:

1 AND when any one offereth an oblation of a meal offering unto the Lord, his oblation shall be of fine flour; and he shall pour oil upon it,

by this form of worship was the feeling that Jehovah was pleased with an offering of the self which was also a losing of the self in him. The whole victim was reduced to the volatile form of smoke or odor and ascended visibly to the skies. The immense effectiveness of this form of spectacular teaching was far more than an offset to any danger lurking in the notion that God derived an animal pleasure from the smell of smoke. That notion was sure to be felt to be only a fiction or emblem of a great spiritual truth, while on the other hand the feeling that God is pleased with the heartfelt ascent to him of all that is most spiritual and aspiring in humanity would grow as intimacy with his kindness increased, and would derive new strength and vividness from each new clothing of the truth in the visibility of material sacrifice.

Chap. 2. 1-10. *The meal offering.* The word which designated this offering is מִנְחָה, *minchāh*, which means a gift, such, for instance, as Jacob brought to Esau to propitiate him (Gen. 32 : 13, 18), or the brethren of Joseph carried on their second visit to Egypt as a propitiatory gift to the governor (Gen. 43 : 11). In general the *minchah* was a gift from an inferior to a superior, a gift expressing homage. As a sacrifice the *minchah* is the antithesis of the זֶבַח, *zebhāch*, or slain offering; the *minchah* being in general the bloodless or meal offering. The two terms, *zebhach* and *minchah*, taken together, designate the two inclusive kinds of sacrifice, the animal or slain, and the vegetable or bloodless offerings, as in Ps. 40 : 6, "zebhach and minchah thou hast no delight in" (see also 1 Sam. 3 : 14). In the Law the *minchah* is generally treated as an accompaniment of the burnt offering or peace offering, rather than as an independent sacrifice. It was an actual and useful present to the priests, only the *memorial*, or small part of it as representing the whole, being burned on the altar. *Memorial*, אַזְכָּרָה, *'ăzkārāh*, is a technical term and describes the offered portion as that which, as ascending directly to heaven, brings the whole gift into remembrance before Jehovah. The rest of the offering was treated as most holy, *i. e.*, most

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the Lord:
3 And the remnant of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the Lord made by fire.
4 And if thou bring an oblation of a meat offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.
5 And if thy oblation *be* a meat offering *baken* in a pan, it shall be *of* fine flour unleavened, mingled with oil.
6 Thou shalt part it in pieces, and pour oil thereon: it *is* a meat offering.
7 And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be made *of* fine flour with oil.
8 And thou shalt bring the meat offering that is made of these things unto the Lord: and when it is presented unto the priest, he shall bring it unto the altar.
9 And the priest shall take from the meat offering a memorial thereof, and shall burn *it* upon the altar: *it is* an offering made by fire, of a sweet savour unto the Lord.
10 And that which is left of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the Lord made by fire.

2 and put frankincense thereon: and he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the fine flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn *it as* the memorial thereof upon the altar, an offering made
3 by fire, of a sweet savour unto the Lord: and that which is left of the meal offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the Lord made by fire.
4 And when thou offerest an oblation of a meal offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or un-
5 leavened wafers anointed with oil. And if thy oblation be a meal offering of the baking pan, it shall be of fine flour unleavened, mingled with
6 oil. Thou shalt part it in pieces, and pour oil
7 thereon: it is a meal offering. And if thy oblation be a meal offering of the frying pan, it shall
8 be made of fine flour with oil. And thou shalt bring the meal offering that is made of these things unto the Lord: and it shall be presented unto the priest, and he shall bring it unto the
9 altar. And the priest shall take up from the meal offering the memorial thereof, and shall burn it upon the altar: an offering made by fire,
10 of a sweet savour unto the Lord. And that which is left of the meal offering shall be Aaron's and his sons': it is a thing most holy of the

exclusively set apart for the priests' use, or most sedulously protected from secular profanation. "Among the dues of the priests a distinction was made between the *holy* and the *most holy* offerings. The latter could be eaten only (1) by the priests, and (2) in a holy place, *i. e.*, within the courts of the sanctuary. The former could be eaten by the priests and any members of their family or household, in any clean place. In both cases it was necessary for the person who partook of the gifts to be in a condition of ceremonial purity" (DRIVER). When the offering was of uncooked flour, or of parched grains of first-gathered corn, it was to be accompanied by a small quantity of frankincense, which as a sacred substance was all to be taken for fumigation.

The three forms of the *minchah* enumerated are: fine flour with frankincense (ver. 1–3), cakes and wafers of fine flour (ver. 4–8), and parched grains of earliest harvested corn with frankincense (ver. 14–16). Of the cake offerings several varieties are mentioned, distinguished by the kind of utensil with which they are cooked, and designated as "minchah baked in the oven" (ver. 4), "minchah on the pan" (ver. 5), and "minchah of the pot" (ver. 7). The first kind of offering, that of uncooked fine flour, was the typical *minchah*, the other forms being perhaps the offering of the humbler class. It was this form of *minchah* with which the princes of the congregation accompanied their costly gifts at the dedication of the tabernacle (see Num. 7 : 13, al.). This uncooked *minchah* belonged to all the priests (7 : 10), who were, however, to bake it without leaven and to eat it in the court of the tabernacle (6 : 16, 17); the cakes and wafers which were offered went to the particular priest who officiated (7 : 9).

In its meaning the *minchah* differed from the burnt offering in that it was a present instead of the symbolical offering of the life. As a reason why the offered cakes should be broken in pieces and anointed so as to make a tempting display, as a host would set food before a guest, it is said, "It is a minchah," *i. e.*, a present, such as that with which one propitiates a superior. At the same time it is more than a mere present; there is the idea of consecration to God in it. The reason why the memorial of it is to be burned on the altar is, that it is a fire offering, an odor of satisfaction unto Jehovah (ver. 2, 9). "As the burnt offering represented the consecration of the life, the person, to God, so the meal offering represented the consecration of the fruit of his labors." This consecration was made vivid by the ascent of the *azkarah* or memorial in smoke, and so prominent an element in worship was this offered sample of the gift that even in New Testament times the *memorial* was a familiar emblem, in religious feeling, of acceptability in the divine presence (Acts 10 : 4).

Minute study of the text of this section has not failed to notice the peculiar employment of the style of direct address abruptly beginning with the fourth verse and continuing through the chapter. It is impossible for us to account for this; but not unreasonable is the note of Driver

11 No meat offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire.
12 As for the oblation of the firstfruits, ye shall offer them unto the Lord: but they shall not be burnt on the altar for a sweet savour.
13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.
14 And if thou offer a meat offering of thy firstfruits unto the Lord, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of full ears.
15 And thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat offering.
16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the Lord.

11 offerings of the Lord made by fire. No meal offering, which ye shall offer unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, as an offering made by fire unto
12 the Lord. As an oblation of first*fruits* ye shall offer them unto the Lord: but they shall not
13 come up for a sweet savour on the altar. And every oblation of thy meal offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal offering: with all thine oblations thou shalt offer salt.
14 And if thou offer a meal offering of firstfruits unto the Lord, thou shalt offer for the meal offering of thy firstfruits corn in the ear parched with
15 fire, bruised corn of the fresh ear. And thou
shalt put oil upon it, and lay frankincense
16 thereon: it is a meal offering. And the priest shall burn the memorial of it, part of the bruised corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the Lord.

CHAPTER III.

1 AND if his oblation *be* a sacrifice of peace offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it without blemish before the Lord.
2 And he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

1 AND if his oblation be a sacrifice of peace offerings; if he offer of the herd, whether male or female, he shall offer it without blemish before
2 the Lord. And he shall lay his hand upon the head of his oblation, and kill it at the door of the tent of meeting: and Aaron's sons the priests shall sprinkle the blood upon the altar round

who says: "The *second* person in 2:4–16, unlike the rest of these chapters, is noticeable, and may be an indication that the chapter is formed out of a combination of elements originally distinct."

11-13. Regulations of the *minchah*. Two general regulations of much importance in regard to the *minchah* are here made: the interdiction of leaven and honey from the fire offerings of Jehovah, and the invariable requirement of salt. Leaven is often spoken of as a symbol of corruption (Matt. 16:6; Mark 8:15; 1 Cor. 5:7, 8), and this association with corruption may be the basis of the interdiction. Why honey was to be kept from the fire offerings of Jehovah we can only conjecture. It may be because of its tending to promote fermentation and decay in that with which it is mixed.

Both of these substances, however, might be offered as first-fruits (see R. V. of ver. 12), but they were not to be burned as a part of the fire offering for an odor of satisfaction.

As for the salt, this was to accompany not only the *minchah*, but animal offerings as well. Though not often mentioned in the legislation of the Pentateuch, salt was considered of great importance (Ezek. 43:24; Mark 9:49, 50). It was perhaps an ingredient of the incense (see Exod. 30:35, R. V.), and according to the LXX of 24:7 was placed along with the frankincense on the shewbread which was the great public *minchah*. Its significance as a sacrificial symbol appears in the expression, **the salt of the covenant of thy God,** salt being mutually partaken of by contracting parties as a seal of a covenant because the partaking of one's salt laid upon the host, under Oriental laws of hospitality, the obligation to keep faith with his guest (cf. Num. 18:19; 2 Chron. 13:5). This allusion to salt indicates that there was another idea underlying the *minchah*, and indeed all the offerings, which has not been so clearly brought out before, namely, that in offering sacrifices the worshiper incurred obligations like those of hospitality, and entered into a covenant with God intended to be inviolable.

14-16. The *minchah* of first-fruits was not the same as the dedicatory offering of the first-fruits at the beginning of harvest. The latter if made into loaves might be baked with leaven; and whether in loaf or sheaf, no part of it was offered on the altar (23:10, 11, 17, 20). This *minchah*, on the contrary, like the *minchah* of fine flour, was to be arranged in a manner suggestive of a meal set before a guest, and the memorial of it was to be burned, the remainder being most sacred to the use of the priest. It was to be of fresh ears of choicest cultivated corn roasted and bruised into coarse grits. This was to be accompanied by oil and frankincense; and the "memorial" of the grain and oil, with all the frankincense, was burned as a fire offering, an odor of satisfaction unto Jehovah.

Chap. 3. 1-5. *The peace offering.* The peace offering was the expression of thankfulness and joy, and was in its meaning essentially

3 And he shall offer of the sacrifice of the peace
offering an offering made by fire unto the Lord;
the fat that covereth the inwards, and all the fat
that *is* upon the inwards,
4 And the two kidneys, and the fat that *is* on
them, which *is* by the flanks, and the caul above
the liver, with the kidneys, it shall he take away.
5 And Aaron's sons shall burn it on the altar
upon the burnt sacrifice, which *is* upon the wood
that *is* on the fire: *it is* an offering made by fire, of
a sweet savour unto the Lord.
6 And if his offering for a sacrifice of peace offer-
ing unto the Lord *be* of the flock; male or female,
he shall offer it without blemish.
7 If he offer a lamb for his offering, then shall he
offer it before the Lord.
8 And he shall lay his hand upon the head of his
offering, and kill it before the tabernacle of the
congregation: and Aaron's sons shall sprinkle the
blood thereof round about upon the altar.
9 And he shall offer of the sacrifice of the peace
offering an offering made by fire unto the Lord;
the fat thereof, *and* the whole rump, it shall he
take off hard by the backbone; and the fat that
covereth the inwards, and all the fat that *is* upon
the inwards,
10 And the two kidneys, and the fat that *is* upon
them, which *is* by the flanks, and the caul above
the liver, with the kidneys, it shall he take away.

3 about. And he shall offer of the sacrifice of
peace offerings an offering made by fire unto the
Lord; the fat that covereth the inwards, and all
4 the fat that is upon the inwards, and the two
kidneys, and the fat that is on them, which is by
the loins, and the caul upon the liver, with the
5 kidneys, shall he take away. And Aaron's sons
shall burn it on the altar upon the burnt offer-
ing, which is upon the wood that is on the fire:
it is an offering made by fire, of a sweet savour
unto the Lord.
6 And if his oblation for a sacrifice of peace of-
ferings unto the Lord be of the flock; male or
7 female, he shall offer it without blemish. If he
offer a lamb for his oblation, then shall he offer
8 it before the Lord: and he shall lay his hand
upon the head of his oblation, and kill it before
the tent of meeting: and Aaron's sons shall
sprinkle the blood thereof upon the altar round
9 about. And he shall offer of the sacrifice of
peace offerings an offering made by fire unto the
Lord; the fat thereof, the fat tail entire, he shall
take it away hard by the backbone; and the fat
that covereth the inwards, and all the fat that is
10 upon the inwards, and the two kidneys, and the
fat that is upon them, which is by the loins, and
the caul upon the liver, with the kidneys, shall

a feasting with Jehovah. It was the only sacrifice of which the people were permitted to eat the flesh. Peace offerings and simple feasting often came to be practically synonymous in the minds of the people, so that the religious ceremony could be participated in without any great withdrawing from the ordinary carelessness of life or any great solemnity of religious feeling. The strange woman in Proverbs (7 : 14) even proposes to make her waiting peace offerings the occasion of a dissolute orgy. The intention, however, was to give a religious character to social festivities by associating them with the completeness of the divine reconciliation. The peace offering was usually the crowning or final act in a series of sacrifices in which burnt offerings or sin offerings first secured that reconciliation of the soul with God. The offering might be either of a male or a female animal, provided only that it was perfect, and was to be either from the herd or a sheep or goat from the flock.

The preliminary steps, the laying of the hand on the head of the victim, the killing of it at the door of the tent of meeting, the sprinkling of the blood by the priests, were the same as in the case of the burnt offering. But for the fire offering unto Jehovah use was made only of the suet in the interior of the animal and the kidneys. This internal fat was reserved for Jehovah, the same as the blood, and was never to be eaten (see ver. 16, 17). The formula descriptive of this Lord's portion is several times repeated and makes four specifications: (1) **The fat that covereth the inwards** (ver. 9), *i. e.*, the large net of fatty tissue which stretches from the stomach or paunch over the bowels and completely envelops the latter. (2) **All the fat that is upon the inwards,** *entrails, i. e.*, the fat attached to the intestines, which could easily be peeled off. (3) **The two kidneys, and the fat that is upon them, which is by the loins** (ver. 10), *i. e.*, upon the inner muscles of the loins or in the region of the kidneys. (4) **The caul,** lit., *excess,* **upon the liver,** *i. e.*, the fat made visible on the removal of the lesser omentum, which commences at the division betweeen the right and left lobes of the liver and stretches on the one side across the stomach and on the other to the region of the kidneys. Hence the clause, **Upon . . . the kidneys,** *i. e.*, by them, as far as it reaches, **shall he take away.**

The latter clause of ver. 4 is unintelligible in the Authorized version as it is also in the Revised version unless we remove the comma after "kidneys." It means that the priest shall take away the liver-net on or by the kidneys in removing it from the animal. The Polychrome version translates, "Which mass he shall remove as far as the kidneys."

"The four portions mentioned comprehended all the separable fat in the inside of the sacrificial animal." It is to be burned upon the burnt offering which is on the wood which is on the fire. This seems to indicate that the peace offering is a secondary sacrifice which is hardly complete without a burnt offering preceding.

6-11. The ritual for the offering of a sheep is the same as that for the offering of cattle with the addition that, besides the portions of fat mentioned in the first case, the *fat tail,* A. V., **rump** (ver. 9), is to be burned entire. This is a broad excrescence from which the true tail

11 And the priest shall burn it upon the altar: *it is* the food of the offering made by fire unto the Lord.
12 And if his offering *be* a goat, then he shall offer it before the Lord.
13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.
14 And he shall offer thereof his offering, *even* an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that *is* upon the inwards,
15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.
16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: all the fat *is* the Lord's.
17 *It shall be* a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

11 he take away. And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the Lord.
12 And if his oblation be a goat, then he shall
13 offer it before the Lord: and he shall lay his hand upon the head of it, and kill it before the tent of meeting: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.
14 And he shall offer thereof his oblation, *even* an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon
15 the inwards, and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he
16 take away. And the priest shall burn them upon the altar: it is the food of the offering made by fire, for a sweet savour: all the fat is the Lord's.
17 It shall be a perpetual statute throughout your generations in all your dwellings, that ye shall eat neither fat nor blood.

CHAPTER IV.

1 AND the Lord spake unto Moses, saying,

1 AND the Lord spake unto Moses, saying,

hangs down, sometimes weighing as much as fifteen pounds, and often seen upon the sheep at this day in Syria. It consists of a substance between marrow and fat.

In ver. 11 the fat that is burned is called the *bread of fire offering to Jehovah, i. e.*, food that reaches Jehovah by being burned or, as it were, etherealized.

12-17. In the case of a goat the ritual is the same as with oxen or sheep. A significant addition is made in ver. 16 that all the fat is the *bread of fire offering to Jehovah for an odor of satisfaction.* This designation of the offered fat as the bread or food of Jehovah, here and in ver. 11, points to the fact already stated that the sacrifice was essentially a feast in which a hospitable union was established between the offerer and Jehovah. Schultz makes the peace offering, as the one sacrifice in which the people partook of the victim, the original and fundamental means of communion with Deity. "Sacrifice, according to its most significant phenomenon, is a *sacrificial meal* at which the worshipers rejoice around the table of their God" ("Journal of Theology," Vol. IV., p. 266). These naïve notions of God's partaking of food, smelling a sweet savor, are notions which in their natural sense were perhaps already outgrown when the Levitical law was codified, the terms being continued in use as an inheritance from the remote past.

The last verse of the chapter is what is called an "ordinance of eternity," or a perpetual and universal statute intended to regulate not simply the sacrifices but the habits of private life ("throughout all your dwellings") that neither fat nor blood is to be eaten. This precept regarding blood is elsewhere given as dating from the time of Noah (Gen. 9 : 4), and both fat and blood are repeatedly prohibited as articles of food in the Pentateuch (see 7 : 23, 26; 17 : 10, 14; Deut. 12 : 16). The fat forbidden did not include all kinds of fat, but simply this internal suet, called חֵלֶב, *chēlĕbh*, which was reserved for the fire offerings of Jehovah. Other fat, called מֵשֶׁמֶן, *mīshmān*, might be eaten (see Neh. 8 : 10). Jehovah perhaps reserved to himself the fat as the chief part, the very blossom, as it were, of the animal's flesh.

Chap. 4. 1, 2. *The sin offering.* It is to be observed that with the introduction of the sin offering a fresh start is made, as it were, in the Mosaic legislation. **1.** This is indicated by the repetition of the formula, **And the Lord spake unto Moses.** The legislation assumes a slightly different tone. In the case of the burnt offering and *minchah* and peace offering it was simply regulative in its form: "If any of you bring an offering" (1 : 2), "If his offering be a burnt offering of the herd" (1 : 3), "of the flock" (1 : 10), or "of fowls" (1 : 14), etc., let it be offered in a certain way. But now certain cases of unintentional sin are specified, and the offering is prescribed or required. It is no longer a voluntary or optional thing; it is rendered necessary by the sin committed.

The sin for which a sin offering is prescribed is called *sin in error*, by which is meant mainly sins occasioned by ignorance, though as Keil supposes the term may include "all such sins as spring from the weakness of flesh and blood, as distinguished from sins committed with a high (elevated) hand, or in haughty, defiant rebellion against God and his commandments." The Hebrew conception of sin brought it into closer

2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord *concerning things* which ought not to be done, and shall do against any of them:
3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering.
4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord.
5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:
6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary.
7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the Lord, which *is* in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.
8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

2 Speak unto the children of Israel, saying, If any one shall sin unwittingly, in any of the things which the Lord hath commanded not to be done,
3 and shall do any one of them: if the anointed priest shall sin so as to bring guilt on the people; then let him offer for his sin, which he hath sinned, a young bullock without blemish unto
4 the Lord for a sin offering. And he shall bring the bullock unto the door of the tent of meeting before the Lord; and he shall lay his hand upon the head of the bullock, and kill the bullock
5 before the Lord. And the anointed priest shall take of the blood of the bullock, and bring it to
6 the tent of meeting: and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of
7 the sanctuary. And the priest shall put of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tent of meeting; and all the blood of the bullock shall he pour out at the base of the altar of burnt offering, which is at the door of the tent of meet-
8 ing. And all the fat of the bullock of the sin offering he shall take off from it; the fat that covereth the inwards, and all the fat that is

and more mechanical relation to positive precepts than our more ethical and spiritual thought of it does. The natural intuition of right by which all may be condemned was less taken account of. **2.** The sin is described as **against any of the commandments of the Lord concerning things which ought not to be done.** The congregation, or a ruler, or one of the common people might sin and not know of it until informed (see ver. 14, 23, 28), the information undoubtedly consisting in the disclosure of the provisions of the law as applying to the case. The priest, on the other hand, is presumed to know the law, and his inadvertent sin is thought of as something which brings guilt upon the people, no doubt through carelessly leaving them ignorant of regulations by the transgression of which they have incurred guilt. All this gives far greater scope for mere ignorance as the occasion of sin, and less for weakness of flesh and blood, than our more intuitional and personal conception of the relation of the individual to God. As for "sin with a high hand," the abbreviated ritual of the sin offering in Numbers prescribes especially that it is beyond the scope of atoning sacrifice (Num. 15 : 30, 31). The distinction between the two kinds of sin is recognized in Ps. 19 : 12, 13; Heb. 10 : 26, 27.

Four cases of unintentional sin are specified: that committed by (1) the anointed priest, *i. e.*, the chief priest; (2) the whole people; (3) a ruler; and (4) an ordinary Israelite. The gradation appears to be made according to the theocratic rank of the sinner.

3-12. *Sin of the anointed priest.* **The priest that is anointed** means the high priest, so called on account of the completeness of his anointing at the time of his consecration. The anointing of the common priests also is commanded (Exod. 28 : 41; 40 : 15), and implied (7 : 36; 10 : 7), but the high priest was the one in whose case that ceremony was especially significant. **Do sin according to the sin of the people,** rather, *so as to bring guilt on the people,* as in R. V. In his influential position as a representative of the law of God, even an inadvertence on his part might be extensively harmful.

The preliminary steps in the offering of this bullock for the sin offering were the same as in the case of the burnt offering. The principal difference was in the disposal of the blood. In this sin offering the blood was to be solemnly sprinkled seven times before the veil of the sanctuary, perhaps in token of the reinstatement of the endangered covenant with Jehovah, and also to be smeared on the horns of the altar of incense. In this chapter alone in Leviticus is the altar of incense mentioned. The seven-fold sprinkling was also prescribed in the case of the sin of the whole congregation, and also in the solemn expiatory sacrifices of the great Day of Atonement (chap. 16). It has been noted by some that this sprinkling in the Holy Place is an addition to the sin offering as described in Exod. 29 : 12 and Lev. 8 : 15; 9 : 9, and it is suggested that this chapter may represent a more advanced stage in the growth of the sacrificial system. "It appears doubtful," says Driver, "whether the author of the last-named chapters (viz., chap. 8, 9) can have been familiar with the ritual of chap. 4" (see however on 8 : 14-17).

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,
10 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.
11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,
12 Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.
13 And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the Lord *concerning things* which should not be done, and are guilty;
14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.
15 And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord: and the bullock shall be killed before the Lord.
16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:
17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the Lord, *even* before the vail.
18 And he shall put *some* of the blood upon the horns of the altar which *is* before the Lord, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.
19 And he shall take all his fat from him, and burn *it* upon the altar.
20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.
21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin offering for the congregation.

9 upon the inwards, and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall
10 he take away, as it is taken off from the ox of the sacrifice of peace offerings: and the priest shall burn them upon the altar of burnt offer-
11 ing. And the skin of the bullock, and all its flesh, with its head, and with its legs, and its in-
12 wards, and its dung, even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn it on wood with fire: where the ashes are poured out shall it be burnt.
13 And if the whole congregation of Israel shall err, and the thing be hid from the eyes of the assembly, and they have done any of the things which the Lord hath commanded not to be done,
14 and are guilty; when the sin wherein they have sinned is known, then the assembly shall offer a young bullock for a sin offering, and bring it
15 before the tent of meeting. And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord: and the
16 bullock shall be killed before the Lord. And the anointed priest shall bring of the blood of
17 the bullock to the tent of meeting: and the priest shall dip his finger in the blood, and sprinkle it seven times before the Lord, before the veil.
18 And he shall put of the blood upon the horns of the altar which is before the Lord, that is in the tent of meeting, and all the blood shall he pour out at the base of the altar of burnt offering, which is at the door of the tent of meeting.
19 And all the fat thereof shall he take off from it,
20 and burn it upon the altar. Thus shall he do with the bullock; as he did with the bullock of the sin offering, so shall he do with this: and the priest shall make atonement for them, and they
21 shall be forgiven. And he shall carry forth the bullock without the camp, and burn it as he burned the first bullock: it is the sin offering for the assembly.

The rest of the blood, as not sacrificially significant, was to be poured out at the base of the altar of burnt offering. The internal fat was removed as in the case of the peace offering and burned upon the altar, while the skin and head, and in short all the animal with its refuse, was burned in a clean place without the camp in the place where the ashes were poured out. The author of the Epistle to the Hebrews finds in this burning without the camp a suggestive coincidence in connection with the fact that Jesus suffered outside the gate of Jerusalem (Heb. 13 : 11-13).

13-21. *Sin of the congregation.* **13. Sin through ignorance,** lit., *err.* **And they have done somewhat,** etc. This is much more simply and directly translated in the R. V. It was in connection with such a sin as that described here that Saul erected his first altar (1 Sam. 14 : 31-35). The sacrifice mentioned in that place, however, seems to be more in the nature of a peace offering, as the people were directed to eat, and to be prescribed more as an example of how cattle ought to be slaughtered and eaten than as a means of propitiation for sin committed.

The ritual in the case of a sin of the whole congregation is the same as that for the sin of the anointed priest, except that here the elders of the congregation lay their hands on the head of the victim. **20.** The formula, **The priest shall make an atonement . . . and it shall be forgiven,** recurs with all the sin offerings except that for the high priest. In his case, being the party seeking reconciliation, it would be obviously impossible for him to pronounce his own absolution, nor did the law provide any one of higher theocratical rank who could make the atonement for him. He was the one in all Israel who must approach Jehovah directly, even for himself, and find his pardon in his own consciousness.

The idea which lay at the root of the Hebrew ceremony of atonement was the idea of covering.

22 When a ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the Lord his God *concerning things* which should not be done, and is guilty;
23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:
24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the Lord: it *is* a sin offering.
25 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.
26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.
27 And if any one of the common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the Lord *concerning things* which ought not to be done, and be guilty;
28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.
29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.
30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.
31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a sweet savour unto the Lord; and the priest shall make an atonement for him, and it shall be forgiven him.
32 And if he bring a lamb for a sin offering, he shall bring it a female without blemish.
33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.
34 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:
35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made

22 When a ruler sinneth, and doeth unwittingly any one of all the things which the Lord his God hath commanded not to be done, and is guilty;
23 if his sin, wherein he hath sinned, be made known to him, he shall bring for his oblation a
24 goat, a male without blemish; and he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering
25 before the Lord: it is a sin offering. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and the blood thereof shall he pour out at the base of the altar of burnt
26 offering. And all the fat thereof shall he burn upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make atonement for him as concerning his sin, and he shall be forgiven.
27 And if any one of the common people sin unwittingly, in doing any of the things which the Lord hath commanded not to be done, and be
28 guilty; if his sin, which he hath sinned, be made known to him, then he shall bring for his oblation a goat, a female without blemish, for his
29 sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and kill the sin offering in the place of burnt offering.
30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and all the blood thereof
31 shall he pour out at the base of the altar. And all the fat thereof shall he take away, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the Lord; and the priest shall make atonement for him, and he shall be forgiven.
32 And if he bring a lamb as his oblation for a sin offering, he shall bring it a female without
33 blemish. And he shall lay his hand upon the head of the sin offering, and kill it for a sin offering in the place where they kill the burnt
34 offering. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and all the blood thereof shall he pour out at
35 the base of the altar: and all the fat thereof shall he take away, as the fat of the lamb is taken away from the sacrifice of peace offerings; and the priest shall burn them on the altar, upon the offerings of the Lord made by fire:

The blood placed on the thing to be purified, or sprinkled as a veil between the sinner and the Holy Place, was thought of as "covering" the sin, or expressing the fact that God no longer cared to look at or make account of it.

22-26. Sin of a ruler. **22.** The **ruler** is the head of a tribe or of a division of a tribe (Num. 3:24, 30, 35). The ritual for the ruler differs from that for the high priest and for the whole congregation in several particulars. **23.** The victim is not a bullock but a *shaggy one* **of the goats,** not **kid** *of the goats, i. e.*, an old, hairy he-goat. There is no mention of sprinkling the blood seven times before the veil, and the blood is put upon the horns of the altar of burnt offering instead of the altar of incense. It is to be observed, morever, that nothing is said in this or the following case about burning the flesh and skin of the animal without the camp. From the prohibition in 6:30 we may infer that sin offerings of this kind, whose blood was not brought into the holy place, might be eaten by the priests, and from the incident related in 10:16–20 we should infer that this was expected of the priests. The shaggy goat is mentioned as the animal sacrificed as the sin offering for the princes of the tribes (Num. 7), for the nation at the yearly festivals (16:9, 15; 23:19; Num. 28:15, etc.), and at the consecration of the priests (9:3, 15).

27-35. *Sin of the common people.* The literal designation for **one of the common people** is *one of the people of the land.* His sin offering was to be either (1) a shaggy female of the goats (ver. 28) or (2) a ewe sheep (ver. 32). The ritual in both cases was the same as with the he-goat for the ruler. In ver. 35 it is said that the priest shall burn them "*upon the fire offerings of Jehovah,*" not **according to,** as in the text (see R. V).

by fire unto the Lord: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

and the priest shall make atonement for him as touching his sin that he hath sinned, and he shall be forgiven.

There is a somewhat abbreviated ritual of the sin offering both for the people and for individuals in Num. 15: 22–31. There was also provided a water of separation, in which the virtues of the sin offering were, as it were, stored up for use in cases of defilement by the dead (Num. 19). This constant bringing of sin to account by means of prescribed offerings surrounded the people as a whole with a religion in which the thought of sin and of the need of reconciliation with God was a very important factor.

As to the significance of the sin offering it can hardly be supposed that it bore for the people any such developed meaning as Christian thought, not to say ingenuity, has sometimes injected into it in connection with the death of Christ. As we look back upon these Old Testament types we see them irradiated and glorified by the halo of Christian history and feeling through which we behold them and which has been so inspiring to us. But in order to estimate these foreshadowing institutions aright as revelations of God's truth—preparations for Christ—we need to consider what they were to the people of their own time for whom this inspiring history did not exist. Only the broadest and simplest religious feeling can be supposed to have been awakened or attempted in those early ordinances.

In the first place, with what we call sin and guilt in the proper sense neither sin nor guilt offering had anything to do. "For the entire sphere of the inner life there exists no sacrifice. . . . Only 'if any one sins through error' is there a sacrifice for sins unconsciously and unintentionally committed through human weakness and short-sightedness, where evil will—the actual center of sin—is missing." The victim can therefore hardly have been regarded as suffering death as a punishment for the offerer's sin, since the mere sins of error for which alone an offering was admissible were not death-worthy sins. Nor does it seem probable that the flesh of a constructive criminal—for such would be a victim suffering capital punishment—should be regarded as *most holy* (6: 29). The sprinkling of the blood rather than the requirement of a vicarious death seems to have occasioned the necessity for a slain sacrifice, and even this was not so essential but that in some cases a bloodless *minchah* might be accepted as a sin offering (5: 11). The laying of the hands on the victim's head was an accepting of the animal as one's offering and, as in all kinds of sacrifice and consecrations, a setting of it apart for purposes of cult, but not necessarily, any more than in the case of the burnt offering, a symbolical transfer of guilt. It is true this idea of transference of sin to a representative—not, however, with any notion of making the representative guilty—was acted upon in the ceremony of placing the people's sins on the *live* goat that he might carry them away to Azazel on the great Day of Atonement (16: 21, 22). Not unfamiliar with Hebrew thought, moreover, was the notion of one person's suffering for another's sin (Exod. 32: 32; Isa. 53: 4), and in the fifty-third chapter of Isaiah the vicarious suffering of the Servant of Jehovah is suggestively associated with the *'asham*, or guilt offering, which, as will be seen in the next chapter, is only one variety of sin offering: "When his soul offers a guilt offering, he shall see seed, he shall prolong days, and the pleasure of Jehovah shall prosper in his hand" (Isa. 53: 10). This idea of vicarious atonement, however, seems to have been the very highest flower of Old Testament thought, peculiar to the great evangelical prophet, and hardly understood even in New Testament times. It seems hardly possible that the common sin offering should have intentionally been so framed as to portray the transfer of mere sins of error to a victim in such a way as to make it guilty of death. Such was the form of the ceremony, however, that when taken up into the luxuriant environment of a more developed future the notion of vicarious guilt and suffering would associate itself with the sin offering as a not unnatural graft on such a stock.

Sin and the divine holiness were both ideas which had to be touched and developed by the idealism of the prophets before they resembled the highly ethical notions which we inherit from centuries of Christian thought. The former was almost indistinguishably blended with ceremonial uncleanness, while the latter was at first thought of as like some awful electrical quality by which the unclean or unprepared person would be struck dead on coming into the Divine presence. In the sin offering, as in all animal sacrifices, the blood, as the sacramental means of uniting God in covenant with his people, became the medium for purifying or preparing the person for the presence of Jehovah. "The blood is the life. Blood must be withheld from all profane use and can only subserve sacred

CHAPTER V.

1 AND if a soul sin, and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it;* if he do not utter *it*, then he shall bear his iniquity.
2 Or if a soul touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and guilty.
3 Or if he touch the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

1 AND if any one sin, in that he heareth the voice of adjuration, he being a witness, whether he hath seen or known, if he do not utter *it*, then
2 he shall bear his iniquity: or if any one touch any unclean thing, whether it be the carcase of an unclean beast, or the carcase of unclean cattle, or the carcase of unclean creeping things, and it be hidden from him, and he be unclean,
3 then he shall be guilty: or if he touch the uncleanness of man, whatsoever his uncleanness be wherewith he is unclean, and it be hid from him; when he knoweth of it, then he shall be

purposes of cult. In accordance with divine decree, blood shall 'cover' man that God may not view his uncleanness." The simple meaning attaching to the whole offering may be summed up in the words of Schultz ("American Journal of Theology," Vol. IV., p. 309): "Sin offering is a purificatory rite (Lev. 12 : 8). The entire sacrifice consists in what at other offerings is only the preparatory part, namely, the 'covering.' And it is this in a particularly intensive manner, since a defilement of physico-ethical nature is to be abolished, besides the general human uncleanness. The entire sacrificial course, including the eating of the sacrificial flesh by the priest (10 : 16 f.) and the rendering of the sacrificial cake (5 : 11) is purifying. Hence the real ground of purification is that *God accepts the sacrifice and thereby enters into communion with the sinner*, granting him actual pardon, and that *man in this offering, enjoined by God as the embodied prayer of a penitent, expresses his confession, his regret, his petition for forgiveness.*"

The sin offering became typical of the death of Christ, not by embodying and teaching all the details of doctrine which later ethical needs attached to that death, but by introducing the sinner to that simple all-regenerative feeling which constitutes the state of grace in all ages of the world, the feeling of sin confessed and accounted for, the feeling of divine forgiveness possible and actual, and of restored communion with Him who is of purer eyes than to behold iniquity.

"The importance which the sin offering assumed among the Israelites is closely connected with the increasingly ethical character of the ideas associated with Jehovah's 'holiness.'"

Chap. 5. 1-13. *Unintentional sin.* Examples are here given of unintentional sins requiring a sin offering, but sufficiently venial to admit of a graduation of the expense according to the ability of the offerer. This passage is of the nature of an appendix to chap. 4, and specifies some sins of omission or rashness on the part of the common Israelite which might easily be passed over as too venial for notice, and yet which in God's estimation need to be brought under the discipline of sacrifice in order that men may be trained to notice and avoid them. The first is the sin of keeping silent when one has knowledge of important facts which may clear up the truth in some case at law. He hears the voice of adjuration—the judge charging any that have knowledge in the case to make it known—but he does not declare what he knows. Of such a person it is said that he shall **bear his iniquity,** that is to say, he incurs guilt by his negligence, and this needs to be expiated by a sin offering. This is purely a case of civil transgression and bears no specific relation to "any of the commandments of the Lord concerning things which ought not to be done," like the cases in chap. 4. More particularly than the two following cases, which have a more obvious relation to religious purity or faithfulness, this kind of transgression needs to be defined as a case of ecclesiastical guilt, if it is to be brought under the discipline of the sin offering at all.

The second sin mentioned is the unintentional contact with a dead animal or with the uncleanness of men. It is mentioned here, as it were, only in passing, and simply in order to specify when it became a case requiring and admitting of a sin offering. It required a sin offering, *i. e.*, involved guilt as distinguished from mere uncleanness, when it had been allowed to pass unnoticed until brought to the person's attention. The ordinary discipline, when the uncleanness was attended to at the time it occurred, was simply ablution and isolation until evening (see 11 : 24–40). The guilt incurred was so great that a sin offering was no longer admissible when the person in his uncleanness presumed to eat of the peace offering (see 7 : 21). This matter of uncleanness and purification was a very significant feature in Jewish religious practice, and is more fully treated in chap. 11–15.

4 Or if a soul swear, pronouncing with *his* lips to
do evil, or to do good, whatsoever *it be* that a man
shall pronounce with an oath, and it be hid from
him; when he knoweth *of it*, then he shall be guilty
in one of these.
5 And it shall be, when he shall be guilty in one
of these *things*, that he shall confess that he hath
sinned in that *thing:*
6 And he shall bring his trespass offering unto
the Lord for his sin which he hath sinned, a female
from the flock, a lamb or a kid of the goats, for a
sin offering; and the priest shall make an atone-
ment for him concerning his sin.
7 And if he be not able to bring a lamb, then he
shall bring for his trespass, which he hath com-
mitted, two turtledoves, or two young pigeons,
unto the Lord; one for a sin offering, and the other
for a burnt offering.
8 And he shall bring them unto the priest, who
shall offer *that* which *is* for the sin offering first, and
wring off his head from his neck, but shall not
divide *it* asunder:
9 And he shall sprinkle of the blood of the sin
offering upon the side of the altar; and the rest of
the blood shall be wrung out at the bottom of the
altar: it *is* a sin offering.
10 And he shall offer the second *for* a burnt of-
fering, according to the manner: and the priest
shall make an atonement for him for his sin which
he hath sinned, and it shall be forgiven him.
11 But if he be not able to bring two turtledoves,
or two young pigeons, then he that sinned shall

4 guilty: or if any one swear rashly with his lips
to do evil, or to do good, whatsoever it be that a
man shall utter rashly with an oath, and it be
hid from him; when he knoweth of it, then he
5 shall be guilty in one of these *things:* and it
shall be, when he shall be guilty in one of these
things, that he shall confess that wherein he hath
6 sinned: and he shall bring his guilt offering unto
the Lord for his sin which he hath sinned, a
female from the flock, a lamb or a goat, for a sin
offering; and the priest shall make atonement
7 for him as concerning his sin. And if his means
suffice not for a lamb, then he shall bring his
guilt offering for that wherein he hath sinned,
two turtledoves, or two young pigeons, unto the
Lord; one for a sin offering, and the other for a
8 burnt offering. And he shall bring them unto
the priest, who shall offer that which is for the
sin offering first, and wring off its head from its
9 neck, but shall not divide it asunder: and he
shall sprinkle of the blood of the sin offering
upon the side of the altar; and the rest of the
blood shall be drained out at the base of the
10 altar: it is a sin offering. And he shall offer the
second for a burnt offering, according to the or-
dinance: and the priest shall make atonement
for him as concerning his sin which he hath
sinned, and he shall be forgiven.
11 But if his means suffice not for two turtledoves,
or two young pigeons, then he shall bring his ob-
lation for that wherein he hath sinned, the tenth

The third case is that of rashness in making vows or sworn promises: **4. If a soul swear,** *unto babbling*, **with his lips.** Of course it is implied that the oath is not kept. The guilt is in the rashness: observe the R. V. in ver. 4 where *utter rashly* is the term used instead of **pronounce** as in A. V. **To do evil** does not mean to do moral wrong, but to do a thing which is not to one's own advantage. The same Hebrew verb is used in Ps. 15 : 4, where the upright person is described as "He that sweareth *to his own hurt* and changeth not." It is allowed that this rash swearing may be **hid from** the person, *i. e.*, that from an over-sanguine temperament or from negligence in reckoning his resources, he may overestimate his ability to perform his vow. When his inability to keep his promise becomes manifest, he is not thereby absolved, but is in a state of guilt for his rashness, which requires expiation by means of the sin offering.

The sins are to be confessed when the sin offering is brought, an act which is not specifically mentioned in the preceding laws of the sin offering. The oblation required, unless commuted on account of poverty, is the same as the sin offering for one of the common people, namely, a female from the flock *i. e.*, a ewe or a hairy female of the goats. In verse 6 the expression occurs that **he shall bring his trespass,** or *guilt*, **offering unto the Lord.** Notice, however, that this passage goes on to say he shall bring it **for a sin offering.** This is not properly the guilt offering, despite its peculiar feature of specific confession, inasmuch as it lacks the essential mark of the guilt offering, namely, restitution. That new species of sacrifice is introduced in its order, as was also the sin offering, by the formula, "And the Lord spake unto Moses" (see ver. 14).

Up to this point there has been no hint of commutation in the sin offering on account of poverty. While the whole scheme of sin offerings is arranged in a descending scale, beginning with the anointed priest and including in its order the whole congregation, the ruler, the ordinary layman, the poor, the very poor, the classification in the fourth chapter seems to be according to the theocratic rank of the offerer, while in regard to these more venial sins the sacrifices prescribed range in magnitude according to pecuniary ability. In regard to these less serious sins, so important is it that some recognition be made of them that even the humblest transgressor is directed to make some atonement. **7. If he be not able to bring a lamb,** lit., *if his hand reach not to the sufficiency of a lamb*, then he may bring two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering. The priest is to offer the sin offering first, pinching or wringing its head from its neck without dividing it asunder, and sprinkling a small portion of the blood upon the side of the altar, while the remainder is poured out at the base of the altar. Afterward the bird intended for the burnt offering is offered according to the formula already given. If the offerer is yet too poor to

bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the Lord: it *is* a sin offering.

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a meat offering.

14 And the Lord spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering. 12 And he shall bring it to the priest, and the priest shall take his handful of it as the memorial thereof, and burn it on the altar, upon the offerings of the Lord made by fire: it is a sin 13 offering. And the priest shall make atonement for him as touching his sin that he hath sinned in any of these things, and he shall be forgiven: and *the remnant* shall be the priest's, as the meal offering.

14 And the Lord spake unto Moses, saying,

15 If any one commit a trespass, and sin unwittingly, in the holy things of the Lord; then he shall bring his guilt offering unto the Lord, a ram without blemish out of the flock, according to thy estimation in silver by shekels, after the 16 shekel of the sanctuary, for a guilt offering: and he shall make restitution for that which he hath done amiss in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make atonement for him with the ram of the guilt offering, and he shall be forgiven.

bring the two turtle-doves or young pigeons, he is to bring a tenth part of an ephah, about five pints, of fine flour without oil or frankincense; and the priest is to burn a handful for a memorial on the altar and keep the rest as a *minchah*. In each case the priest makes an atonement for the sin and the person is assured that it will be forgiven.

The tendency of these regulations to foster in each individual the feeling of responsibility for the just disclosure of the truth, of dread of defilement, and of caution in the making of promises is worth pointing out. Indeed this whole salutary, yet merciful, system of sin and guilt offerings was of immense value as a discipline.

I. THE GUILT OFFERING, **5 : 14 to 6 : 7.** The present passage is occupied with the cases in which the guilt offering is to be paid, while the ritual of the guilt offering is given in 7 : 1–7. The difference between the ideas underlying the sin offering and the guilt offering appears to be that "as the idea of the expiation of sin, which was embodied in the sprinkling of the blood, was most prominent in the sin offering, so the idea of satisfaction for the restoration of rights that had been violated or disturbed came into the foreground in the trespass (or guilt) offering" (KEIL). The following particulars may be noted: (1) The guilt offering was required in cases involving injury to some one—it might be Jehovah himself—in regard to property. (2) It was accompanied by a fine equal to the value of the property with the addition of a fifth. (3) the blood was disposed of as in the burnt offering instead of being put on the horns of the altar (see 7 : 2). (4) The victim was a ram instead of a female sheep or goat. (5) There was no graduation of values to suit rank or ability of the offerer. "It is not always easy to distinguish between cases where a guilt offering was given, and others where a sin offering was required. Possibly a desire to cover all cases of offense against the holiness of Jehovah led to an extension of both offerings to cases where they would not originally have been demanded (cf. ver. 17–19, and 19 : 20–22). In 2 Kings 12 : 16 the אָשָׁם, *'āshām*, appears as a pecuniary fine; in 1 Sam. 6 it is a present sent back by the Philistines with the ark to make amends for the desecration done to it; in the law of Num. 5 : 5–10, the term *'asham* is applied to the property restored together with the fifth part added, while the victim is called the *ram of atonement*" (DRIVER).

14-16. The first case requiring a guilt offering is where the person commits a trespass—lit., treachery, or breach of trust—through negligence, in withholding something from the holy things of Jehovah. This מַעַל, *mā'al*, or breach of faith, is a technical term in the priestly law, and refers generally to acts of faithlessness toward Jehovah. The holy things were the gifts, sacrifices, first fruits, tithes, etc., which constituted the revenue of the priests. Such unfaithfulness was an actual wronging of God in the person of his priests, and was to be made right by the restoration of the value of the property plus one-fifth. The guilt offering was a ram without blemish whose value was fixed by Moses as the magistrate, **thy estimation** (ver. 15); but possibly the priest (cf. 27 : 12), the estimation being made in silver *by shekels*, after the shekel of the sanctuary, *i. e.*, perhaps the exact or official shekel. The translator in the Polychrome Bible makes this employment of the term *shekels* to indicate a minimum value, and mean "two shekels at least."

17 And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist *it* not, yet is he guilty, and shall bear his iniquity.
18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.
19 It *is* a trespass offering: he hath certainly trespassed against the Lord.

17 And if any one sin, and do any of the things which the Lord hath commanded not to be done; though he knew it not, yet is he guilty, and shall
18 bear his iniquity. And he shall bring a ram without blemish out of the flock, according to thy estimation, for a guilt offering, unto the priest: and the priest shall make atonement for him concerning the thing wherein he erred unwittingly and knew it not, and he shall be for-
19 given. It is a guilt offering: he is certainly guilty before the Lord.

CHAPTER VI.

1 AND the Lord spake unto Moses, saying,
2 If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;
3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:
4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

1 AND the Lord spake unto Moses, saying,
2 If any one sin, and commit a trespass against the Lord, and deal falsely with his neighbour in a matter of deposit, or of bargain, or of robbery,
3 or have oppressed his neighbour; or have found that which was lost, and deal falsely therein, and swear to a lie; in any of all these that a
4 man doeth, sinning therein: then it shall be, if he hath sinned, and is guilty, that he shall restore that which he took by robbery, or the thing which he hath gotten by oppression, or the deposit which was committed to him, or the lost

17-19. These verses hardly describe a distinct case requiring a guilt offering, but are introduced in order to note with special emphasis that sins of the foregoing order, even though committed in ignorance of Jehovah's requirement, incur guilt. This is indicated by the unique double conditional with which the clause is introduced: **17. And** *even* **if a soul sin,** etc.; lit., *and if a soul if.* The sin is described in the most general terms—just such terms indeed as are used in 4 : 27—in order to reserve the emphasis for the succeeding statement, which is the only important statement in the paragraph, viz., that though the person transgressed a commandment **and wist,** *knew,* **it not,** he is certainly guilty, and must bring the ram to the priest. But that it is a guilt offering case, and so different from that in 4 : 27, is taken for granted.

The first seven verses of chap. 6 in our English version really belong to this section on the guilt offering, and in the Hebrew are rightly placed at the end of chap. 5. The English division of chapters was adopted from the Septuagint.

Chap. 6. 1-7. The offenses described in detail in this section really constitute the second or alternative case requiring a guilt offering; the first (5 : 14-19) being treachery or breach of faith in the holy things of Jehovah, while this is breach of faith against Jehovah exemplified in wronging one's neighbor. The identification of men's rights with Jehovah's rights is to be noted. The details cited as examples are: false dealing in the matter of a deposit, or of a pledge, or of robbery, or if one has oppressed his neighbor or found his lost property and deals falsely and swears to a lie. It seems as if these acts of violence and treachery were passing beyond the limit of those sins of error and short-sightedness for which the system of sin and guilt offerings was provided, and were approaching perilously near to those high-handed offenses for which there could be no expiation. In estimating the magnitude of these offenses, however, something depends on our view of the relation of the sin to prevalent habits of thought. Men graduate the relative enormity of sins by different scales according to the social conditions and the mental habits in which they have been brought up. What is a weakness, a yielding to overwhelming temptation, in one epoch or state of society seems like the most deliberate and high-handed undermining of the very foundations of order in another. With modern Occidental people, shaped in their mental structure by the long education of a commercialism the very foundation of whose large operations must be faith between men, such crimes as treachery and violence and false concealment of another's property seem so deliberate and determined that no temptation can be conceived of strong enough to excuse them. But to the Oriental, not so schooled to the importance of the commercial virtues, the temptations of avarice are more violent, and concealment and deceit are more of the nature of weaknesses. In the book of Proverbs the invitation of the dissolute to the young man to "have a good time"—the snare by which the feet of unwary youth are entangled—is described as a temptation, not to the drowning of sorrow in the flowing bowl, but to a life of freebootery and treacherous violence (Prov. 1 : 10-16).

5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass offering.
6 And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:
7 And the priest shall make an atonement for him before the Lord: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.
8 And the Lord spake unto Moses, saying,
9 Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is* the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.
10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.
11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.
12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.
13 The fire shall ever be burning upon the altar; it shall never go out.

5 thing which he found, or any thing about which he hath sworn falsely; he shall even restore it in full, and shall add the fifth part more thereto: unto him to whom it appertaineth shall he give
6 it, in the day of his being found guilty. And he shall bring his guilt offering unto the Lord, a ram without blemish out of the flock, according to thy estimation, for a guilt offering, unto the
7 priest: and the priest shall make atonement for him before the Lord, and he shall be forgiven; concerning whatsoever he doeth so as to be guilty thereby.

8 And the Lord spake unto Moses, saying,
9 Command Aaron and his sons, saying, This is the law of the burnt offering: the burnt offering shall be on the hearth upon the altar all night unto the morning; and the fire of the altar shall
10 be kept burning thereon. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh; and he shall take up the ashes whereto the fire hath consumed the burnt offering on the altar, and he shall put
11 them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean
12 place. And the fire upon the altar shall be kept burning thereon, it shall not go out; and the priest shall burn wood on it every morning: and he shall lay the burnt offering in order upon it, and shall burn thereon the fat of the peace of-
13 ferings. Fire shall be kept burning upon the altar continually; it shall not go out.

The offenses here described are all matters in which the extent of the wrong can readily be estimated; and the commandment is that full restoration of property shall be made to the one to whom it belongs with the addition of the fifth, and then the ram shall be offered for the guilt offering as before. In Num. 5 : 5–10 it is provided in addition that in case the person to whom restitution is due be dead and have no next of kin to perform the part of *Go'el* the money shall revert to the sanctuary.

II. A MANUAL OF PRIESTLY DIRECTIONS, **6 : 8 to 7.** The regulations of this section are mostly characterized by the recurring introduction, "This is the law of," and the same introduction is used when the laws are named in their order in the subscription at the end (7 : 37).

8-13. 1. *Regulations to be observed by the priest in sacrificing the burnt offering.* The law of the burnt offering as found here does not refer to occasional offerings of individuals, as in 1 : 2, 3, but to the perpetual burnt offering, which was to be kept lighted continually on the altar. This perpetual fire was the visible sign of the uninterrupted worship of Jehovah, which ideally could not be suspended without unfaithfulness. Other ancient nations also kept perpetual fires burning on the altars of their principal gods. In ver. 9, instead of **because of the burning,** the translation should be, *on the hearth,* as in R. V. Both ver. 9 and 10 are much more adequately translated in the Revised version.

Observe that the priest was not to approach the altar except in his sacred garments of linen. Those garments are described and this same regulation is made in Exod. 28. On the other hand these linen garments were not to be worn outside of the sanctuary, a regulation which is also made by Ezekiel (44 : 19). When the ashes were once removed from the altar they could be carried away by the priest in his ordinary clothes.

According to the regulations given in Exod. 29 : 38–42; Num. 28 : 3–8, the public burnt offering was to be rendered twice a day, morning and evening. In the time of Ahaz the order seems to have been, a burnt offering in the morning and a meal offering at evening (2 Kings 16 : 15). Perhaps the regulation in Exodus and Numbers indicates the custom which obtained at the time of the redaction of the priest code when a second burnt offering had been introduced. It is not known when the change was made. The fire of the burnt offering, which was to be renewed with wood every morning, was not only a perpetual symbol of worship before Jehovah, but it was the constantly ready public fire on which the fat of peace offerings was to be burnt, as these were brought and offered during the day. The basis of private worship seems to have been the act of feasting in token of communion with Jehovah, and for this act, which was constantly recurring with new worshiping parties, a priest would need to be in attendance all through the

14 And this *is* the law of the meat offering: the
sons of Aaron shall offer it before the Lord, before
the altar.
15 And he shall take of it his handful, of the
flour of the meat offering, and of the oil thereof,
and all the frankincense which *is* upon the meat
offering, and shall burn *it* upon the altar *for* a sweet
savour, *even* the memorial of it, unto the Lord.
16 And the remainder thereof shall Aaron and his
sons eat: with unleavened bread shall it be eaten
in the holy place; in the court of the tabernacle of
the congregation they shall eat it.
17 It shall not be baken with leaven. I have
given it *unto them for* their portion of my offerings
made by fire; it *is* most holy, as *is* the sin offering,
and as the trespass offering.
18 All the males among the children of Aaron
shall eat of it. *It shall be* a statute for ever in your
generations concerning the offerings of the Lord
made by fire: every one that toucheth them shall
be holy.
19 And the Lord spake unto Moses, saying,
20 This *is* the offering of Aaron and of his sons,
which they shall offer unto the Lord in the day
when he is anointed; the tenth part of an ephah of
fine flour for a meat offering perpetual, half of it in
the morning, and half thereof at night.

14 And this is the law of the meal offering: the
sons of Aaron shall offer it before the Lord, be-
15 fore the altar. And he shall take up therefrom
his handful, of the fine flour of the meal offer-
ing, and of the oil thereof, and all the frankin-
cense which is upon the meal offering, and shall
burn it upon the altar for a sweet savour, as the
16 memorial thereof, unto the Lord. And that
which is left thereof shall Aaron and his sons
eat: it shall be eaten without leaven in a holy
place; in the court of the tent of meeting they
17 shall eat it. It shall not be baken with leaven.
I have given it as their portion of my offerings
made by fire; it is most holy, as the sin offering,
18 and as the guilt offering. Every male among
the children of Aaron shall eat of it, as a due
for ever throughout your generations, from the
offerings of the Lord made by fire: whosoever
toucheth them shall be holy.
19 And the Lord spake unto Moses, saying,
20 This is the oblation of Aaron and of his sons,
which they shall offer unto the Lord in the day
when he is anointed; the tenth part of an ephah
of fine flour for a meal offering perpetually, half
of it in the morning, and half thereof in the

day. Thus the routine of the sanctuary was what corresponded to the function of the larger ritualistic churches in Christendom, namely, a general public service and the constant opportunity for the exercise of private devotion.

14-18. 2. *Regulations to be observed by the priest in sacrificing the meal offering.* This regulation is applicable to all the *minchas* or meal offerings which individuals might bring to the sanctuary, though there was a daily public offering of food (Exod. 29 : 40, 41) which furnished a regular supply for the priests on duty. The burning of the memorial is the same for all *minchahs*, whether public or private, as in 2 : 2. By the regulation as to eating what remains after the taking out of the memorial handful is of course not meant that whenever a *minchah* is brought in the priests shall repair to the court of the tabernacle and eat as a religious ceremony, but simply that whatever *minchah* is offered goes into the stock from which the priests when on duty at the sanctuary shall be fed, and that this shall be cooked without leaven and eaten in the holy place. This was most sacredly set apart for the use of the priests, and all males of the priestly family, even though incapacitated by some physical blemish for public service, might partake of it (21 : 22).

So sacred was this food considered that a layman touching it became "holy" by the contact, so that he had to guard against defilement in the same manner as the sanctified priest (21 : 1-8), though without sharing in the priestly rights and prerogatives. This idea of holiness is strangely blended with that of uncleanness, which no doubt formed the basis of the Jewish notion of sin. "That is *holy* which has entered into so close a union with the Deity, and is so permeated by his majesty that it may no longer serve the purposes of ordinary life. That which divine powers have touched is unto the unconsecrated person fatal and terrible, 'as if charged with electric forces' (W. ROBERTSON SMITH). Whosoever touches it becomes 'holy,' *i. e.*, falls under the ban. Whosoever sees God must die. Whosoever touches his holy ark, even if actuated by good and benevolent intentions, is smitten by a 'breaking forth of God.' Therefore David is afraid to receive it into his house. He does so only after becoming assured that God's will directs him to do it, and then accomplishes its entry with extreme ritualistic precaution (2 Sam. 6 : 4-18; cf. 1 Sam. 6 : 3 f.)." Both holiness and uncleanness "disqualify man for participation in the normal social life and subject him to the ban in case of oversight. Thus there is naturally a frequent transition between both. Whosoever enters into contact with something consecrated becomes holy. But at the same time he is unclean for daily life. Legalistic Judaism of the very latest period still says that 'the canonical writings defile the hands,' *i. e.*, entail washings before other things may be touched, while scriptures not holy do not have that effect" (SCHULTZ).

19-23. 3. *The high priest's daily meal offering.* The formula introducing this oblation (ver. 20) reads as if it were the high priest's consecration offering, but it is evidently the offering which began to be rendered by each high priest on the completion of the days of his consecration and continued every evening and morning during his term of office, as is indicated by Ecclus. 45 : 14. It was not offered in

21 In a pan it shall be made with oil; *and when it*
is baken, thou shalt bring it in: *and* the baken
pieces of the meat offering shalt thou offer *for* a
sweet savour unto the Lord.
22 And the priest of his sons that is anointed in
his stead shall offer it: *it is* a statute for ever unto
the Lord; it shall be wholly burnt.
23 For every meat offering for the priest shall be
wholly burnt: it shall not be eaten.
24 And the Lord spake unto Moses, saying,
25 Speak unto Aaron and to his sons, saying, This
is the law of the sin offering: In the place where
the burnt offering is killed shall the sin offering be
killed before the Lord: it *is* most holy.
26 The priest that offereth it for sin shall eat it:
in the holy place shall it be eaten, in the court of
the tabernacle of the congregation.
27 Whatsoever shall touch the flesh thereof shall
be holy: and when there is sprinkled of the blood
thereof upon any garment, thou shalt wash that
whereon it was sprinkled in the holy place.
28 But the earthen vessel wherein it is sodden
shall be broken: and if it be sodden in a brasen
pot, it shall be both scoured, and rinsed in water.
29 All the males among the priests shall eat
thereof: it *is* most holy.
30 And no sin offering, whereof *any* of the blood
is brought into the tabernacle of the congregation
to reconcile *withal* in the holy *place*, shall be eaten:
it shall be burnt in the fire.

21 evening. On a baking pan it shall be made with
oil; when it is soaked, thou shalt bring it in: in
baken pieces shalt thou offer the meal offering
22 for a sweet savour unto the Lord. And the
anointed priest that shall be in his stead from
among his sons shall offer it: by a statute for
ever it shall be wholly burnt unto the Lord.
23 And every meal offering of the priest shall be
wholly burnt: it shall not be eaten.
24 And the Lord spake unto Moses, saying,
25 Speak unto Aaron and to his sons, saying, This
is the law of the sin offering: in the place where
the burnt offering is killed shall the sin offering
26 be killed before the Lord: it is most holy. The
priest that offereth it for sin shall eat it: in a
holy place shall it be eaten, in the court of the
27 tent of meeting. Whatsoever shall touch the
flesh thereof shall be holy: and when there is
sprinkled of the blood thereof upon any gar-
ment, thou shalt wash that whereon it was sprin-
28 kled in a holy place. But the earthen vessel
wherein it is sodden shall be broken: and if it
be sodden in a brasen vessel, it shall be scoured,
29 and rinsed in water. Every male among the
30 priests shall eat thereof: it is most holy. And
no sin offering, whereof any of the blood is
brought into the tent of meeting to make atone-
ment in the holy place, shall be eaten: it shall
be burnt with fire.

CHAPTER VII.

1 LIKEWISE this *is* the law of the trespass offer-
ing: it *is* most holy.
2 In the place where they kill the burnt offering
shall they kill the trespass offering: and the blood
thereof shall he sprinkle round about upon the
altar.
3 And he shall offer of it all the fat thereof; the
rump, and the fat that covereth the inwards,

1 AND this is the law of the guilt offering: it is
2 most holy. In the place where they kill the
burnt offering shall they kill the guilt offering:
and the blood thereof shall he sprinkle upon
3 the altar round about. And he shall offer of it
all the fat thereof; the fat tail, and the fat that

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the raw state, but was prepared after the manner of the *minchah* of pieces (2 : 6). The characteristic of this priest's offering was that it was not to be eaten, but to be wholly burnt, as an offering not now intended for the benefit of the priest or representative of God, as were the *minchahs* of the laity, but expressing as an odor of pleasantness that priest's own devotion to God's service.

24-30. 4. *Regulations to be observed in sacrificing the sin offering.* This regulation, like that regarding the high priest's meal offering, is inserted with a new introductory formula, **And the Lord spake,** etc. **The place where the burnt offering is killed** was the north side of the altar (1 : 11). The sin offering which was to be eaten was regarded as most holy, that is, its use was most rigidly restricted to the priests. At the same time to eat it was the priest's obligation, not simply an optional privilege (10 : 17). That seems to have been the priest's way of "bearing the iniquity of the congregation," as if the sins of the people were thereby incorporated into the priests who partook of the victim and so taken away by virtue of the sanctifying power of their office.

Whatever blood may have been sprinkled upon a garment must be washed out in the holy place, for it must not be carried out of the sanctuary to be mingled and confused with common things. The unglazed earthen vessels in which the holy flesh was boiled would absorb the juices and fat so that they could not be thoroughly cleansed of all traces of their contents—they must be broken. With brazen vessels the utmost pains must be taken to remove every trace of the holy flesh that was boiled in them.

The significant general regulation of this section is that no flesh whereof the blood is brought into the holy place is to be eaten. The blood was brought into the sanctuary in the case of the sin offering for the high priest (4 : 5-7), for the congregation (4 : 16-18), and the sin offering on the Day of Atonement (16 : 27). In these offerings the priests themselves shared as offerers, and, except in the case of peace offerings, no offerer partook of his own victim (comp. ver. 23). This final verse is thought by some critics to belong, like chap. 4, to a later revision of the priest code.

Chap. 7. 1-7. 5. *Ritual of the guilt offering.* The section devoted to the guilt offering (5 : 14 to 6 : 7) only defined the cases in which the guilt offering was required, and specified that the victim in each was to be a ram. The ritual

4 And the two kidneys, and the fat that *is* on
them, which *is* by the flanks, and the caul *that is*
above the liver, with the kidneys, it shall he take
away:
5 And the priest shall burn them upon the altar
for an offering made by fire unto the LORD: it *is* a
trespass offering.
6 Every male among the priests shall eat thereof:
it shall be eaten in the holy place: it *is* most holy.
7 As the sin offering *is*, so *is* the trespass offering:
there is one law for them: the priest that maketh
atonement therewith shall have *it*.
8 And the priest that offereth any man's burnt
offering, *even* the priest shall have to himself the
skin of the burnt offering which he hath offered.
9 And all the meat offering that is baken in the
oven, and all that is dressed in the fryingpan, and
in the pan, shall be the priest's that offereth it.
10 And every meat offering, mingled with oil, and
dry, shall all the sons of Aaron have, one *as much*
as another.
11 And this *is* the law of the sacrifice of peace
offerings, which he shall offer unto the LORD.
12 If he offer it for a thanksgiving, then he shall
offer with the sacrifice of thanksgiving unleavened
cakes mingled with oil, and unleavened wafers
anointed with oil, and cakes mingled with oil, of
fine flour, fried.
13 Besides the cakes, he shall offer *for* his offering
leavened bread with the sacrifice of thanksgiving
of his peace offerings.
14 And of it he shall offer one out of the whole
oblation *for* an heave offering unto the LORD, *and*
4 covereth the inwards, and the two kidneys, and
the fat that is on them, which is by the loins,
and the caul upon the liver, with the kidneys,
5 shall he take away: and the priest shall burn
them upon the altar for an offering made by fire
6 unto the LORD: it is a guilt offering. Every male
among the priests shall eat thereof: it shall be
7 eaten in a holy place: it is most holy. As is the
sin offering, so is the guilt offering: there is one
law for them: the priest that maketh atonement
8 therewith, he shall have it. And the priest that
offereth any man's burnt offering, even the priest
shall have to himself the skin of the burnt offer-
9 ing which he hath offered. And every meal of-
fering that is baken in the oven, and all that is
dressed in the frying pan, and on the baking
10 pan, shall be the priest's that offereth it. And
every meal offering, mingled with oil, or dry,
shall all the sons of Aaron have, one as well as
another.
11 And this is the law of the sacrifice of peace
offerings, which one shall offer unto the LORD.
12 If he offer it for a thanksgiving, then he shall
offer with the sacrifice of thanksgiving unleav-
ened cakes mingled with oil, and unleavened
wafers anointed with oil, and cakes mingled
13 with oil, of fine flour soaked. With cakes of
leavened bread he shall offer his oblation with
the sacrifice of his peace offerings for thanks-
14 giving. And of it he shall offer one out of each
oblation for an heave offering unto the LORD; it

of that offering is given here. It coincides very closely with the ritual of the sin offering whose blood is not brought into the sanctuary, except for the difference in the animal sacrificed. As to the disposal of the ram, it is specified (ver. 7) that it is to belong to the particular priest who officiates. This gives occasion for the appendix (ver. 8–10) which follows.

8–10. Appendix on the priests' share in the burnt and meal offerings. In the case of the burnt offering the skin is the perquisite of the officiating priest. A distinction is made in regard to the different kinds of meal offering. That which is brought already prepared as cakes, perhaps because such offerings were made only on special occasions and presented in quantities not too large for one man's consumption, goes to the priest who officiates; while the larger and more regular offering of flour mingled with oil (chap. 2 : 1), or dry—2 : 15, where it should read, "Thou shalt *add* oil to it," instead of "pour upon it"—is placed in a common stock for all the priests.

11–21. 6. *Of the species of peace offering, with the conditions to be observed by the worshiper in eating the flesh.* The method of slaying the animal for the peace offering and making that part of the sacrifice which is offered on the altar was prescribed in chap. 3. In the present passage we have the bloodless or pastry offering which accompanies the sacrifice, and the conditions, for the different species, to be observed in eating the flesh. Three different species of peace offerings are mentioned, the thanksgiving, the vow, and the voluntary or freewill offering. The first would be an act of worship and feasting commemorative of some special occasion for gratitude, the second would be the fulfillment of some obligation promised beforehand, and the third would be simply a spontaneous expression of devotion. The peace offering for a thanksgiving is most fully described, the different kinds of oiled cakes being minutely specified. It is to be observed that leavened or ordinary bread accompanied the thanksgiving sacrifice (ver. 13), as the memorial of it was not burned on the altar like the *minchah* (2 : 9, cf. 11, 12). One loaf out of the whole offering was set apart as a תְּרוּמָה, *t'rûmāh*, for Jehovah, and appropriated to the use of the priest. This term, which is generally translated *heave offering*, literally means *what is lifted off*, the act contemplated being probably not the act of *lifting up*, or ceremonial raising toward God, as the misleading translation heave offering would indicate, but simply the act of special setting apart or reserving. The term is thus applied to the contributions made for the tabernacle (Exod. 25 : 2; 35 : 5, etc.), to the consecrated portion of the spoil of the Midianites (Num. 31 : 41), to the land assigned to the priests (Ezek. 48 : 8–12), etc.

This partaking of leavened bread before Jehovah, as the accompaniment of thanksgiving for his blessings, seems like a bringing of common life into relation to God in a manner calculated to neutralize and remedy the stiffness

it shall be the priest's that sprinkleth the blood of the peace offerings.

15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace offerings, that *pertain* unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people.

21 Moreover the soul that shall touch any unclean *thing, as* the uncleanness of man, or *any* unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the Lord, even that soul shall be cut off from his people.

22 And the Lord spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth *it* shall be cut off from his people.

26 Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

shall be the priest's that sprinkleth the blood of
15 the peace offerings. And the flesh of the sacri-
fice of his peace offerings for thanksgiving shall
be eaten on the day of his oblation; he shall not
16 leave any of it until the morning. But if the
sacrifice of his oblation be a vow, or a freewill
offering, it shall be eaten on the day that he of-
fereth his sacrifice: and on the morrow that
17 which remaineth of it shall be eaten: but that
which remaineth of the flesh of the sacrifice on
18 the third day shall be burnt with fire. And if
any of the flesh of the sacrifice of his peace of-
ferings be eaten on the third day, it shall not be
accepted, neither shall it be imputed unto him
that offereth it: it shall be an abomination, and
the soul that eateth of it shall bear his iniquity.
19 And the flesh that toucheth any unclean thing
shall not be eaten; it shall be burnt with fire.
And as for the flesh, every one that is clean shall
20 eat thereof: but the soul that eateth of the flesh
of the sacrifice of peace offerings, that pertain
unto the Lord, having his uncleanness upon him,
21 that soul shall be cut off from his people. And
when any one shall touch any unclean thing,
the uncleanness of man, or an unclean beast, or
any unclean abomination, and eat of the flesh
of the sacrifice of peace offerings, which pertain
unto the Lord, that soul shall be cut off from his
people.
22 And the Lord spake unto Moses, saying,
23 Speak unto the children of Israel, saying, Ye
24 shall eat no fat, of ox, or sheep, or goat. And
the fat of that which dieth of itself, and the fat
of that which is torn of beasts, may be used for
any other service: but ye shall in no wise eat of
25 it. For whosoever eateth the fat of the beast, of
which men offer an offering made by fire unto
the Lord, even the soul that eateth it shall be
26 cut off from his people. And ye shall eat no
manner of blood, whether it be of fowl or of

and uneasy dread which the primitive sense of his awful sanctity would tend to fasten on the mind. That the divine holiness, however important to be kept in view, was not unfriendly to the common enjoyment of life, was a truth which this priest-legislation did not ignore.

As to the time during which the flesh was to be eaten, in the case of the thanksgiving offering, it was to be the same day; for a vow or a voluntary offering the time during which it might be eaten was extended one day. In no case, however, was it to be kept till the third day, but it was to be consumed with fire. The person who ate of it the third day acquired thereby no acceptance with God, but on the contrary incurred guilt. The flesh thus remaining over became פִּגּוּל, *pigûl* or *refuse* (ver. 18), a term which ought not to be confounded with "detestable thing," or "abomination," as is done in our Authorized and Revised versions, but which is technically appropriated to stale or overtime flesh of the sacrifice.

Any sacrificial flesh that had touched anything unclean was to be burned with fire. Very strict regulations were made in regard to eating the meat while one was in a state of uncleanness. The soul that overstepped the regulations was to be cut off from his people, *i. e.*, deprived of the privileges of the covenant and made an outlaw. The scrupulousness which this law reflects and formulates is suggestively referred to as a familiar feeling in the earlier days of the monarchy (1 Sam. 20 : 26), and is no doubt an inheritance from the earliest times.

22-27. 7. *Fat and blood not to be eaten.* The remainder of the instructions of this chapter are addressed to the people. This prohibition of the eating of fat and blood is more succinctly given in 3 : 17. The ground of the prohibition in regard to the fat, *i. e.*, חֵלֶב, *chēlĕbh*, or suet (see on 3 : 17), is that this was a gift sanctified to Jehovah, and thus the eating was the invasion of his right. The prohibition, therefore, particularly specifies the fat of such beasts as are offered a fire offering to Jehovah, and probably does not include such animals as were allowed for food, like the stag and antelope, but were not sacrificed. As for that which died of itself or was torn of beasts,

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.
28 And the LORD spake unto Moses, saying,
29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.
30 His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved *for* a wave offering before the LORD.
31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.
32 And the right shoulder shall ye give unto the priest *for* an heave offering of the sacrifices of your peace offerings.
33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part.
34 For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.
35 This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;
36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever throughout their generations.
37 This *is* the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;

27 beast, in any of your dwellings. Whosoever it be that eateth any blood, that soul shall be cut off from his people.
28 And the LORD spake unto Moses, saying,
29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD out of the sacrifice of his peace offerings:
30 his own hands shall bring the offerings of the LORD made by fire; the fat with the breast shall he bring, that the breast may be waved for a
31 wave offering before the LORD. And the priest shall burn the fat upon the altar: but the breast
32 shall be Aaron's and his sons'. And the right thigh shall ye give unto the priest for an heave offering out of the sacrifices of your peace offer-
33 ings. He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat,
34 shall have the right thigh for a portion. For the wave breast and the heave thigh have I taken of the children of Israel out of the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons as a due for ever from the children of Israel.
35 This is the anointing-portion of Aaron, and the anointing-portion of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in
36 the priest's office; which the LORD commanded to be given them of the children of Israel, in the day that he anointed them. It is a due for ever
37 throughout their generations. This is the law of the burnt offering, of the meal offering, and of the sin offering, and of the guilt offering, and of the consecration, and of the sacrifice of peace

the reason for not eating the flesh itself would abundantly suffice for not eating the fat, namely, that it defiled the eater. The prohibition against blood included that of birds as well as of cattle, and was to be observed by Israel in all his dwelling-places, because the blood was regarded as the soul of the animal, which God sanctified as the medium for the atonement of the soul of man (17 : 11).

28-34. 8. *The priest's share of the peace offering.* In the peace offerings, which were the sacrifices on which the offerers feasted, the suet was sacred to Jehovah for the fire offering on the altar, while the breast or brisket Jehovah claimed as his own for the use of his representatives the priests. The act of devoting this portion to Jehovah that it might revert to the use of the sanctuary was symbolized by *waving*, *i. e.*, placing it upon the offerer's hands, along with those of the priest placed underneath, and moving it to and fro. The term seems to have been sometimes used more generally of the act of devoting any gift to Jehovah, which was to be received back for sacred use rather then sent up irrevocably in the altar flame, as where men were said to wave a wave offering of gold for the tabernacle (Exod. 35 : 22). Waving especially characterized the act of consecration, and even the Levites at their consecration to the tabernacle service were said to be waved (Num. 8 : 11), perhaps by being conducted solemnly up to the altar and back again. In addition to the wave breast, which reverted to the priests in general, there was also given to the priest who officiated the right thigh or round as a *t'rumah*, *i. e.*, a portion lifted off or set apart (see on ver. 14). The legislation in this place is different from that in Deut. 18 : 3, where the priest's portion is designated as the shoulder (called in Hebrew the *arm*), the two cheeks, and the maw. It is thought by modern critics that this priest code represents the latest stage in the history of the sacerdotal rites, the earlier stages being reflected first in 1 Sam. 2 : 13–16, where the priest is seen to have no understood claim to definite dues of flesh, and secondly in Deuteronomy (*loc. cit.*), where the priest's dues are fixed definitely, but where the portion assigned him is not so choice as in this passage.

35, 36. *First subscription to the preceding section.* This subscription applies to the section 6 : 8 to 7 : 34, in so far as this comprises regulations respecting the priests' share in the different offerings. The anointing portion perhaps means the portion due the priests in virtue of their anointing or office; though Driver holds that this translation is due to a mistaken etymology, and that the term means something measured out or allotted.

37, 38. *Second more general subscription.* In

38 Which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai.

38 offerings; which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai.

CHAPTER VIII.

1 AND the Lord spake unto Moses, saying,
2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;
3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.
4 And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.
5 And Moses said unto the congregation, This *is* the thing which the Lord commanded to be done.
6 And Moses brought Aaron and his sons, and washed them with water.
7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.
8 And he put the breastplate upon him: also he put in the breasplate the Urim and the Thummim.
9 And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the Lord commanded Moses.
10 And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.
11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.
12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

1 AND the Lord spake unto Moses, saying,
2 Take Aaron and his sons with him, and the garments, and the anointing oil, and the bullock of the sin offering, and the two rams, and the bas-
3 ket of unleavened bread; and assemble thou all the congregation at the door of the tent of meet-
4 ing. And Moses did as the Lord commanded him; and the congregation was assembled at
5 the door of the tent of meeting. And Moses said unto the congregation, This is the thing which
6 the Lord hath commanded to be done. And Moses brought Aaron and his sons, and washed
7 them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the cunningly woven band of the ephod, and bound it
8 unto him therewith. And he placed the breastplate upon him: and in the breastplate he put
9 the Urim and the Thummim. And he set the mitre upon his head; and upon the mitre, in front, did he set the golden plate, the holy
10 crown; as the Lord commanded Moses. And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanc-
11 tified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all its vessels, and the laver and its base, to sanc-
12 tify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanc-

its form this subscription seems to relate only to the section beginning with 6 : 8, and characterized by the recurring formula, **This is the law of.** Only the laws thus introduced are recognized in the subscription, where they occur mainly in the same order. This passage, however, forms the conclusion of the whole law of the offerings.

III. THE CONSECRATION OF THE PRIESTS, AND THEIR SOLEMN ENTRY UPON OFFICE, **chap. 8 to 10.**

Chap. 8. 1-4. 1. *The preparation.* This account of the consecration of Aaron and his sons, which is the only narrative portion of the book with the exception of the short account of the stoning of the blasphemer (24 : 10-23), follows closely the directions given to Moses in Exod. 29 : 1-37; 40 : 12-15. "The" bullock and "the" rams and "the" basket of unleavened (see R. V.), were the ones prescribed in that passage. The basket contained loaves, *i. e.*, flat circular cakes (ver. 26; Exod. 29 : 23) of unleavened bread, also cakes kneaded with oil and cakes anointed with oil (see Exod 29 : 2). The whole congregation was assembled in the court of the tabernacle near the altar.

5-13. 2. *The washing, clothing, and anointing.* After premising that what was immediately to take place before their eyes was according to the explicit command of Jehovah, Moses brought Aaron and his sons near before the congregation and washed them with water. He then clothed Aaron with the official garments prescribed in Exod. 28, putting on him first the tunic or shirt of checker-work of linen (Exod. 28 : 39), girding it with its girdle or sash, then the one-piece robe (ibid., 31-35) on the skirt of which were the bells and pomegranates, then the ephod (ibid., 6-14) of two pieces, front and back, held together at the shoulders by the jeweled clasps on which the names of the tribes were engraved, and bound to the wearer by its curious girdle. Upon this he put the breastplate (ibid., 15-30) inside of which were the Urim and Thummim or instruments for sacred divination. Then upon his head he put the mitre or turban (ibid., 39) with its engraved gold plate or diadem of holiness (ibid., 36-38).

With the anointing oil, whose composition is given in Exod. 30 : 22, *seq.*, Moses anointed first the tabernacle with its furniture, including the altar and the laver, and then poured the oil on the head of Aaron. The anointing of the sons, while not directly asserted here, is commanded in Exod. 28 : 41; 40 : 15, and implied in

13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.
14 And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.
15 And he slew *it;* and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.
16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.
17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.
18 And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.
19 And he killed *it;* and Moses sprinkled the blood upon the altar round about.
20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

13 tify him. And Moses brought Aaron's sons, and clothed them with coats, and girded them with girdles, and bound headtires upon them; as the
14 LORD commanded Moses. And he brought the bullock of the sin offering: and Aaron and his sons laid their hands upon the head of the bul-
15 lock of the sin offering. And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured out the blood at the base of the altar, and sanctified it, to make
16 atonement for it. And he took all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and Moses
17 burned it upon the altar. But the bullock, and its skin, and its flesh, and its dung, he burnt with fire without the camp; as the LORD com-
18 manded Moses. And he presented the ram of the burnt offering: and Aaron and his sons laid
19 their hands upon the head of the ram. And he killed it: and Moses sprinkled the blood upon
20 the altar round about. And he cut the ram into its pieces; and Moses burnt the head, and the

7 : 36 and 10 : 7. They are said also (ver. 30) to have been sprinkled with mingled blood and oil along with their father. From the fact that the high priest is distinguished as the *anointed priest* in 4 : 3, and from some other indications, Driver is inclined to regard those passages commanding or implying an anointing of the inferior priests, beyond this sprinkling with blood and oil (ver. 30), as glosses of doubtful authenticity. Moses also clothed the sons, according to the directions in Exod. 28 : 40, with body-coats of common woven work (Exod. 39 : 27), girdles, and head tires.

14-17. 3. *The sin offering.* The sin offering prescribed in chap. 4 is an offering for actual sin committed through error and subsequently brought to the attention of the transgressor. Here we have a sin offering prescribed for a hitherto innocent person as a preparation for a life of higher consecration, a sort of general clearing up of any possible defilements, even though conscious transgression has not occurred. A similar association of the sin offering with a voluntary life of higher devotion is seen in the case of the vow of the Nazarite (Num. 6 : 14). This points to the conception of sin as a state or level of life, rather than simply an act or series of acts that could be brought to mind or checked off in an index of prohibited indulgences. As compared with a state of higher sanctity the ordinary life is a state of sin, innocent enough when not viewed from the level of the purer and more scrupulous life, but needing a sin offering as soon as the person passes to a higher ethical standpoint. This offering is the act of one who has acquired the insight to say,

> Who can discern his errors?
> Clear thou me from hidden faults.

(Ps. 19 : 12.) The conception of sin may not have widened beyond the old primitive idea of a defilement or a contagion; but it is already at least thought of, in some of its aspects, as a defilement so inward that it may not be discerned, so intimately blended with the positive conscience that it increases on the adoption of a preferred purity—the condemnation, indeed, not of a fall but of an obligation to rise, the faint foreshadowing of that arduous morality whose final standard and instrument of self-condemnation is, "Be ye perfect."

The victim employed for this sin offering was a bullock, and the manner of offering was mainly according to the directions given for the sin offering for the anointed priest in 4 : 3–12. An important divergence, however, is seen in the disposal of the blood. This was not sprinkled seven times before the veil, as there directed, nor was it brought into the holy place and smeared on the horns of the altar of incense. At the same time its flesh was not eaten according to the general regulation for sin offerings whose blood was *not* brought into the sanctuary, but burned according to the law for those whose blood *was* brought into the holy place (6 : 30; 10 : 18; Heb. 13 : 11). This may be because the directions given here represent a less advanced stage in the growth of the sacrificial system than chap 4 (see on 4 : 22–26); but it may also be because, neither Moses nor Aaron being yet consecrated as priests, the blood was treated as in the case of the sin offering of the ruler (4 : 25) or one of the common people (ibid., 30), and yet the flesh was not eaten because only priests had a right to eat the sin offering (6 : 25, 26).

18-21. 4. *The burnt offering.* The first ram with which Moses was commanded to provide

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt sacrifice for a sweet savour, *and* an offering made by fire unto the Lord; as the Lord commanded Moses.

22 And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it;* and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that *was* before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave offering before the Lord.

28 And Moses took them from off their hands, and burnt *them* on the altar upon the burnt offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the Lord.

29 And Moses took the breast, and waved it *for* a wave offering before the Lord: *for* of the ram of consecration it was Moses' part; as the Lord commanded Moses.

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

31 And Moses said unto Aaron and to his sons, Boil the flesh *at* the door of the tabernacle of the

21 pieces, and the fat. And he washed the inwards and the legs with water; and Moses burnt the whole ram upon the altar: it was a burnt offering for a sweet savour: it was an offering made by fire unto the Lord; as the Lord commanded
22 Moses. And he presented the other ram, the ram of consecration: and Aaron and his sons
23 laid their hands upon the head of the ram. And he slew it; and Moses took of the blood thereof, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the
24 great toe of his right foot. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot: and Moses sprinkled the blood upon
25 the altar round about. And he took the fat, and the fat tail, and all the fat that was upon the inwards, and the caul of the liver, and the two
26 kidneys, and their fat, and the right thigh: and out of the basket of unleavened bread, that was before the Lord, he took one unleavened cake, and one cake of oiled bread, and one wafer, and placed them on the fat, and upon the
27 right thigh: and he put the whole upon the hands of Aaron, and upon the hands of his sons, and waved them for a wave offering before the
28 Lord. And Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they were a consecration for a sweet savour: it was an offering made by fire
29 unto the Lord. And Moses took the breast, and waved it for a wave offering before the Lord: it was Moses' portion of the ram of consecration;
30 as the Lord commanded Moses. And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, his garments, and ' is sons, and his sons'
31 garments with him. And Moses said unto Aaron and to his sons, Boil the flesh at the door of

himself (ver. 2) was offered as a burnt offering according to the ritual laid down in chap. 1. Thus Aaron and his sons, who laid their hands on the head of the victim, expressed their purposed sanctification, body and soul, to the service of Jehovah.

22-30. 5. *The ram of consecration.* The second, the ram of consecration or installation, was treated as a peace offering, of which, however, unlike ordinary peace offerings, only the priests could eat (Exod. 29 : 33). It was called the ram of consecration, literally the ram of *fillings*, perhaps from the ceremony of filling the hands of Aaron and of his sons with selected portions of it, as described in ver. 27. To fill the hands came ultimately to mean simply to consecrate, so that Ezekiel uses the term even of the consecration of an altar (Ezek. 43 : 26). The peculiar feature of the sacrificing of this ram was, first the disposal of the blood, and then the waving or filling ceremony connected with the portions to be sacrificed. A bit of blood was put upon the right ear of Aaron and of his sons, and upon the thumb of the right hand, and upon the great toe of the right foot, doubtless to express, not the *cleansing* of the natural powers as in the putting of the blood of the guilt offering on the same parts of the cured leper (14 : 14-17), but the *consecration* of the powers to the service of Jehovah. Then taking the fat portions which were always claimed from the peace offerings for the altar, together with the right thigh and one of each species of cake in the basket before Jehovah, Moses placed them upon the hands of Aaron and of his sons and waved them before Jehovah, thus offering them to Jehovah for the use of the sanctuary (see on 7 : 28-34), and then took them from their hands and burned them on the altar; so that in their initial consecration even that which belonged exclusively to the priests (7 : 34) was sacrificed to Jehovah. One reserve of the priest's portion, however, was made in this consecration act: the wave breast became the portion of Moses, the specially commissioned mediator of the law. Finally Moses took some of the blood of the sacrificed ram, along with some of the anointing oil, and sprinkled upon Aaron and his sons and upon their garments to sanctify them.

31-36. 6. *Remaining ceremonial for the seven days.* This ceremonial consisted of the consecration feast at the completion of the first day's

congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.
32 And that which remaineth of the flesh and of the bread shall ye burn with fire.
33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.
34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.
35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.
36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

the tent of meeting: and there eat it and the bread that is in the basket of consecration, as I commanded, saying, Aaron and his sons shall
32 eat it. And that which remaineth of the flesh
33 and of the bread shall ye burn with fire. And ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled: for he shall consecrate
34 you seven days. As hath been done this day, so the LORD hath commanded to do, to make atone-
35 ment for you. And at the door of the tent of meeting shall ye abide day and night seven days, and keep the charge of the LORD, that ye
36 die not: for so I am commanded. And Aaron and his sons did all the things which the LORD commanded by the hand of Moses.

CHAPTER IX.

1 AND it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;
2 And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer *them* before the LORD.
3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;
4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.
5 And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.
6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.
7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.
8 Aaron therefore went unto the altar, and slew the calf of the sin offering, which *was* for himself.
9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:
10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.
11 And the flesh and the hide he burnt with fire without the camp.
12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.
13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.
14 And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

1 AND it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders
2 of Israel; and he said unto Aaron, Take thee a bull calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before
3 the LORD. And unto the children of Israel thou shalt speak, saying, Take ye a he-goat for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering;
4 and an ox and a ram for peace offerings, to sacrifice before the LORD; and a meal offering mingled with oil: for to-day the LORD appeareth
5 unto you. And they brought that which Moses commanded before the tent of meeting: and all the congregation drew near and stood before the
6 LORD. And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.
7 And Moses said unto Aaron, Draw near unto the altar, and offer thy sin offering, and thy burnt offering, and make atonement for thyself, and for the people: and offer the oblation of the people, and make atonement for them; as the
8 LORD commanded. So Aaron drew near unto the altar, and slew the calf of the sin offering,
9 which was for himself. And the sons of Aaron presented the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at
10 the base of the altar: but the fat, and the kidneys, and the caul from the liver of the sin offering, he burnt upon the altar; as the LORD
11 commanded Moses. And the flesh and the skin
12 he burnt with fire without the camp. And he slew the burnt offering; and Aaron's sons delivered unto him the blood, and he sprinkled it
13 upon the altar round about. And they delivered the burnt offering unto him, piece by piece, and the head: and he burnt them upon the altar.
14 And he washed the inwards and the legs, and burnt them upon the burnt offering on the altar.

ritual, and the repetition through the seven days of all the ritual of the first. The feast differed from the ordinary peace offering feast in being restricted to the priests and in allowing none except unleavened bread. It was according to the command in Exod. 29:35–37 that this solemn ceremony was repeated for seven days. During all this time Aaron and his sons did not depart from the door of the tent of meeting to engage in any secular employment.

Chap. 9. 1–24. *Aaron and his sons solemnly enter upon office.* Having gone through the eight days of consecration, they are now to begin formally the routine duties of the priesthood. Always first comes the offering for himself, beginning with the sin offering, thus acknowledging before the people his own infirmity. His own victim was a bull calf, an offering of less dignity than the bullock (8:14), which he had offered every day for a sin offering during his consecration,

15 And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered it for sin, as the first.
16 And he brought the burnt offering, and offered it according to the manner.
17 And he brought the meat offering, and took an handful thereof, and burnt *it* upon the altar, beside the burnt sacrifice of the morning.
18 He slew also the bullock and the ram *for* a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,
19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:
20 And they put the fat upon the breasts, and he burnt the fat upon the altar:
21 And the breasts and the right shoulder Aaron waved *for* a wave offering before the LORD; as Moses commanded.
22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.
23 And Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people: and the glory of the LORD appeared unto all the people.
24 And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

15 And he presented the people's oblation, and took the goat of the sin offering which was for the people, and slew it, and offered it for sin, as the
16 first. And he presented the burnt offering, and
17 offered it according to the ordinance. And he presented the meal offering, and filled his hand therefrom, and burnt it upon the altar, besides
18 the burnt offering of the morning. He slew also the ox and the ram, the sacrifice of peace offerings, which was for the people: and Aaron's sons delivered unto him the blood, and he sprin-
19 kled it upon the altar round about, and the fat of the ox; and of the ram, the fat tail, and that which covereth *the inwards*, and the kidneys,
20 and the caul of the liver: and they put the fat upon the breasts, and he burnt the fat upon the
21 altar: and the breasts and the right thigh Aaron waved for a wave offering before the LORD; as
22 Moses commanded. And Aaron lifted up his hands toward the people, and blessed them; and he came down from offering the sin offering, and the burnt offering, and the peace offerings.
23 And Moses and Aaron went into the tent of meeting, and came out, and blessed the people: and the glory of the LORD appeared unto all the
24 people. And there came forth fire from before the LORD, and consumed upon the altar the burnt offering and the fat: and when all the people saw it, they shouted and fell on their faces.

or than the young bullock (4 : 3) which was required of the anointed priest for a sin offering in the case of specific transgression. It served, however, to keep up the indispensable habit of always acknowledging the priest's own sins; and this habit impressed the author of the Epistle to the Hebrews with the contrast of the imperfect human priest to the Christ who offered himself once for all (Heb. 5 : 3; 7 : 27, 28). He was also to sacrifice a ram for a burnt offering, while of the people he was to require a shaggy he-goat for a sin offering, the same kind of victim as was required of a ruler (4 : 23) in the case of specific transgression, and a calf and a lamb for burnt offerings. For the people he was also to sacrifice an ox and a ram for peace offerings, the peace offerings for himself being omitted, as his whole seven days' service of filling or consecration had been of the nature of a peace offering. When the priest was once consecrated, indeed, we should hardly look for public peace offerings on his part, as these were more properly offerings of the people for the use of the priests; and the consecration of these offerings to God for the use of his representatives was indicated by the ceremony of waving (see ver. 21; also on 7 : 28-34). The people were also to provide a *minchah* or meal offering mingled with oil. By the announcement of Moses the people were led to expect some appearance of the glory of Jehovah.

The offerings were made, in their order, according to the ritual already prescribed, the sons of Aaron performing only the part of attendants to deliver to their father the blood (ver. 9, 12, 18) and the pieces of the burnt offering (ver. 13). It is to be observed (ver. 9) that Aaron only put the blood on the brazen altar and did not carry it into the inner sanctuary according to the ordinary directions for the sin offering for the high priest and for the people (4 : 5-7, 16-18). This was perhaps because he had never yet entered the sanctuary as consecrated high priest.

At the conclusion of the sacrifice Aaron performed the act of a fully consecrated priest in blessing the people. This act, which in Deuteronomy and the priest code appears to be the characteristic prerogative of the priest (Deut. 10 : 8; Num. 6 : 23), was performed by David (2 Sam. 6 : 18) and Solomon (1 Kings 8 : 55). As Aaron came down from the high platform of the brazen altar he and Moses for the first time entered the tent of meeting, and as they came out the glory of Jehovah appeared to the congregation. The issue of fire from Jehovah (ver. 24) to consume the sacrifice can hardly have been the first kindling of the sacred fire which, according to Jewish tradition, was never allowed to go out until the captivity, for there had been sacrifices offered all through the seven days of the consecration. It was probably a special manifestation of the glory of Jehovah, not in that it now appeared for the first time, but in that it

CHAPTER X.

1 AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.
2 And there went out fire from the Lord, and devoured them, and they died before the Lord.
3 Then Moses said unto Aaron, This *is it* that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.
4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.
5 So they went near, and carried them in their coats out of the camp; as Moses had said.
6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and

1 AND Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange
2 fire before the Lord, which he had not commanded them. And there came forth fire from
3 before the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.
4 And Aaron held his peace. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Draw near, carry your brethren from before the sanctuary
5 out of the camp. So they drew near, and carried them in their coats out of the camp; as Moses
6 had said. And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Let not the hair of your heads go loose, neither rend

suddenly consumed the victim, as on other occasions when the divine favor was manifested (see Judg. 6 : 21; 13 : 19, 20; 1 Kings 18 : 38; 1 Chron. 21 : 26).

Chap. 10. 1-7. *Nadab and Abihu punished for offering strange fire—the priests forbidden to mourn for them.* **1.** We have not the data for knowing exactly what was the act which is here termed **offered strange fire,** but a grouping of the suggestive circumstances accompanying the event may help us to conjecture something of the mental state of the young men and of the form which their rash act would be likely to take. They were the elder sons of Aaron (Exod. 6 : 23) and had been specially privileged when Moses went up into the mount (Exod. 24 : 1, 2), though, as they were commanded on that occasion to "worship afar off," they may have been exalted into a feeling of exceptional familiarity with divine things without that full awe and humility of the divine fellowship which was vouchsafed to Moses. Of this strange fire the first mention indicates that it is not so much forbidden as *unauthorized*, or **not commanded** (ver. 1). The account is followed by a prohibition of the use of intoxicants by the priests when on duty (ver. 8, 9), from which the inference is not impossible that the young men may have been at least in that excitable and animated state which follows even the moderate use of wine. It is to be observed too, that the legislation regarding the Day of Atonement in which the privilege of entering the holy place is restricted to the high priest once a year follows as an immediate sequence upon their death, as if on that occasion some of the sanctities had been invaded (16 : 1, 2). **3.** But the most suggestive passage is Moses' explanation of this act of judgment (ver. 3), in which he asserts that the Lord said, **I will be sanctified in them that come nigh me, and before all the people I will be glorified,** as if the glory of Jehovah had not been made sufficiently prominent in the young men's conduct. From all of which we may gather that when the young men saw the glory which was the climax of their days of consecration (9 : 23, 24) they became intensely excited, being assisted perhaps by the wine in which they had indulged, and thought to enhance the glory of the occasion by appearing as chief hierophants in a spectacular scene in which the Lord would be honored with incense, thus mistaking the proud and meaningless functioning in a solemn display for a genuine act of worship to Jehovah. In their eagerness they had perhaps become irreverent and approached too near the awful holiness of the inner sanctuary; they had offered their incense at a time and in a manner unknown to the careful regulations of the law, and it is possible that the fire may have been "strange" in that it was not taken from the altar where it had so recently been lighted directly from Jehovah, but had been taken from some of the fires used for boiling the sacrificial flesh. The act therefore so signally punished was not simply an ignorant overstepping of regulations in an excess of zeal, but an act of presumptuous familiarity and proud self-exaltation.

The relationship of Uzziel and of Mishael and Elzaphan to Aaron is also given in Exod. 6 : 18, 22. They were perhaps the nearest relatives of the stricken men who were not priests. It has been conjectured that these were the men who were incapacitated by contact with a dead body for keeping the Passover on the fourteenth day of Nisan, in the second year of the exodus, and for whose benefit the so-called "Little Passover" was instituted (see Num. 9 : 6, 9-14). As for Aaron and his sons, they were not to let the hair of their heads go loose nor to rend their clothes

lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled.
7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the Lord *is* upon you. And they did according to the word of Moses.
8 And the Lord spake unto Aaron, saying,
9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:
10 And that ye may put difference between holy and unholy, and between unclean and clean;

your clothes; that ye die not, and that he be not wroth with all the congregation: but let your brethren, the whole house of Israel, bewail the
7 burning which the Lord hath kindled. And ye shall not go out from the door of the tent of meeting, lest ye die: for the anointing oil of the Lord is upon you. And they did according to the word of Moses.

8 And the Lord spake unto Aaron, saying,
9 Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not: it shall be a statute for
10 ever throughout your generations: and that ye may put difference between the holy and the common, and between the unclean and the

lest they should seem rebellious against the dealings of Jehovah. As priests they were to maintain the honor of Jehovah in all his ways and so always to be found ranged on his side. The people, however, were permitted to bewail the burning which Jehovah had kindled.

8-11. *Priests forbidden to drink wine while officiating.* Observe that the legislation of this paragraph is represented as given by Jehovah directly to Aaron. The term **strong drink** is used to designate any kind of strong beverage except wine made from the grape. The Hebrews applied the term to any drink prepared from wheat, barley, millet, the juice of apples or dates. There is no direct evidence that the process of distillation was known among the Hebrews.

There are in other parts of Scripture occasional mentions of religious feeling in connection with that of intoxication so suggestively introduced that it seems not altogether fanciful to note that perhaps the same juxtaposition occurs here. When the apostles after a prolonged period of prayer suddenly and for the first time experienced the ecstatic gift of tongues their mental exaltation was ascribed by some to drunkenness (Acts 2 : 13), as if there were some similarity on which to base the comparison. Paul exhorts the Ephesians to "be not drunk with wine . . . but be filled with the Spirit" (Eph. 5 : 18), as if at least the one suggested the other to his mind. The sons of Aaron are punished for offering strange fire, and in immediate connection with the act of divine judgment is given an interdiction of wine to priests on duty. Note too, that an object of the prohibition is that the distinction between the sacred and the secular may be kept clear. It seems as if the crime of the young men so signally punished must have been something more than a mere technical lapse in correctness of procedure. The strange fire was at least typical of, if not actually associated with, spurious religious feeling. Mental exaltation amounting to ecstasy has always been valued in religion, and if these rash celebrants had a sufficiently unethical conception of religion to think that such ecstasy, even when produced by wine, was pleasing to God, they were only on the same plane of thought with those conceptions which produced the rites of Dionysus and of corresponding deities in other nations. If the origin of their excitement was so palpable to the people that the influence of the whole scene would be, as in heathen religions, to exalt drunkenness as an ally to religion, the stern lesson was not incommensurate with the importance of the issue. The men were confusing the sacred and the profane. They were interposing a fatal hindrance to that emphasis of the ethical nature of religion which it was the genius of Hebrew cultus as well as prophecy to guard and foster.

The dignity and decorum of the priesthood which their sobriety was to help to preserve, was to seek, for its cherished effect on the people, the maintaining of the distinction between holy and common, between unclean and clean. This separating of the sacred from the secular is what determines the whole spirit and motive of ceremonial religion. It is given as a reason for the distinction of animals allowed for food (11 : 47), and it is frequently urged in the teaching of Ezekiel, whose spirit has so much in common with this priestly legislation (Ezek. 22 : 26; 42 : 20; 44 : 23). That prophet, indeed, with this motive, makes this same prohibition of wine for priests (Ezek. 44 : 21, 23). This characteristic of ceremonial religion has been referred to in the comments on chap. 1. It is the function of the priest to elaborate religion as a distinctive thing, and to keep it pure and conspicuous by its isolation from common life. His religion is not the whole of life, nor does it seek to be; it is the sacred side of life. Hence it develops its sacred places, sacred days, sacred observances, sacred objects. One who is penetrated with the feeling of this aspect of religion is rightly shocked at all careless invasion of the domain of the holy by temporal interests and strivings. Such a feeling made our Lord indignant when he found the temple area crowded with the

11 And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.
12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for it *is* most holy:
13 And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the Lord made by fire: for so I am commanded.

11 clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.
12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meal offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for it is most
13 holy: and ye shall eat it in a holy place, because it is thy due, and thy sons' due, of the offerings of the Lord made by fire: for so I am

activities of commerce. It is necessary that religion should thus have its separate places and times and solemn practices, that it may have a footing in the world, a fulcrum on which to rest its lever for the uplifting of humanity. But when this side of religion is cultivated exclusively, its isolation and orderly performance becomes an end in itself. Religion becomes the separate calling of the clergy, rather than a life for every one, and the man of worldly occupation gets the benefit of it only through the momentary magic of its sacraments. When men have performed their church duties they have discharged their obligations toward God, and the secular life is simply unrelated to him. This is the danger of religion founded solely on worship.

On the other hand the function of the prophet is to seek to make the motive and the strength of religion pervade all life. Besides elaborating itself and guarding its purity as a system of worship, religion must also enter the world as a system of righteousness. The sacred must pervade the secular. This was the aim of the prophets; they desired to make religion not only a sacred thing but a leaven. This aim was carried out still more extensively by Christianity, for Christianity was the culmination of Hebrew prophecy rather than of the Hebrew cultus. It was this tendency to diffuse and even dissipate the sacred in the interest of its effectiveness—to put it into the ground to die like a seed that it might bring forth fruit—which made the priestly interest and the temple interest instinctively feel that Christianity was its enemy (Matt. 26 : 61; Acts 6 : 13, 14). It is because the Judaism of the present time is not sufficiently in touch with the prophetic side of religion that it still lingers in the separations and exclusions of the spiritual life, even though its temple ritual has passed away. A rabbi of the last end of the nineteenth century recently summarized the modern Jewish belief in a creed of ten articles, the third of which is: "I believe in separating the sacred from the secular."

The teachings of Jesus and of the apostles, as already said, seem to indicate that the distinction of sacred and secular is not eternal. John saw no temple in heaven. But this necessity for the separation of religion from common life, like the rest of the law, will not pass away till all be fulfilled. While we are hedged about by the earthly necessity of labor, we must strenuously rescue and preserve one-seventh of our time for sacred rest. While the activities of this world are still so unpervaded with divine motive that they press upon us to make us forget God, there must be some special divine service so separate from the world as to keep us reminded of his holiness. The world cannot dispense with a religion of high enough unworldliness to make it conspicuous until that perfect time when all the common activity shall be pervaded with the Spirit of God, and the sacredness of the regenerate secular life shall be wholly manifest in its spirit and motive rather than in its form.

12-20. *The eating part of the consecration ceremonial.* The part of this consecration ceremonial which was likely to come up to the prescribed mark with most difficulty was the priests' partaking of the portions of the sacrifice which were to be eaten; and that because in the dreadful judgment upon Nadab and Abihu the man and father in Aaron, underneath the priest, had experienced a great shock; and there would not be much zest for eating. The austere Moses, who would elevate the priesthood above all natural weakness, was especially active as soon as that judgment had fallen, to prevent any letting down from the high key in which the priests' dignity and duty had been set. He was very prompt to forbid any outward manifestation of grief (ver. 6), and now he is particularly watchful that Aaron and his sons shall by actual eating form the precedent of claiming their perquisites (ver. 12-15), and fulfill to the letter their duties (ver. 16-18). They must not only subsist by the altar, but they must *eat*, whether they have any appetite or not. A higher degree of sanctity seems to be given to the meal offering than to the people's peace offerings. What remains of the meal offering from the fire offerings of Jehovah is called *holy of holies*, or most holy (ver. 12), and it is to be eaten by Aaron and his sons in a *holy place;* while the priests' portion of the peace offerings was to be eaten by Aaron and

14 And the wave breast and heave shoulder shall
ye eat in a clean place; thou, and thy sons, and
thy daughters with thee: for *they be* thy due, and
thy sons' due, *which* are given out of the sacrifices
of peace offerings of the children of Israel.
15 The heave shoulder and the wave breast shall
they bring with the offerings made by fire of the
fat, to wave *it for* a wave offering before the Lord;
and it shall be thine, and thy sons' with thee, by a
statute for ever; as the Lord hath commanded.
16 And Moses diligently sought the goat of the
sin offering, and, behold, it was burnt: and he was
angry with Eleazar and Ithamar, the sons of Aaron
which were left *alive*, saying,
17 Wherefore have ye not eaten the sin offering
in the holy place, seeing it *is* most holy, and *God*
hath given it you to bear the iniquity of the con-
gregation, to make atonement for them before the
Lord?
18 Behold, the blood of it was not brought in
within the holy *place:* ye should indeed have eaten
it in the holy *place*, as I commanded.
19 And Aaron said unto Moses, Behold, this day
have they offered their sin offering and their burnt
offering before the Lord; and such things have
befallen me: and *if* I had eaten the sin offering to
day, should it have been accepted in the sight of
the Lord?
20 And when Moses heard *that*, he was content.

14 commanded. And the wave breast and the
heave thigh shall ye eat in a clean place; thou,
and thy sons, and thy daughters with thee: for
they are given as thy due, and thy sons' due,
out of the sacrifices of the peace offerings of the
15 children of Israel. The heave thigh and the
wave breast shall they bring with the offerings
made by fire of the fat, to wave it for a wave
offering before the Lord: and it shall be thine,
and thy sons' with thee, as a due for ever; as
the Lord hath commanded.
16 And Moses diligently sought the goat of the sin
offering, and, behold, it was burnt: and he was
angry with Eleazar and with Ithamar, the sons
17 of Aaron that were left, saying, Wherefore have
ye not eaten the sin offering in the place of the
sanctuary, seeing it is most holy, and he hath
given it you to bear the iniquity of the congre-
gation, to make atonement for them before the
18 Lord? Behold, the blood of it was not brought
into the sanctuary within: ye should certainly
have eaten it in the sanctuary, as I commanded.
19 And Aaron spake unto Moses, Behold, this day
have they offered their sin offering and their
burnt offering before the Lord; and there have
befallen me such things as these: and if I had
eaten the sin offering to-day, would it have been
20 well-pleasing in the sight of the Lord? And
when Moses heard *that*, it was well-pleasing
in his sight.

his sons *and his daughters* in a *clean* place (ver. 14).

The rule had been made that no sin offering of which any of the blood had been brought into the sanctuary to make atonement in the holy place should be eaten (6 : 30); now the converse is insisted upon by the lawgiver, so solicitous for the integrity of his system and so jealous of natural weakness, that where the blood is not brought into the sanctuary the sin offering *shall* be eaten. But on looking for the hairy goat of the people's sin offering Moses finds it to have been burnt; and he is angry with Eleazar and Ithamar for not eating it in the holy place. The theory of the matter was, as Moses felt commanded, that such sin offerings by being officially eaten formally incorporated the sins of the people into the representatives of God, who thus *bore their iniquities*. But Aaron, who had been silent throughout all Moses' stern moralizing (ver. 3) and rigid conducting, now came to the defense of his own and his sons' moderate yielding to natural affection. After what had befallen them they felt hardly worthy to assume the people's sins as immaculate mediators. Despite the rigid letter of the law, *would* there have been heart enough in such a performance to be well-pleasing in the sight of Jehovah? Is not the mental preparation and sincerity of the worshiper of some consequence as well as the integrity of an ordinance? This little touch of the human in Aaron, just entering on his training for the stern self-repressions of the priesthood, was sufficient to give Moses the hint that sometimes the man may be above the law.

IV. LAWS OF PURIFICATION AND ATONEMENT, **chap. 11 to 16.**

We come now to the part of the Jewish ceremonial regulations which has had probably more influence on the national psychology and conscience than any other. This is the matter of uncleanness and purification. Beginning with the classification of animals not allowed as food, the legislation goes on to the subject of purification after childbirth and of impurity from secretions, to the exceptionally serious uncleanness of leprosy, with its diagnosis, its treatment, the procedure in reference to its analogue in garments and houses, and the rites connected with the restoration to sanctuary privileges of the patient who has recovered; and finally culminates with the great annual Day of Atonement, in which the whole sanctuary with its furniture is ceremonially cleansed from the imperceptible defilement which it has contracted by the services of the year. In this section the regulations in regard to uncleanness are made the more special topic of discussion, but this is far from containing the whole treatment of the subject. It is repeatedly mentioned all through the priestly legislation. The thought of defilement and contamination from without seemed to dominate the whole Jewish religious consciousness, and it has had more influence than any other in making and keeping the Jews the exceptional and separate race which they are to this day.

Sin, so far as it could come within the benefit of expiation at all, was treated as a defilement; and this aspect of it was necessarily more physical than ethical. Perhaps this conception of sin as

a defilement was the only one which could make the efficacy of the expiatory rites thinkable at all. The semi-physical and expiable class of sins, thus brought under the cognizance of the priest, came to have an enhanced influence in determining men's notions of the relative importance of transgressions. Under the influence of the moral law and of growingly spiritual conceptions of God, religion was bound to grow more ethical, but its ethics would have, so to speak, a physical cast, and would cause that evil which consisted in physical defilement to have a somewhat overbalanced importance. The purely physical and instinctive aversions with regard to food which had grown with the people from the earliest times were formulated as a part of religion, and thus were put in the way of increasing in ethical estimation as the religion to which they were attached grew more ethical. The Jew was not only defiled but made guilty by accidental contacts and lapses which originally had only a physical significance.

A main consideration which made the Jews especially sensitive to the dread of defilement was their consciousness of their dignity as a holy and separate people. Their world mission to be holy unto Jehovah was given in the earliest extant legislation as the motive for not eating that which had been torn by beasts (Exod. 22 : 31). It was emphatically urged in the priest code, especially in the so-called law of holiness, as the incentive, not only for ethical uprightness (19 : 2, 3; 20 : 6, 7), but for such strictness with regard to physical uncleanness as is contemplated in this section (11 : 44, 45; 20 : 25, 26). They were taught that they were to be a nation of priests, and this consciousness of a priestly dignity engendered the obligation to be patterns to the world of a priestly immaculateness. A passion for external purity was thus not only a cause but a consequence of their separateness as a nation; and when through their extraordinary political vicissitudes they were singled out from the nations and thrown in more and more upon themselves, the purificatory side of religion and morals seemed to dominate their enthusiasm more and more, until under rabbinic influence it seemed as if almost the whole of religious thought summed itself up in the consideration of what was defiling and what was not.

By the time of Christ the laborious washings and purifications had become so exacting and characteristic as to obtrude themselves on the attention in every picture of Jewish domestic or religious life. Our Lord's first miracle was wrought on material that chanced to be at hand "after the manner of the purifying of the Jews" (John 2 : 6). The attempt to draw John the Baptist into a rivalry with his Master grew out of a dispute which arose between some of his disciples and a Jew about purifying (John 3 : 25). The first whispers of antagonism to the Saviour's work in Galilee were set in motion because the disciples ate their food with "common" hands (Mark 7 : 2, 5). Mark especially sets forth the laboriousness of Pharisaic customs in regard to ablutions (Mark 7 : 3, 4). A note of the temporariness of Jewish religion, to New Testament writers, was its slavery to "meats and drinks and divers washings" (Heb. 9 : 10). Paul labored to free his disciples from the "touch not, taste not, handle not" of ceremonial slavery (Col. 2 : 21), and emphasized the spirituality of the kingdom of God by insisting that it is not meat and drink, but righteousness and peace and joy in the Holy Ghost (Rom. 14 : 17). Even Peter, when God would teach him that the old national exclusiveness must be broken down if he would follow the leadings of aggressive Christianity, had to be conquered by a direct attack on those scruples with regard to clean and unclean animals in which his prejudices no doubt had their stronghold (Acts 10 : 12, seq.).

In dealing with that universal defect of the Judaism of his day our Lord implied that the whole conception of defilement had built itself up on a fundamentally erroneous principle. The Jewish conscience had become almost exclusively sensitive to contamination from outside. The primary conception of moral peril was that it is the world around which makes men evil. But Jesus set forth the antagonistic principle in a universal thesis which is no less than revolutionary: "Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man. . . . The things which proceed out of the mouth come forth out of the heart; and they defile the man" (Matt. 15 : 11, 18). Here is a principle worthy of Him who contracted not defilement from touching the leper, but communicated purity. Life and purity work from within outward. Saving religion is not a defensive but an aggressive attitude. It is not the business of the godlike to stand still and keep out the evil by contamination-proof precautions, but to go forth into the world with an abounding life which shall touch but expel the evil. A wonderful principle this, and one which, in the face of centuries of the opposite way of thinking, no one but a divine being could have had the strength to assert; though when once the principle was

CHAPTER XI.

1 AND the Lord spake unto Moses and to Aaron, saying unto them,
2 Speak unto the children of Israel, saying, these *are* the beasts which ye shall eat among all the beasts that *are* on the earth.
3 Whatsoever parteth the hoof, and is cloven-footed, *and* cheweth the cud, among the beasts, that shall ye eat.
4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.
5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.
6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.
7 And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he *is* unclean to you.
8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.
9 These shall ye eat of all that *are* in the waters:

1 AND the Lord spake unto Moses and to Aar-
2 on, saying unto them, Speak unto the children of Israel, saying, These are the living things which ye shall eat among all the beasts that are on the
3 earth. Whatsoever parteth the hoof, and is cloven-footed, *and* cheweth the cud, among the
4 beasts, that shall ye eat. Nevertheless these shall ye not eat of them that chew the cud, or of them that part the hoof: the camel, because he cheweth the cud but parteth not the hoof, he
5 is unclean unto you. And the coney, because he cheweth the cud but parteth not the hoof,
6 he is unclean unto you. And the hare, because she cheweth the cud but parteth not the hoof,
7 she is unclean unto you. And the swine, because he parteth the hoof, and is cloven-footed, but cheweth not the cud, he is unclean unto
8 you. Of their flesh ye shall not eat, and their carcases ye shall not touch; they are unclean unto you.
9 These shall ye eat of all that are in the waters:

announced an enlightened and broad-minded Paul could so far follow his Lord out of the bondage of mere defensive scruple into the aggressive freedom of a conquering gospel as to teach that "every creature of God is good, and nothing to be rejected, if it be received with thanksgiving" (1 Tim. 4 : 4).

That the Jews of the New Testament time, taking their start from these priestly regulations, came gradually to form their religious life on the very opposite of the true principle, however, does not prove that the ceremonial laws enjoining purity were merely human and misleading. They were divine and right in their sphere. They were the most effective possible hold on the conscience of their time—a conscience which could not rise above the defilement conception of sin. They engendered a carefulness about contracting uncleanness from without which is an indispensable element of religion at its defensive stage. This carefulness, merely physical at first, was a parable of and a preparation for a similar carefulness in the spiritual realm. In spiritual things it is as important that we keep evil influences from invading us from without as that we mortify the impulses to evil which proceed from within. The defensive duty belongs to true religion, even though it be true religion of lower intensity than the life-imparting aggressiveness of Christian love. The miscarriage of the law was due to the mechanical lifelessness of Jewish thought. The fault of the Jews was over estimation and idolatry of negative purity. Freedom from defilement is good and needful, worthy indeed of divine legislation, but it cannot impart positive life. The ceremonially clean man is not thereby constituted a good man—he is only a man who is not infected with a particular kind of badness. The only possible positive goodness flows from a heart of love within. It was because the Jews, immured in their proud and separate defensiveness, were seeking to derive all their goodness from personal purity that they fell into disparagement before the might of our Lord's positive principle of life.

Chap. 11. CLEAN AND UNCLEAN ANIMALS. This is one of the places in Leviticus where Jehovah speaks to Moses and Aaron jointly. The others are 13 : 1; 15 : 1.

1-8. *Quadrupeds.* A very ready general rule for distinguishing clean and unclean quadrupeds is given. Only those that part the hoof, so as to be completely cloven-footed, and chew the cud are to be eaten. An animal with one of these characteristics without the other could not be allowed as food, as, for instance, the camel, whose foot is only imperfectly cleft though he is a ruminant; the coney, or, rather, *hyrax Syriacus*, and the hare, which are here stated to be ruminants, and also the swine, which parts the hoof but does not bring up the cud. The *hyrax* is a very timid gregarious pachyderm living among the rocks (Ps. 104 : 18; Prov. 30 : 26). It is not a ruminant, nor is the hare, but these animals have a habit of moving the jaws when at rest as if chewing, and so might easily be mistaken for ruminants. Moses is not giving a scientific description of these animals, but identifying them by characteristics familiar to the common people. The pig is probably prohibited on account of its dirty habits and because its flesh, particularly in warm climates, is very generally regarded as unwholesome. The law regarding quadrupeds is given in Deuteronomy in a somewhat more detailed form (Deut. 14 : 4-8).

9-12. *Aquatic creatures.* In regard to these creatures also a very distinct general principle

whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.
10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you:
11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.
12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.
13 And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,
14 And the vulture, and the kite after his kind;
15 Every raven after his kind;
16 And the owl, and the nighthawk, and the cuckow, and the hawk after his kind,
17 And the little owl, and the cormorant, and the great owl,
18 And the swan, and the pelican, and the gier eagle,
19 And the stork, the heron after her kind, and the lapwing, and the bat.
20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.
21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;
22 *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.
23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.
24 And for these ye shall be unclean: whosoever touches the carcase of them shall be unclean until the even.
25 And whosoever beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even.

whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.
10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of all the living creatures that are in the
11 waters, they are an abomination unto you, and they shall be an abomination unto you; ye shall not eat of their flesh, and their carcases ye shall
12 have in abomination. Whatsoever hath no fins nor scales in the waters, that is an abomination unto you.
13 And these ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the gier eagle,
14 and the ospray; and the kite, and the falcon
15 after its kind; every raven after its kind;
16 and the ostrich, and the night hawk, and the
17 seamew, and the hawk after its kind; and the little owl, and the cormorant, and the great owl;
18 and the horned owl, and the pelican, and the
19 vulture; and the stork, the heron after its kind, and the hoopoe, and the bat.
20 All winged creeping things that go upon all
21 four are an abomination unto you. Yet these may ye eat of all winged creeping things that go upon all four, which have legs above their
22 feet, to leap withal upon the earth; even these of them ye may eat; the locust after its kind, and the bald locust its kind, and the cricket after its kind, and the grasshopper after its
23 kind. But all winged creeping things, which have four feet, are an abomination unto you.
24 And by these ye shall become unclean: whosoever toucheth the carcase of them shall be un-
25 clean until the even: and whosoever beareth *aught* of the carcase of them shall wash his

of classification is possible. Only those aquatic animals which have fins and scales are allowed as food.

13-19. *Flying creatures.* (1) Birds. No general rule for distinguishing unclean from clean birds is given, but only a list of twenty kinds of birds that are not to be eaten. So far as identified, these are all birds that live on animal food. In the extreme difficulty of identifying the species that are designated by the Hebrew names some hesitation is felt in appending a revised translation of the list as found in our version: "The griffin vulture, and the bearded vulture, and the osprey; and the kite, and the falcon after its kind; every raven after its kind; and the ostrich, and the screech-owl, and the sea-mew, and the hawk after its kind; and the little owl, and the cormorant, and the great owl; and the ibis, and the pelican, and the carrion vulture; and the stork, and the great plover after its kind, and the hoopoe, and the bat." In calling the bat a bird of course the popular notion is followed. **20-23.** (2) Flying insects. The Hebrew expression is, "all swarming things with wings," the word, שֶׁרֶץ, *shĕrĕtz*, translated in our English version, *creeping things*, referring to their swarming or breeding in immense numbers rather than to their mode of locomotion. "Going upon all four" probably means going with the body in a horizontal position like a quadruped, the phrase not being intended, even in ver. 23, to limit strictly the number of feet, which with many flying insects is more than four. Permission is given to eat such flying insects as have distinctly defined legs for leaping, and four kinds of locusts are specified. We have no means for identifying these species, and the English translation is pure guesswork. Locusts are still eaten by the poor among many Arab tribes. Along with wild honey they constituted the food of John the Baptist (Matt. 3 : 4).

24-40. *On the pollution caused by contact with the carcases of certain animals.* This section appears to be of a different order from the rest of the chapter in that it describes the creatures which are not only not to be eaten but whose carcases are not to be touched, and also defines the purification rendered necessary by defilement. It may possibly not be a part of the original draft of the chapter, as its peculiar contents are ignored by the subscription (ver. 46, 47).

24-28. *Recapitulation.* Recapitulating first the quadrupeds already designated as not to be

26 *The carcases* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.
27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.
28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.
29 These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,
30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.
31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.
32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.
33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it.
34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.
35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.
36 Nevertheless a fountain or pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.
37 And if *any part* of their carcase fall upon any sowing seed which is to be sown, it *shall be* clean.
38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.
39 And if any beast, of which ye may eat, die; he that touches the carcase thereof shall be unclean until the even.
40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

26 clothes, and be unclean until the even. Every beast which parteth the hoof, and is not clovenfooted, nor cheweth the cud, is unclean unto
you: every one that toucheth them shall be un-
27 clean. And whatsoever goeth upon its paws, among all beasts that go on all four, they are unclean unto you: whoso toucheth their car-
28 case shall be unclean until the even. And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they are unclean unto you.
29 And these are they which are unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and
30 the great lizard after its kind, and the gecko, and the land crocodile, and the lizard, and the
31 sand-lizard, and the chameleon. These are they which are unclean to you among all that creep: whosoever doth touch them, when they
32 are dead, shall be unclean until the even. And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherewith any work is done, it must be put into water, and it shall be unclean until the even; then shall it
33 be clean. And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be
34 unclean, and it ye shall break. All food *therein* which may be eaten, that on which water cometh, shall be unclean. and all drink that may be drunk in every *such* vessel shall be unclean.
35 And every thing whereupon *any part* of their carcase falleth shall be unclean; whether oven, or range for pots, it shall be broken in pieces: they are unclean, and shall be unclean unto
36 you. Nevertheless a fountain or a pit wherein is a gathering of water shall be clean: but that which toucheth their carcase shall be unclean.
37 And if *aught* of their carcase fall upon any sow-
38 ing seed which is to be sown, it is clean. But if water be put upon the seed, and *aught* of their carcase fall thereon, it is unclean unto you.
39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be
40 unclean until the even. And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

eaten, the lawgiver goes on to make the regulation that whoever touches their carcases shall be unclean for the rest of the day, and the one who carries the dead body shall also wash his clothes. **29-38.** Then some of the smaller animals, whether quadrupeds or reptiles, such as are most likely to come in contact with food or domestic utensils in the houses are specified, and the treatment of the defilement which may be accidentally caused by them indicated. These animals are roughly classed as creeping or swarming things. The meaning of the Hebrew terms designating these animals is for the most part obscure, but the Revised version represents perhaps as high a degree of exactness as is at present attainable. The person who touched their dead bodies was to be unclean for the remainder of the day; any garment or vessel of wood, or skin or sack, on which they were found was to be soaked in water and withheld from use as unclean for the day, while an earthen vessel was to be broken. A fountain or cistern in which a considerable quantity of water was stored could hardly be subjected as a constant practice to the minute inspection necessary to keep it rid of every small dead thing, and so was presumed in ordinary circumstances to be clean. Seed, except when saturated with defiled water, was considered clean. **39, 40.** Finally it is specified that the person who touched the carcase—*i. e.*, perhaps the body when not properly slaughtered (see 17 : 15)—even of an animal which was allowed as food was to be unclean until evening, and if he had eaten of it or had carried it away he was in addition to wash his clothes. The regulation was made in the earlier part of the book (5 : 2) that these defilements, if inadvertent and so not followed by the guarded deportment of one consciously polluted, were on their discovery to be expiated by a sin offering.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.
42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.
43 Ye shall not make your selves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.
44 For I *am* the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.
45 For I *am* the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.
46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:
47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

41 And every creeping thing that creepeth upon the earth is an abomination; it shall not be
42 eaten. Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath many feet, even all creeping things that creep upon the earth, them ye shall not eat; for
43 they are an abomination. Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled
44 thereby. For I am the Lord your God: sanctify yourselves therefore, and be ye holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that moveth
45 upon the earth. For I am the Lord that brought you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.
46 This is the law of the beast, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth
47 upon the earth: to make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

41-47. *Creeping insects and reptiles; Subscription.* The legislation now returns to the consideration of animals that are not to be eaten at all. Creeping insects and reptiles are called in the Hebrew, "swarming things that swarm upon the earth," and are thus distinguished from "swarming things of wing" considered in ver. 20–23. **42.** These animals are totally prohibited as food, the legal and explicit description of the prohibited kinds being **whatsoever goeth upon the belly,** as snakes and worms, **whatsoever goeth on all four,** *i. e.*, probably small quadrupeds like weasels and mice (see ver. 29) which are considered as vermin, and **whatsover hath more,** *many,* **feet,** like centipedes and caterpillars.

The spiritual ground or motive of these distinctions between clean and unclean was the general obligation of being holy as God is holy. The carefully cultivated abhorrence, particularly of slimy, swarming things, in the nation connected itself intimately with their notion of the divine purity. It gave them a conception of God's holiness which derived its point and vividness from antagonism with all that is physically abominable. Their intense abhorrence of the practices of surrounding nations in this regard (see Isa. 65 : 4; 66 : 17) rendered their sense of the divine holiness also a sense of their own separateness from the other peoples of the earth, a separateness which these carefully guarded distinctions in food were intended to maintain (cf. 10 : 10; 20 : 25, 26). The act of God in bringing them out of the land of Egypt—separating them from the nations (ver. 45)—is therefore cited as a prime motive for maintaining these distinctions.

44, 45. These solemn sanctions, **I am the Lord, . . be ye holy; for I am holy,** are among the most characteristic marks of the law of holiness, that distinct and perhaps earlier stratum of the priest code beginning at chap. 17. These marks, with others which to trained observation are hardly less distinctive, have led modern critics to regard this whole chapter, with the exception of the interpolated verses (24–40), as incorporated from that particular documentary source.

It will be observed that the subscription or appended title strictly covers only the four classes of creatures that may not be eaten and ignores the contents of the inserted verses (24–40), which relate to creatures whose carcases are not to be touched.

Chap. 12. PURIFICATION AFTER CHILDBIRTH. This chapter would more naturally follow chap. 15, with which it is connected in subject. The latter chapter as it now stands has no connection either with the preceding or following chapter, and if it were removed from its present position and placed before this chapter it would keep the three great classes of uncleanness treated of in the priestly law grouped each by itself. Those three classes of uncleanness are: (1) defilement from secretions, particularly from the organs of generation (chap. 12, 15); (2) uncleanness from leprosy (chap. 13, 14), and (3) pollution from contact with a dead body. The last species of defilement is considered in Num. 19.

Those who would reduce the whole Hebrew idea of defilement to some connection with death and decomposition as repugnant to the Deity,

just as holiness in an object results from some contact or union with the Deity, find a great deal of difficulty in bringing the impurity from childbirth under their category. This form of impurity connects itself with reproduction and life rather than with death. What there should be repugnant to Deity, as the source of life, in this natural process it is hard to see. But as a matter of fact, must we not find more in the Hebrew idea of death as opposed to God, than simply the thought of dissolution? May it not be an idea which includes all that is made necessary in the world by reason of the reign of death?

We have already seen that sin as an expiable condition was to the Hebrew mind a defilement hardly distinguished from a physical state. Moreover, to the one contemplating a higher degree of consecration as his chosen form of life, the merely natural state becomes sinful. "Creatural unsanctification and moral imperfection are not clearly separated. The heavens are not clean before God; he findeth fault with his holy ones (Job 4 : 18, seq.). In the liturgical sphere of worship, indeed, the idea of creatural unsanctification, of distance between Creator and creature, is the prevailing one" (SCHULTZ). Now that this unsanctification, or impurity in the presence of ineffable holiness, connected itself with the thought of death is undoubtedly true; but the death thought of is death in the widest sense—the whole condition of being mortal. That condition was characterized just as much by the reproduction through which the fleeting generations were replaced, as by the dissolution which removed them. To the poetic mind the intensest feeling of the divine displeasure arose in connection with the thought of the contrast between the creatures of a day and the unchanging One who was their dwelling-place "in generation and generation." The author of the ninetieth Psalm can find but one meaning in the brevity of life, and that is the divine indignation. "All our days are passed away in thy wrath: we finish our years like a sigh" (Ps. 90 : 9). In all this psalm, which is one prolonged breathing of tender penitence, there is but the slightest mention of personal iniquity, and that only as the concrete object of the divine omniscience. It is throughout a confession of transitoriness as subject to God's anger; and it ends in the prayer for such permanence as comes through what the ages accomplish (ver. 17), if not through individual immortality. To the Hebrew thus imbued, in his inspired moments, with the thought of his creatural changeableness as hateful to God, the events of birth and death, and all connected with a mortal state, might equally be a reminder of that separation from God which is the penalty of sin, and might well become the occasion of ceremonial precautions and lustrations until the sense of cleanness before God should be restored.

In that account of the origin of human sin which became incorporated into Hebrew belief as a part of primeval history (Gen. 3), the state of guilt and shame following on the disobedience of the first pair is mysteriously and significantly connected with their sexual nature. They are threatened with death as the penalty of eating the fruit, and yet when they have transgressed they do not literally die but become sexually self-conscious. The sentence pronounced on the woman too, is a dooming to that pain in connection with childbirth which ever reminds the suffering mother that there is something abnormal and opposed to blessedness even in the act of bringing a new life into the world. The sentence, "Thou shalt surely die," must have meant, even to the remote author who could let it stand in his account without sense of contradiction, "Thou shalt surely become mortal, subject to the restless round of birth, change, and death, a petty contrast and abhorrence to the blessed life of the Eternal." Sin as death meant sin as mortality. That "creatural unsanctification" which was the basis of the sense of uncleanness arose to consciousness not only through contact with death, or disease which might be taken as death in its inception, but through the natural operation, at least in the woman, of those laws of reproduction which are the concomitant of human change. Hence the woman, on the occasion of childbirth, becomes subject to an uncleanness which requires lustration and sacrifice.

"Uncleanness was generally ascribed to childbirth, according to the usages of the most ancient nations." The Hindus, Parsees, Arabs, Greeks, and Romans had regulations requiring purification on the part of the mother, and the imputation of impurity sometimes extended to the whole family. In almost all cases too, the period of forty days was regarded as a critical interval (cf. ver. 2, 4) in connection with the event.

The impurity from secretions which attached to the male (see chap. 15) was reckoned only in connection with an accidental or morbid discharge, and the feeling of uncleanness could perhaps be accounted for by the natural disgust at having the substance in contact with the

CHAPTER XII.

1 AND the Lord spake unto Moses, saying,
2 Speak unto the children of Israel, saying, if a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.
3 And in the eighth day the flesh of his foreskin shall be circumcised.
4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.
5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.
6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:
7 Who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female.
8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

1 AND the Lord spake unto Moses, saying,
2 Speak unto the children of Israel, saying, If a woman conceive seed, and bear a man child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she
3 be unclean. And in the eighth day the flesh of
4 his foreskin shall be circumcised. And she shall continue in the blood of *her* purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until
5 the days of her purifying be fulfilled. But if she bear a maid child, then she shall be unclean two weeks, as in her impurity: and she shall continue in the blood of *her* purifying
6 threescore and six days. And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tent of meeting, unto the priest: and
7 he shall offer it before the Lord, and make atonement for her; and she shall be cleansed from the fountain of her blood. This is the law for her that beareth, whether a male or a female.
8 And if her means suffice not for a lamb, then she shall take two turtledoves, or two young pigeons; the one for a burnt offering, and the other for a sin offering: and the priest shall make atonement for her, and she shall be clean.

skin or clothing; but the woman was made unclean by the natural infirmity of her sex and by the normal function of motherhood, as if her act of visibly producing new life were second only to death and decay as a reminder of that mortality which is the greatest contrast to the God who ever lives.

1. Unto Moses, instead of to Moses and Aaron as in the preceding and following chapters. **2. According to the days of the separation for her infirmity** presupposes a knowledge of the regulation in 15 : 19. For seven days, in the case of a boy baby, the woman was "unclean," *i. e.*, in such a state as to communicate defilement to whatever she touched. **4.** For thirty-three days thereafter she was **in the blood of her purifying,** and was debarred from touching any sanctified thing or coming into the sanctuary. The boundary between the period of uncleanness and that of purifying was marked by the circumcision of the child on the eighth day (see Gen. 17 : 10, 13). In the case of a female child the period of "uncleanness" and of the "blood of purifying" was doubled. The notion seems to have been common in ancient times that a woman suffered longer after the birth of a girl than after that of a boy. On the completion of the days of purifying, whether for a boy or a girl, a sacrifice was to be brought consisting of a lamb, a *son of his year*, for a burnt offering, and a young pigeon or a turtle-dove for a sin offering. The degree of sinfulness implied seems to be light. In the case of poverty even the lamb might be replaced by another turtle-dove or young pigeon. In the time of Christ it was either customary to dispense with the lamb of the burnt offering, or else the mother of our Lord was compelled by her poverty to content herself with the less expensive sacrifice (see Luke 2 : 24).

Chap. 13. LEPROSY. **1-46.** *Diagnosis of leprosy in man.* "The leprosy is the most terrible of all the disorders to which the body of man is subject. There is no disease in which hope of recovery is so nearly extinguished. From a commencement slight in appearance, with but little pain or inconvenience, often in its earlier stage insidiously disappearing and reappearing, it goes on in its strong but sluggish course, generally in defiance of the efforts of medical skill, until it reduces the patient to a mutilated cripple with dulled or obliterated senses, the voice turned to a croak, and ghastly deformity of features. When it reaches some vital part it generally occasions what seem like the symptoms of a distinct disease (most often dysentery), and so puts an end to the life of the sufferer."

The Hebrew term, צָרַעַת, *tsăra'ăth*, used in this chapter, is considered by the best authorities to refer not to common leprosy (*lepra vulgaris*), which is a different and far more superficial disease, as indicated in ver. 12, 13, but to what is known to physicians as elephantiasis. Of this two forms are distinguished, the tuber-

CHAPTER XIII.

1 AND the Lord spake unto Moses and Aaron, saying,
2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:
3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.
4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven days:
5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more:
6 And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean.
7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:
8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.
9 When the plague of leprosy is in a man, then he shall be brought unto the priest;
10 And the priest shall see *him*: and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* quick raw flesh in the rising;
11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

1 AND the Lord spake unto Moses and unto
2 Aaron, saying, When a man shall have in the skin of his flesh a rising, or a scab, or a bright spot, and it become in the skin of his flesh the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the
3 priests: and the priest shall look on the plague in the skin of the flesh: and if the hair in the plague be turned white, and the appearance of the plague be deeper than the skin of his flesh, it is the plague of leprosy: and the priest shall
4 look on him, and pronounce him unclean. And if the bright spot be white in the skin of his flesh, and the appearance thereof be not deeper than the skin, and the hair thereof be not turned white, then the priest shall shut up *him that hath*
5 the plague seven days: and the priest shall look on him the seventh day: and, behold, if in his eyes the plague be at a stay, and the plague be not spread in the skin, then the priest shall shut
6 him up seven days more: and the priest shall look on him again the seventh day: and, behold, if the plague be dim, and the plague be not spread in the skin, then the priest shall pronounce him clean: it is a scab: and he shall
7 wash his clothes, and be clean. But if the scab spread abroad in the skin, after that he hath shewn himself to the priest for his cleansing, he
8 shall shew himself to the priest again: and the priest shall look, and, behold, if the scab be spread in the skin, then the priest shall pronounce him unclean: it is leprosy.
9 When the plague of leprosy is in a man, then
10 he shall be brought unto the priest; and the priest shall look, and, behold, if there be a white rising in the skin, and it have turned the hair white, and there be quick raw flesh in the
11 rising, it is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean: he shall not shut him up; for he is

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culated elephantiasis, and the anæsthetic or non-tuberculated elephantiasis, the former being characterized by the formation of tubercles in the face or other parts of the body, and later by a swollen and horribly deformed appearance of the face with its livid, encrusted, and ulcerated tubercles, and the latter by often breaking out in shining *bullæ* in the forehead (2 Chron. 26:19, 20) and afterward attacking the joints and making them devoid of sensation, and finally causing fingers and toes and even limbs gradually to drop off. The former is sometimes called humid or black leprosy, and the latter dry or white leprosy. The tuberculated form is at the present day the most common in Egypt and Syria, though the two in many cases work together.

1-8. *First marks of leprosy.* The features of the disease described here in Leviticus are not the advanced and developed characteristics, but the symptoms belonging to its earlier stages, and while its presence is a matter of doubt. **2.** The first appearance which calls for the attention of the priest is a **rising,** *i. e.*, inflamed patch, or a **scab** or cicatrix, or a **bright,** or, *glossy,* **spot.** If on examination the priest finds the hair on this spot to have turned white and its appearance to be deeper than the surface or scarf skin, the case is at once decided; the priest is to pronounce him unclean. If, however, these two decisive marks are wanting, it is a case of doubt, and the priest is to shut up the patient for seven days. If at the end of that time the disease does not seem to have advanced, the priest is required to shut him up seven days more. If on the second examination the plague has grown somewhat faint or dim the priest pronounces the person clean; it is only a common scab; but if the disease has advanced much in the skin it is leprosy.

9-11. *Confirmed leprosy.* The case here contemplated seems to be that of a person who has deferred showing himself to the priest until the disease has reached a more advanced stage. **10.** The decisive mark is **quick raw flesh,** lit., *the quickening of living flesh,* in the rising. This may refer to an ulcer or open sore with "proud flesh" in it, or it may refer to the excessive tenderness of the *bulla* in anæsthetic elephantiasis before it becomes insensible. **11. Shall not shut him up,** *i. e.*, shall not subject him to the periods of quarantine for purposes of examination.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh;
13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.
14 But when raw flesh appeareth in him, he shall be unclean.
15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.
16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;
17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.
18 The flesh also, in which, *even* in the skin thereof, was a boil, and is healed,
19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;
20 And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.
21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:
22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.
23 But if the bright spot stay in his place, *and* spread not, it *is* a burning boil; and the priest shall pronounce him clean.
24 Or if there be *any* flesh, in the skin whereof *there is* a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;
25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.
26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days:
27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.
28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

12 unclean. And if the leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to
13 his feet, as far as appeareth to the priest; then the priest shall look: and, behold, if the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned
14 white: he is clean. But whensoever raw flesh
15 appeareth in him, he shall be unclean. And the priest shall look on the raw flesh, and pronounce him unclean: the raw flesh is unclean: it is
16 leprosy. Or if the raw flesh turn again, and be changed unto white, then he shall come unto
17 the priest, and the priest shall look on him: and, behold, if the plague be turned into white, then the priest shall pronounce *him* clean *that hath* the plague: he is clean.
18 And when the flesh hath in the skin thereof a
19 boil, and it is healed, and in the place of the boil there is a white rising, or a bright spot, reddish-white, then it shall be shewed to the priest;
20 and the priest shall look, and, behold, if the appearance thereof be lower than the skin, and the hair thereof be turned white, then the priest shall pronounce him unclean: it is the plague
21 of leprosy, it hath broken out in the boil. But if the priest look on it, and, behold, there be no white hairs therein, and it be not lower than the skin, but be dim, then the priest shall shut
22 him up seven days: and if it spread abroad in the skin, then the priest shall pronounce him
23 unclean: it is a plague. But if the bright spot stay in its place, and be not spread, it is the scar of the boil; and the priest shall pronounce him clean.
24 Or when the flesh hath in the skin thereof a burning by fire, and the quick *flesh* of the burning become a bright spot, reddish-white, or
25 white; then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and the appearance thereof be deeper than the skin; it is leprosy, it hath broken out in the burning: and the priest shall pronounce
26 him unclean: it is the plague of leprosy. But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the skin, but be dim; then the priest shall
27 shut him up seven days: and the priest shall look upon him the seventh day: if it spread abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.
28 And if the bright spot stay in its place, and be not spread in the skin, but be dim; it is the rising of the burning, and the priest shall pronounce him clean: for it is the scar of the burning.

12-17. *Common leprosy.* An eruption which has so spread as to cover the whole body, turning it white, and yet without any raw flesh or ulcers appearing anywhere on the surface, cannot be true elephantiasis. It is only a case of *lepra vulgaris*, or dry tetter, "which, although an affection often of long duration, frequently disappears spontaneously, and is never malignant." If, however, the ulcers at any time appear, unless they prove only temporary, they are to be taken as indications of true leprosy, thus rendering the patient unclean.

18-28. *Special cases of leprosy.* The first case noticed in this passage is where an ulcer has healed leaving a scar; or perhaps where, as sometimes happens, the tubercles or *bullæ* of elephantiasis itself seem to subside and leave a scar, and in the scar appears a rising or white or reddish spot. The decisive mark in this, as in all other cases, is the presence of white hairs in the rising or spot and its appearing deeper than the scarf skin. This at once decides it as leprosy. Where this mark does not occur another sign is looked for after the patient has been secluded for seven days, namely, whether the disease advances. If not, the priest is to consider it simply the scar of the ulcer; but if it does, the patient is pronounced unclean.

29 If a man or woman have a plague upon the head or the beard;
30 Then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin; *and there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.
31 And if the priest look on the plague of the scall, and, behold, it *be* not in the sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days:
32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin;
33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:
34 And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.
35 But if the scall spread much in the skin after his cleansing;
36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.
37 But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.
38 If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;
39 Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean.
40 And the man whose hair is fallen off his head, he *is* bald; *yet is* he clean.
41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald: *yet is* he clean.
42 And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.
43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

29 And when a man or woman hath a plague
30 upon the head or upon the beard, then the priest shall look on the plague: and, behold, if the appearance thereof be deeper than the skin, and there be in it yellow thin hair, then the priest shall pronounce him unclean: it is a scall, it is
31 leprosy of the head or of the beard. And if the priest look on the plague of the scall, and, behold, the appearance thereof be not deeper than the skin, and there be no black hair in it, then the priest shall shut up *him that hath* the plague of the
32 scall seven days: and in the seventh day the priest shall look on the plague: and, behold, if the scall be not spread, and there be in it no yellow hair, and the appearance of the scall be
33 not deeper than the skin, then he shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall
34 seven days more: and in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, and the appearance thereof be not deeper than the skin; then the priest shall pronounce him clean: and
35 he shall wash his clothes, and be clean. But if the scall spread abroad in the skin after his
36 cleansing; then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for the yellow hair; he
37 is unclean. But if in his eyes the scall be at a stay, and black hair be grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.
38 And when a man or a woman hath in the skin of their flesh bright spots, even white bright
39 spots; then the priest shall look: and, behold, if the bright spots in the skin of their flesh be of a dull white; it is a tetter, it hath broken out in the skin; he is clean.
40 And if a man's hair be fallen off his head, he
41 is bald; *yet* is he clean. And if his hair be fallen off from the front part of his head, he is forehead
42 bald; *yet* is he clean. But if there be in the bald head, or the bald forehead, a reddish-white plague; it is leprosy breaking out in his bald
43 head, or his bald forehead. Then the priest shall look upon him: and, behold, if the rising of the plague be reddish-white in his bald head, or in his bald forehead, as the appearance of

The second case is that of a rising or white or reddish spot appearing in a simple burn, or perhaps in a spot affected by inflammation resulting from disease or injury. The diagnosis is made precisely as in the other case; it being noticeable that in both of the cases mentioned here only a single period of quarantine is appointed instead of two.

29-37. *Leprosy upon the head or chin.* This form of leprosy was distinguished from leprosy in other parts of the body under the name, נֶתֶק, *nĕthĕq*, somewhat inexactly translated in our version *scall*. Its chief features are like those of ordinary elephantiasis, the morbid affection of the whole depth of the skin and the yellow or whitish hairs. It is recognized by modern writers under the name of fox mange. It seems somewhat less formidable than ordinary elephantiasis, because it not infrequently passes away after a period of months or years. In making his diagnosis the priest, as in ordinary cases, was to look for an affection deeper than the skin and for yellowish or whitish hairs. If these did not appear the person was to be isolated for seven days, and if at the end of that time the spot still remained without those decisive signs he was to be shaven without shaving the *nĕthĕq*. At the end of this second period, if the decisive marks were still absent, he might be definitely pronounced clean; but if the plague spread in the skin the patient was to be pronounced unclean even without the search for yellow hairs. In ver. 31 it is probable that the reading ought to be corrected to *yellow* hair, as in the Septuagint.

38, 39. *Tetter.* In these verses is described the harmless בֹּהַק, *bohăq*, still called by the same name among the modern Arabs, and by them considered harmless. It is a kind of eczema, which causes little or no inconvenience and lasts from two months to two years.

40-44. *Leprosy in the bald head.* This

44 He is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.
45 And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.
46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; without the camp *shall* his habitation *be*.
47 The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment;
48 Whether *it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;
49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it *is* a plague of leprosy, and shall be shewed unto the priest:
50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:
51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* a fretting leprosy; it *is* unclean.

44 leprosy in the skin of the flesh; he is a leprous man, he is unclean: the priest shall surely pronounce him unclean; his plague is in his head.
45 And the leper in whom the plague is, his clothes shall be rent, and the hair of his head shall go loose, and he shall cover his upper lip,
46 and shall cry, Unclean, unclean. All the days wherein the plague is in him he shall be unclean; he is unclean: he shall dwell alone; without the camp shall his dwelling be.
47 The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen
48 garment; whether it be in warp, or woof; of linen, or of woollen; whether in a skin, or in
49 any thing made of skin; if the plague be greenish or reddish in the garment, or in the skin, or in the warp, or in the woof, or in any thing of skin; it is the plague of leprosy, and shall be
50 shewed unto the priest: and the priest shall look upon the plague, and shut up *that which*
51 *hath* the plague seven days: and he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in the skin, whatever service skin is used for; the plague is a fretting leprosy;

introduction of leprosy of the bald head or the bald forehead as a separate case occurs apparently in order to give the assurance that baldness in itself is not a mark of unclean disease, but that the appearance of leprosy in the bald head or the bald forehead will be treated as in ordinary cases.

45, 46. *The law for the confirmed leper.* The leper seems to have been considered as one upon whom death had got hold, and he therefore bore the usual marks of mourning for the dead (see Ezek. 24 : 17). "Let her not be as one dead," cried Aaron to the Lord regarding his leprous sister Miriam (Num. 12 : 12). The object of the separation of the leper from the common intercourse of life, which has been a practice common to nearly all nations and ages, does not seem to have been primarily sanitary. Leprosy is only very slightly contagious, if at all. But the leper, especially as his disease advanced, became a loathsome and hideous sight—a living example of death in life. The stroke was looked upon as a direct visitation of God. It was because Job regarded his sudden affliction of elephantiasis as God directly punishing him that the visitation seemed ethically so monstrous. It was because his friends felt him to be an object of divine resentment that they so zealously urged him to repent and make his peace with God. The hideousness and loathsomeness of the disease was a sort of symbol of the loathsomeness of moral depravity. The affliction was regarded by the Jews as distinctively an uncleanness rather than a disease—a polluting thing like death. Lepers were counted as rendering everything unclean by contact. In their isolated life in modern Syria the lepers form communities (comp. 2 Kings 7 : 3; Luke 17 : 12), often with a simple form of organization; and their participation in dreadful misfortune swallows up all differences as between Moslem and Christian (comp. Luke 17 : 16).

47-59. *Leprosy in clothing and leather.* Wool and flax were the most common materials for garments among the Hebrews (Hosea 2 : 9; Prov. 31 : 13). As to the warp and woof being distinguishable in any spot which might appear in a garment (see ver. 48) the following note from the Polychrome Bible seems reasonable: "It has been objected that there was no reason why the warp and the woof should be distinguished here, and that one could not be affected without the other. But it is a very common thing for the woof of cloth to be so thick, that a spot on it would not touch the warp-thread at all, and *vice versa*. Or the direction in which the spot seemed to run, would be taken as indicating that the evil was in the warp or in the woof, as the case might be." A greenish or reddish plague in clothing or leather was to be shown to the priest. The priest shut it up seven days, and if at the end of that period the plague was found to have spread, the article was at once to be burned. If it had not spread, the suspected article, after washing, was to be shut up seven days more. At the end of that time if the plague appeared faint the priest was to tear it out of the garment, but if it still presented its original appearance the article was to be burned. If, on the other hand, the plague had entirely disappeared the article was to be thoroughly washed the second time and pronounced clean.

This form of plague in clothing when it was confirmed was called a malignant or fretting leprosy (ver. 51, 52). What was its nature cannot be

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt in the fire.
53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;
54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more:
55 And the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, *whether* it *be* bare within or without.
56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:
57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading *plague:* thou shalt burn that wherein the plague *is* with fire.
58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.
59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

52 it is unclean. And he shall burn the garment, whether the warp or the woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be
53 burnt in the fire. And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in
54 any thing of skin; then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more:
55 and the priest shall look, after that the plague is washed: and, behold, if the plague have not changed its colour, and the plague be not spread, it is unclean; thou shalt burn it in the fire: it is a fret, whether the bareness be within or with-
56 out. And if the priest look, and, behold, the plague be dim after the washing thereof, then he shall rend it out of the garment, or out of the
57 skin, or out of the warp, or out of the woof: and if it appear still in the garment, either in the warp, or in the woof, or in anything of skin, it is breaking out: thou shalt burn that wherein
58 the plague is with fire. And the garment, either the warp, or the woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed
59 the second time, and shall be clean. This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or the woof, or anything of skin, to pronounce it clean, or to pronounce it unclean.

precisely determined, but it was probably some kind, or perhaps more than one kind, of destructive mildew. There is nothing said about its causing any contagion of leprosy to the person wearing the garment, and the reason for such solemn and severe treatment of a mere article of clothing, and indeed the whole subject, is obscure. It is to be observed that no religious or symbolical rite is prescribed in connection with leprosy in clothing, as in the case of persons, and even houses (14 : 49–53).

Chap. 14. THE PURIFICATION OF THE LEPER. If we may gauge the importance of the uncleanness by the minuteness of the rites which follow restoration, we should estimate that leprosy was regarded as the most momentous of all defilements. Perhaps some of this minuteness of ceremonial may be due to the extreme rarity of a case of restoration. That a special signification was attached to this particular form of uncleanness is evident not only from the rigid exclusion and funereal behavior of the patient, suggestive of death, but from the peculiar nature of the ceremonies connected with recovery. That the person was regarded as having been under the direct judgment and indignation of God is indicated by the guilt offering which was prescribed, as if for crime or delinquency. That the diseased state was thought of as having a special effect on the ecclesiastical or priestly standing of the person as a member of the sanctified nation is suggested by the ceremony of consecration with blood applied to ear, hand, and foot, like that of the priests. Or possibly such a priestly form of consecration may suggest the special gratitude of one who, in being restored from leprosy, has been virtually raised from the dead, and thus bound by incredible divine mercy to a life of the highest sanctity. The use of two victims, also, a dead and a living one, to suggest the cleansing and the carrying away of the uncleanness, was a ceremony of special solemnity only paralleled by the scapegoat ceremony of the great Day of Atonement. No other form of sin or uncleanness required purificatory rites in any way approaching these in elaborateness and variety of suggested meanings.

The later rabbinical refinements on these regulations placed especial restrictions on the priest in his examination of the restored person preparatory to pronouncing him clean. The examination was not to take place on the Sabbath, nor in the early morning, nor in the late afternoon, nor inside a house, nor on a cloudy day, nor in the glare of midday; and the priest must have good eyesight and only determine one case at a time, and he was not allowed to pass judgment on one of his own kindred. Such evident fear of the possibility of admitting a man to the privileges of ordinary life who was not worthy of them shows that the development of the Jewish conscience, under the influence of ceremonialism, was predominantly in the direction of intolerance of defilement, rather than in

CHAPTER XIV.

1 AND the Lord spake unto Moses, saying,
2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:
3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper;
4 Then shall the priest command to take for him that is to be cleansed two birds alive *and* clean, and cedar wood, and scarlet, and hyssop:
5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:
6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:
7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.
8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.
9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.
10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour *for* a meat offering, mingled with oil, and one log of oil.

1 AND the Lord spake unto Moses, saying,
2 This shall be the law of the leper in the day of his cleansing: he shall be brought unto the
3 priest: and the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;
4 then shall the priest command to take for him that is to be cleansed two living clean birds, and
5 cedar wood, and scarlet, and hyssop: and the priest shall command to kill one of the birds in
6 an earthen vessel over running water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:
7 and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let go the living
8 bird into the open field. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and bathe himself in water, and he shall be clean: and after that he shall come into the camp, but shall dwell outside his tent seven
9 days. And it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, and he shall bathe his flesh in water, and he
10 shall be clean. And on the eighth day he shall take two he-lambs without blemish, and one ewe-lamb of the first year without blemish, and three tenth parts *of an ephah* of fine flour for a meal offering, mingled with oil, and one log of

the more positive direction of encouragement to sanctity.

1-3. This seems to be addressed to Moses alone. **2. Brought unto the priest,** *i. e.*, to a rendezvous without the camp where the priest could meet and examine him. The ceremony of cleansing was two-fold, the one part being without the camp and qualifying the restored man to come within the camp and mingle with his brethren, while the second part, performed in the court of the tabernacle, restored the man to sanctuary privileges.

4-8. *The rites performed without the camp.* The two birds—צִפֳּרִים, *tsipporim*, a term covering any of the smaller birds—were provided by the priest and were not a sacrifice in the strict sense of the word, as they were not brought to the altar. The water and scarlet and hyssop are mentioned by the author of the Epistle to the Hebrews (Heb. 9 : 19, 20) in describing the rite spoken of in Exod. 24 : 6, and the three substances here named seemed to have been much used in rites of purification. The scarlet was probably a band of wool dyed with "worm-crimson," with which the cedar and the hyssop were tied together. There is much difference of opinion as to what plant is meant by the Hebrew word אֵזוֹב, *'ēzōbh*, Greek, ὕσσωπος, or hyssop. It was the plant with which the blood of the paschal lamb was sprinkled on the door-post (Exod. 12 : 22); it was a plant of low growth, furnishing a contrast to the cedar of Lebanon, and it grew on walls (1 Kings 4 : 33), and yet according to John 19 : 29 its stem might be a stick of considerable length. It was probably either the caper plant, or still more likely, the plant found in Syria classified as *origanum maru*.

The two birds perhaps symbolized the leper in his state of defilement, or constructive death, and in his restoration; or, more likely, they may have been the double means of enacting the cleansing of the leper and the carrying away of the divine displeasure. There is only one other ceremony mentioned in the law where two creatures, a slain and a living one, go to make up a single type, and that is the ceremony of the two sacrificial goats on the Day of Atonement (see 16 : 5, 7-10).

9-32. *The rites in the court of the tabernacle.* The restored man prepared himself for these rites by shaving all the hair off from his body and washing himself and his garments, after having been in the camp seven days. The three-tenth parts of an *ephah* of fine flour amounted to something over ten pints and a half. The term *log* as a measure occurs only in this chapter in the Old Testament. The log "is said to have been the twelfth part of a *hin*, and was computed by the rabbis to be the size of six eggs, about five-sixths of a pint." The three

11 And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the Lord, *at* the door of the tabernacle of the congregation:
12 And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them *for* a wave offering before the Lord:
13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering *is* the priest's, *so is* the trespass offering: it *is* most holy:
14 And the priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:
15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:
16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord:
17 And of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:
18 And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the Lord.
19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:
20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.
21 And if he *be* poor, and cannot get so much; then he shall take one lamb *for* a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;
22 And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.
23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the Lord.
24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them *for* a wave offering before the Lord:
25 And he shall kill the lamb of the trespass offering, and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:
11 oil. And the priest that cleanseth him shall set the man that is to be cleansed, and those things, before the Lord, at the door of the tent of meet-
12 ing: and the priest shall take one of the he-lambs, and offer him for a guilt offering, and the log of oil, and wave them for a wave offering
13 before the Lord: and he shall kill the he-lamb in the place where they kill the sin offering and the burnt offering, in the place of the sanctuary: for as the sin offering is the priest's, so is the
14 guilt offering: it is most holy: and the priest shall take of the blood of the guilt offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe
15 of his right foot: and the priest shall take of the log of oil, and pour it into the palm of his own
16 left hand: and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times
17 before the Lord: and of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of
18 the guilt offering: and the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed: and the priest shall make atonement for him before the Lord.
19 And the priest shall offer the sin offering, and make atonement for him that is to be cleansed because of his uncleanness; and afterward he
20 shall kill the burnt offering: and the priest shall offer the burnt offering and the meal offering upon the altar: and the priest shall make atonement for him, and he shall be clean.
21 And if he be poor, and cannot get so much, then he shall take one he-lamb for a guilt offering to be waved, to make atonement for him, and one tenth part *of an ephah* of fine flour mingled with oil for a meal offering, and a log of oil;
22 and two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin
23 offering, and the other a burnt offering. And on the eighth day he shall bring them for his cleansing unto the priest, unto the door of the tent of
24 meeting, before the Lord. And the priest shall take the lamb of the guilt offering, and the log of oil, and the priest shall wave them for a wave
25 offering before the Lord: and he shall kill the lamb of the guilt offering, and the priest shall take of the blood of the guilt offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

victims provided (ver. 10) were for a guilt offering, a sin offering, and a burnt offering. That a guilt offering should be waved (ver. 12) in token of consecration (see on 7:28–34) is explained in ver. 13 by the fact that it was sacred to the priest's use. The guilt offering was required when the rights of others, whether of Jehovah or of a fellow-man, had been violated, and was usually accompanied by restitution (see 5:14–16 and note). It is somewhat difficult to see exactly how a guilt offering could be required in this case. The leper could hardly be held responsible for the services and offerings withheld from a sanctuary to which he was incapable of holding any relation. For a similar protracted exclusion from the temple services in the case of the one unclean on account of secretions no guilt offering is prescribed. From the fact that the leper on his recovery had to be restored to the sanctuary in a manner similar to the consecration of a priest, it seems likely that his affliction, as a direct mark of God's anger, was felt somehow to be a matter requiring to be dealt with throughout on a higher or more sacred level than ordinary uncleanness. The leper was the direct object of Jehovah's attention, and so his case fell specifically within the sphere of the sanctuary. His sacred character was entirely destroyed by the divine blow, so that a satisfaction must be made to Jehovah by a guilt offering, as if for violation or damage to the sanctuary. The Nazarite was also directly

26 And the priest shall pour of the oil into the palm of his own left hand:
27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the Lord:
28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:
29 And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord.
30 And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;
31 *Even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the Lord.
32 This *is* the law *of him* in whom *is* the plague of leprosy, whose hand is not able to get *that which pertaineth* to his cleansing.
33 And the Lord spake unto Moses and unto Aaron, saying,
34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;
35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house:
36 Then the priest shall command that they empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house:
37 And he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall;
38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:
39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house;

26 and the priest shall pour of the oil into the palm
27 of his own left hand: and the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the Lord:
28 and the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the guilt
29 offering: and the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make atonement for
30 him before the Lord. And he shall offer one of the turtledoves, or of the young pigeons, such as
31 he is able to get; even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meal offering: and the priest shall make atonement for him that is to
32 be cleansed before the Lord. This is the law of him in whom is the plague of leprosy, who is not able to get *that which pertaineth* to his cleansing.
33 And the Lord spake unto Moses and unto
34 Aaron, saying, When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the
35 land of your possession; then he that owneth the house shall come and tell the priest, saying, There seemeth to me to be as it were a plague in
36 the house: and the priest shall command that they empty the house, before the priest go in to see the plague, that all that is in the house be not made unclean: and afterward the priest
37 shall go in to see the house: and he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, and the appearance thereof be
38 lower than the wall; then the priest shall go out of the house to the door of the house, and shut
39 up the house seven days: and the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls

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under Jehovah's attention, through his special consecration, and his character and shortcomings were in a similar way estimated from the sanctuary level. We have already seen that the common level of life, which was for ordinary persons entirely innocent, was for him or for the intending priest sinful and needed a sin offering. A Nazarite who had been defiled by the dead was, like the restored leper, required to present a guilt offering (see Num. 6 : 11, 12).

This ceremony, particularly in the application of the blood and the oil to the ear, the thumb, and the toe, resembled the disposal of the blood of the ram of consecration in the case of Aaron and his sons on their induction into office (see 8 : 23, 24) and may possibly point to the restored leper's reinstatement as a member of the priestly nation.

In the case of the person who was too poor to afford these sacrifices only the he-lamb for the guilt offering was required, while the sin and burnt offerings might be of turtle-doves or young pigeons. The meal offering of fine flour was only one-third the usual quantity for such cases, though the quantity of oil remained unchanged.

33-53. *Leprosy in a house.* This part is addressed to both Moses and Aaron. It is distinguished from the rest of the section on leprosy in that it is wholly prospective, *i. e.*, adapted to the time when the children of Israel should have settled dwellings in the Promised Land. The subject-matter of this section would come in more naturally at the close of the last chapter. What the plague of leprosy in a house was is not known, and any assertion with regard to it is pure conjecture. It was evidently not anything which could infect persons with leprosy, since those who went into the house (ver. 46) or ate or slept in it (ver. 47) simply contracted an ordinary ceremonial uncleanness which passed away that night on their washing themselves or their clothes. The furniture, moreover, was not rendered unclean by the house leprosy unless it remained in the house after the priest had inspected it (ver. 36). It was perhaps some form of decay, or some parasitic growth that was familiarly known.

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:
41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:
42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other morter, and shall plaister the house.
43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;
44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* a fretting leprosy in the house: it *is* unclean.
45 And he shall break down the house, the stones of it, and the timber thereof, and all the morter of the house; and he shall carry *them* forth out of the city into an unclean place.
46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.
47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.
48 And if the priest shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.
49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:
50 And he shall kill the one of the birds in an earthen vessel over running water:
51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:
52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:
53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.
54 This *is* the law for all manner of plague of leprosy, and scall,
55 And for the leprosy of a garment, and of a house,
56 And for a rising, and for a scab, and for a bright spot:
57 To teach when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

40 of the house; then the priest shall command that they take out the stones in which the plague
is, and cast them into an unclean place without
41 the city: and he shall cause the house to be scraped within round about, and they shall pour out the mortar that they scrape off without the
42 city into an unclean place: and they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall
43 plaister the house. And if the plague come again, and break out in the house, after that he hath taken out the stones, and after he hath
44 scraped the house, and after it is plaistered; then the priest shall come in and look, and, behold, if the plague be spread in the house, it is a fret-
45 ting leprosy in the house: it is unclean. And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the
46 city into an unclean place. Moreover he that goeth into the house all the while that it is shut
47 up shall be unclean until the even. And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his
48 clothes. And if the priest shall come in, and look, and, behold, the plague hath not spread in the house, after the house was plaistered; then the priest shall pronounce the house clean,
49 because the plague is healed. And he shall take to cleanse the house two birds, and cedar wood,
50 and scarlet, and hyssop: and he shall kill one of the birds in an earthen vessel over running
51 water: and he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house
52 seven times: and he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the
53 scarlet: but he shall let go the living bird out of the city into the open field: so shall he make atonement for the house: and it shall be clean.
54 This is the law for all manner of plague of
55 leprosy, and for a scall; and for the leprosy of a
56 garment, and for a house; and for a rising, and
57 for a scab, and for a bright spot: to teach when it is unclean, and when it is clean: this is the law of leprosy.

CHAPTER XV.

1 AND the Lord spake unto Moses and to Aaron, saying,
2 Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, *because of* his issue he *is* unclean.
3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.

1 AND the Lord spake unto Moses and to Aaron,
2 saying, Speak unto the children of Israel, and say unto them, When any man hath an issue out of his flesh, because of his issue he is unclean.
3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

The steps taken to cleanse the house after the disease had yielded to scraping and re-plastering were exactly those taken with the leper while still outside the camp. This cleansing is called (ver. 49, 52) freeing from sin (Heb.), and in ver. 53 the priest is said to make atonement for the house, as if in some symbolic way it were guilty of a moral offense.

54-57. *Subscription to the whole.* The main intent of this law was to teach the priest how to read the first obscure symptoms which might accompany leprosy—when these indicated uncleanness and when not; literally, *in the day of uncleanness and in the day of cleanness.*

Chap. 15. UNCLEANNESS FROM SECRETIONS. **1-18.** *Uncleanness in the male.* The running issue referred to in ver. 1–15 is the result of a diseased condition, and therefore the steps to be taken when the person is restored

4 Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean.
5 And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.
6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.
7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.
8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.
9 And what saddle soever he rideth upon that hath the issue shall be unclean.
10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.
11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.
12 And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.
13 And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.
14 And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:
15 And the priest shall offer them, the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.
16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.
17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.
18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.
19 And if a woman have an issue, *and* her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.
20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.
21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.
22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

4 Every bed whereon he that hath the issue lieth shall be unclean: and every thing whereon he
5 sitteth shall be unclean. And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even.
6 And he that sitteth on any thing whereon he that hath the issue sat shall wash his clothes, and bathe himself in water, and be unclean
7 until the even. And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean
8 until the even. And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be un-
9 clean until the even. And what saddle soever he that hath the issue rideth upon shall be unclean.
10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth those things shall wash his clothes, and bathe himself in water, and be un-
11 clean until the even. And whomsoever he that hath the issue toucheth, without having rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean
12 until the even. And the earthen vessel, which he that hath the issue toucheth, shall be broken: and every vessel of wood shall be rinsed in
13 water. And when he that hath an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing, and wash his clothes; and he shall bathe his flesh in run-
14 ning water, and shall be clean. And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tent of meeting, and give
15 them unto the priest: and the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make atonement for him before the LORD for his issue.
16 And if any man's seed of copulation go out from him, then he shall bathe all his flesh in
17 water, and be unclean until the even. And every garment, and every skin, whereon is the seed of copulation, shall be washed with water,
18 and be unclean until the even. The woman also with whom a man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.
19 And if a woman have an issue, *and* her issue in her flesh be blood, she shall be in her impurity seven days: and whosoever toucheth her
20 shall be unclean until the even. And every thing that she lieth upon in her impurity shall be unclean: every thing also that she sitteth
21 upon shall be unclean. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.
22 And whosoever toucheth any thing that she sitteth upon shall wash his clothes, and bathe himself in water, and be unclean until the even.

are prescribed (ver. 13–15). While the sacrifice required is not very burdensome, the extreme scrupulosity of the lawgiver with regard to the pollution of persons, garments, vessels, and furniture communicated by the touch, had the effect of rendering the people extremely sensitive to uncleanness of this kind. Hating the garment spotted by the flesh would be one of the signs of personal religion (Jude 23). Most of the ancient religions made a similar recognition of uncleanness and of the need of purification. Ver. 16–18 refer to natural, healthful secretions. These require no sacrifice, but entail the necessity of washing the garments and the person, and the technical condition of uncleanness for the remainder of the day.

19–30. *Uncleanness in the female.* In the case of the woman the natural uncleanness is mentioned first (ver. 19–24), and no sacrifice is prescribed. The act mentioned in ver. 24 must mean a case of the accidental concurrence of the menstrual period with the act of cohabitation, since voluntary intercourse during that period was a heavy crime (see 18 : 19; 20 : 18). For the

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.
24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.
25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.
26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.
27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.
28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.
29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.
30 And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.
31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that *is* among them.
32 This *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith;
33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

23 And if it be on the bed, or on any thing whereon she sitteth, when he toucheth it, he shall be un-
24 clean until the even. And if any man lie with her, and her impurity be upon him, he shall be unclean seven days; and every bed whereon he lieth shall be unclean.
25 And if a woman have an issue of her blood many days not in the time of her impurity, or if she have an issue beyond the time of her impurity; all the days of the issue of her uncleanness she shall be as in the days of her impurity: she
26 is unclean. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her impurity: and every thing whereon she sitteth shall be unclean, as the uncleanness of her
27 impurity. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean
28 until the even. But if she be cleansed of her issue, then she shall number to herself seven
29 days, and after that she shall be clean. And on the eighth day she shall take unto her two turtledoves, or two young pigeons, and bring them unto the priest, to the door of the tent of meet-
30 ing. And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make atonement for her before the LORD for the issue of her uncleanness.
31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is in the midst of them.
32 This is the law of him that hath an issue, and of him whose seed of copulation goeth from him,
33 so that he is unclean thereby; and of her that is sick with her impurity, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

CHAPTER XVI.

1 AND the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;
2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

1 AND the LORD spake unto Moses, after the death of the two sons of Aaron, when they drew
2 near before the LORD, and died; and the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not: for I will appear

unnatural menstruation resulting from a diseased condition a quarantine and sacrifice was required on its cessation like that required of the man who had recovered from a morbid issue (cf. ver. 13–15).

31-39. *Subscription.* The main object of this law was evidently to cultivate the habit of recognizing and abhorring uncleanness. It is noteworthy how this separation from uncleanness is connected with religious feeling by making the highest degree of fault and danger to consist in communicating a taint to the habitation of God (ver. 31) that was among the people. Uncleanness neglected is in danger of becoming as it were an injury to the purity of the very temple of God. Compare the features in the cleansing of the leper (14 : 12–14) which seem to indicate that leprosy as the highest type of all impurity was regarded as a violation of the sanctuary. There seems to be latent here the feeling of the identity of the temple of God with the human body—a feeling which was so developed and vivid in Christ that he spoke of the temple and of his body in one inclusive assertion (John 2 : 19). Paul too makes this identity the basis of one of his most expressive metaphors (1 Cor. 6 : 19).

Chap. 16. THE DAY OF ATONEMENT. **1, 2.** *The historical occasion.* Historically this chapter is connected with the events narrated in chap. 10, and the interposition of chap. 11–15, so entirely unrelated in subject to this apparently continuous section, may possibly indicate a redaction by which this chapter has been removed from its original context. In a book so scantily historical in its form as Leviticus, however, this supposition is by no means necessary. The reference to the death of Nadab and Abihu simply supplies the historical occasion for the legislation, rather than makes any attempt to

3 Thus shall Aaron come into the holy *place:*
with a young bullock for a sin offering, and a ram
for a burnt offering.
4 He shall put on the holy linen coat, and he
shall have the linen breeches upon his flesh, and
shall be girded with a linen girdle, and with the
linen mitre shall he be attired: these *are* holy gar-
ments; therefore shall he wash his flesh in water,
and *so* put them on.
5 And he shall take of the congregation of the
children of Israel two kids of the goats for a sin
offering, and one ram for a burnt offering.
6 And Aaron shall offer his bullock of the sin
offering, which *is* for himself, and make an atone-
ment for himself, and for his house.
7 And he shall take the two goats, and present
them before the Lord *at* the door of the tabernacle
of the congregation.
8 And Aaron shall cast lots upon the two goats;
one lot for the Lord, and the other lot for the scape-
goat.
9 And Aaron shall bring the goat upon which the
Lord's lot fell, and offer him *for* a sin offering.
10 But the goat, on which the lot fell to be the
scapegoat, shall be presented alive before the Lord,
to make an atonement with him, *and* to let him go
for a scapegoat into the wilderness.
11 And Aaron shall bring the bullock of the sin
offering, which *is* for himself, and shall make an
atonement for himself, and for his house, and shall
kill the bullock of the sin offering which *is* for
himself:
12 And he shall take a censer full of burning
coals of fire from off the altar before the Lord, and
his hands full of sweet incense beaten small, and
bring *it* within the vail:
13 And he shall put the incense upon the fire be-
fore the Lord, that the cloud of the incense may
cover the mercy seat that *is* upon the testimony,
that he die not:
14 And he shall take of the blood of the bullock,
and sprinkle *it* with his finger upon the mercy seat
eastward; and before the mercy seat shall he
sprinkle of the blood with his finger seven times.

3 in the cloud upon the mercy-seat. Herewith
shall Aaron come into the holy place: with a
young bullock for a sin offering, and a ram for
4 a burnt offering. He shall put on the holy linen
coat, and he shall have the linen breeches upon
his flesh, and shall be girded with the linen gir-
dle, and with the linen mitre shall he be attired:
they are the holy garments; and he shall bathe
5 his flesh in water, and put them on. And he
shall take of the congregation of the children of
Israel two he-goats for a sin offering, and one
6 ram for a burnt offering. And Aaron shall pre-
sent the bullock of the sin offering, which is for
himself, and make atonement for himself, and
7 for his house. And he shall take the two goats,
and set them before the Lord at the door of the
8 tent of meeting. And Aaron shall cast lots upon
the two goats; one lot for the Lord, and the
9 other lot for Azazel. And Aaron shall present
the goat upon which the lot fell for the Lord,
10 and offer him for a sin offering. But the goat,
on which the lot fell for Azazel, shall be set
alive before the Lord, to make atonement for
him, to send him away for Azazel into the wil-
11 derness. And Aaron shall present the bullock
of the sin offering, which is for himself, and
shall make atonement for himself, and for his
house, and shall kill the bullock of the sin offer-
12 ing which is for himself: and he shall take a
censer full of coals of fire from off the altar be-
fore the Lord, and his hands full of sweet in-
cense beaten small, and bring it within the veil:
13 and he shall put the incense upon the fire before
the Lord, that the cloud of the incense may
cover the mercy-seat that is upon the testimony,
14 that he die not: and he shall take of the blood
of the bullock, and sprinkle it with his finger
upon the mercy-seat on the east; and before the
mercy-seat shall he sprinkle of the blood with

continue a narrative. It was natural that a visitation so awful should intensify the meditations of the lawgiver on the sacredness of the sanctuary, and so render him receptive to a divine revelation on the subject.

The Day of Atonement was the climax of the Jewish system of offerings for sin, and was called by the rabbins *Yoma*, or *the Day*, as if it were the day *par excellence* of the sacred year. It is probably the same as the fast mentioned in Acts 27 : 9.

3-13. *The reverent preparations.* Having provided himself with a young bullock for a sin offering and a ram for a burnt offering, Aaron was to substitute for his ordinary glorious high-priestly garments (Exod. 28) which had been sanctified with sprinkled blood and oil (8 : 7-9, 30) a suit of pure white linen differing from the dress of the ordinary priests in having a high priest's turban of linen instead of the headtire of the common priests and a white linen girdle instead of the variegated one such as they wore. Before assuming these garments and after putting them off (ver. 24) Aaron was to bathe his whole person in water. The white garments perhaps signified the purity with which he should approach the awful presence of God, and their absence of adornment may have been also a token of humiliation. For the congregation Aaron was to take two shaggy he-goats —the rabbins say, exactly alike—which were to serve in a wholly unique manner as one sin offering. With these three animals he was to appear at the door of the tent of meeting, and having first cast lots on the two goats so as to determine which one was to be slain that his blood might be used in the holy place, Aaron was to kill the bullock for his own sin offering, preparing himself for his solemn function of entering the holy place by making atonement in behalf of himself and of his house. A still further preparation for the reverent approach to the awful presence of Jehovah was to make a cloud of incense, by means of a censer brought within the veil, so that the mercy seat might be hidden.

14-19. *The sprinkling of blood.* Silently and alone, no one being permitted to be in the tent of meeting, Aaron was to enter beyond the veil with the blood of the bullock slain for his own sin offering, which he was to sprinkle upon the mercy seat on the east side, *i. e.*, the side next to the veil, and also seven times on the

15 Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:
16 And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.
17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.
18 And he shall go out unto the altar that *is* before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.
19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.
20 And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:
21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness:
22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

15 his finger seven times. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before
16 the mercy-seat: and he shall make atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions, even all their sins: and so shall he do for the tent of meeting, that dwelleth with
17 them in the midst of their uncleanness. And there shall be no man in the tent of meeting when he goeth in to make atonement in the holy place, until he come out, and have made atonement for himself, and for his household,
18 and for all the assembly of Israel. And he shall go out unto the altar that is before the Lord, and make atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar
19 round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the
20 children of Israel. And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the
21 live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness into the wilderness:
22 and the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go

ground before the mercy seat. The Hebrew in ver. 14 leaves it somewhat doubtful whether there was any sprinkling except the seven-fold sprinkling *before* the mercy seat, and Jewish authority favors the opinion that this was the only sprinkling. But in ver. 15, which describes the precisely similar ceremony with the blood of the goat, the expression unambiguously specifies a single sprinkling *upon* and a seven-fold one *before* the mercy seat. Then having returned and slain the goat designated by lot as the people's sin offering to Jehovah, he was to enter within the veil once more and sprinkle its blood as he had done that of the bullock. This was to make atonement for the holy place because of the taint which it had acquired on account of the sins and uncleannesses of the people. In like manner the tent of meeting was to be purified, and this purification especially included the altar of incense, as we learn from Exod. 30 : 10. Finally the great brazen altar "before the Lord," *i. e.*, in the court (cf. Exod. 29 : 11) was to be purified by the application of the mingled blood to its horns round about, and the seven-fold sprinkling.

20-22. *The sending away of the live goat.* It was in connection with this part of the ceremonial that the most noticeable feature of the ritual of atonement occurred. The consideration of ver. 8 and 10 comes in here. In direct antithesis to the lot which is cast "for the Lord" (ver. 8) is the lot "for the scapegoat," or rather, "for Azazel" (R. V.). Ver. 10 reads: "But the goat on which the lot fell for Azazel shall be set alive before Jehovah, to make atonement upon him, to send him away to Azazel into the wilderness." The word עֲזָאזֵל, *'Azāzēl*, occurs only in this chapter—here and in ver. 26. By the best modern scholars it is considered most probable that the word is derived from a root in use in Arabic but not in Hebrew, meaning *to remove* or *separate*, and that it designates a personal being placed in opposition to Jehovah, perhaps some evil spirit or demon believed to be in banishment and to inhabit desert places. The notion of such beings infesting the desert was not unfamilar to Jewish thought (see Isa. 13 : 21; 34 : 14; Matt. 12 : 43; Luke 8 : 27; Rev. 18 : 2). "In the earliest parts of the book of Enoch (probably about 180 B. C.), Azazel appears as the leader of the angels who formed unions with the daughters of men, and whose offspring, the giants, filled the earth with unrighteousness and blood (Enoch 6 : 1, 2; 7 : 1–5; 9 : 6, 8–11; see Gen. 6 : 1–6), and he is represented (10 : 4, 5) as fast bound, as a punishment for his sins, under rough and jagged rocks in the wilderness" (DRIVER). But what notion lay at the root of the practice of sending a goat to him is not known. As the two goats constituted complementary elements

23 And Aaron shall come into the tabernacle of
the congregation, and shall put off the linen gar-
ments, which he put on when he went into the
holy *place*, and shall leave them there:
24 And he shall wash his flesh with water in the
holy place, and put on his garments, and come
forth, and offer his burnt offering, and the burnt
offering of the people, and make an atonement for
himself, and for the people.
25 And the fat of the sin offering shall he burn
upon the altar.
26 And he that let go the goat for the scapegoat
shall wash his clothes, and bathe his flesh in water,
and afterward come into the camp.
27 And the bullock *for* the sin offering, and the
goat *for* the sin offering, whose blood was brought
in to make atonement in the holy *place*, shall *one*
carry forth without the camp; and they shall burn
in the fire their skins, and their flesh, and their
dung.
28 And he that burneth them shall wash his
clothes, and bathe his flesh in water, and afterward
he shall come into the camp.
29 And *this* shall be a statute for ever unto you:
that in the seventh month, on the tenth *day* of the
month, ye shall afflict your souls, and do no work
at all, *whether it be* one of your own country, or a
stranger that sojourneth among you:
30 For on that day shall *the priest* make an atone-
ment for you, to cleanse you, *that* ye may be clean
from all your sins before the Lord.

23 the goat in the wilderness. And Aaron shall
come into the tent of meeting, and shall put off
the linen garments, which he put on when he
went into the holy place, and shall leave them
24 there: and he shall bathe his flesh in water in
the holy place, and put on his garments, and
come forth, and offer his burnt offering and the
burnt offering of the people, and make atone-
25 ment for himself and for the people. And the
fat of the sin offering shall he burn upon the
26 altar. And he that letteth go the goat for Azazel
shall wash his clothes, and bathe his flesh in
water, and afterward he shall come into the
27 camp. And the bullock of the sin offering, and
the goat of the sin offering, whose blood was
brought in to make atonement in the holy place,
shall be carried forth without the camp; and
they shall burn in the fire their skins, and their
28 flesh, and their dung. And he that burneth
them shall wash his clothes, and bathe his flesh
in water, and afterward he shall come into the
camp.
29 And it shall be a statute for ever unto you: in
the seventh month, on the tenth day of the
month, ye shall afflict your souls, and shall do
no manner of work, the homeborn, or the stran-
30 ger that sojourneth among you: for on this day
shall atonement be made for you, to cleanse
you; from all your sins shall ye be clean before

in one sin offering, and as therefore the goat sent away could be no idolatrous propitiation to an evil spirit, it seems most probable that the sending of the confessed and atoned-for sins to Azazel was simply their dismissal, in an indefinite way, as befits all consignment to forgetfulness, to the vaguely conceived place where they belonged. For the common worshiper, then, the broad impression of this Day of Atonement was that the sins of the people were not only atoned for by the death of a victim, but separated from them and banished to forgetfulness through the same offering in another phase. While in the typical sacrifice this could be effected only by means of two victims, in the eternal reality to which it pointed the one Saviour who died and rose again becomes at once the atoning Sacrifice and the risen Sanctifier by whom our sin is removed (Heb. 9 : 24–28). Some such idea as this of sending the people's sins away into the unclean wilderness is found in the visions of Zechariah, chap. 5, where the nation's sin which God has forgiven is carried into the unclean land of Babylon.

23-28. *Remaining ceremonies.* Having bathed his flesh and reassumed his high-priestly garments, Aaron was to offer the burnt offering for himself and for the people, and to burn the fat of the sin offering whose blood had been brought into the holy place. It will be remembered that none of this sin offering might be eaten (see 6 : 30). The ordinary ritual of the burnt and sin offering was used. The one who conducted away the goat to Azazel and also the one who burned the flesh of the sin offering without the camp were to bathe their flesh and wash their clothes before returning to the camp, perhaps under a rule that whoever left the camp during a religious solemnity incurred uncleanness. Certain accessory offerings in connection with the Day of Atonement are mentioned in Num. 29 : 7–11. These consisted of a young bullock, a ram, seven lambs, and a hairy he goat for a sin offering, with their meal and drink offerings.

29-34. *The institution of the Day of Atonement.* This seventh month of the sacred year has been called the Sabbatical month. In the first day was celebrated the feast of Trumpets (23 : 24); the tenth day was the Day of Atonement, and on the fifteenth the feast of Booths began (23 : 34). **29.** The **stranger** means a foreigner who dwelt among the people and conformed to their customs. Foreigners could share in most of the privileges of sacrifice and religious festivity; but in order to participate in the Passover they must be circumcised (see Exod. 12 : 48; Num. 9 : 14). **Afflict your souls,** probably by fasting. This is the only fast prescribed in the law. The succeeding generations of high priests in their succession were to preside over the Day of Atonement by a perpetual statute or *ordinance of eternity*. The great general idea of the day and its purpose was, **that ye may be clean from all your sins before the Lord** (ver. 30).

The last sentence of ver. 34 hardly seems an appropriate ending for the chapter in its present

31 It *shall be* a sabbath of rest unto you, and ye shall affliict your souls, by a statute for ever.
32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments:
33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.
34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses.

31 the Lord. It is a sabbath of solemn rest unto you, and ye shall affliict your souls; it is a stat-
32 ute for ever. And the priest, who shall be anointed and who shall be consecrated to be priest in his father's stead, shall make the atonement, and shall put on the linen garments, even the
33 holy garments: and he shall make atonement for the holy sanctuary, and he shall make atonement for the tent of meeting and for the altar; and he shall make atonement for the priests
34 and for all the people of the assembly. And this shall be an everlasting statute unto you, to make atonement for the children of Israel because of all their sins once in the year. And he did as the Lord commanded Moses.

form. It has been suggested that it may be a survival from an earlier stage of the chapter when it contained only directions which could be executed immediately. The chapter, it will be remembered, sets out from the occasion of the death of Nadab and Abihu as if its object were simply to define when and how Aaron might enter the holy place (ver. 2), but it goes on to give a complete and elaborate ritual for the great annual cleansing of the sanctuary and the priests and the people; and it is not improbable that additions were made to it as the usages of the temple grew in elaborateness. It is certain that if ceremonial did not grow during the time preceding the codification of the priestly law, it did afterward, as is illustrated in the Mishnic treatise *Yoma*, in which several additions in practice are made to the law as laid down in Leviticus.

"For the like of the great Day of Atonement, we look in vain in any other people. If every sacrifice pointed to Christ, this most luminously of all. What the fifty-third of Isaiah is to his Messianic prophecies, that, we may truly say, is the sixteenth of Leviticus to the whole system of Mosaic types, the most consummate flower of the Messianic symbolism. All the sin offerings pointed to Christ, the great High Priest and Victim of the future; but this . . . with a distinctness found in no other" (KELLOGG).

As the system of sin offerings appears to have been the creation of the law, and as the Day of Atonement is the culmination of the expiatory sacrifices, it will be interesting at this point to observe what conception of the nature of sin and of its remedy was indicated and contributed to the world by means of this highest attainment of ritual expression. Perhaps we may say that the definite conception which this ceremonial treatment of sin added to the world's thought was that of sin as a thing—a substance which could be made the object of attention and of remedial treatment, a thing which could defile, which could be abhorred, which by atonement could be covered from the divine observation, which could be so imaged in the common mind that measures could be taken to send it away into banishment. In short, the system of expiation objectified sin. This is a distinct modification of, and for some purposes an advance on, the first obvious idea of the nature of sin which common perception would form of it. To the obvious primary perception sin is an act of disobedience or transgression by which one incurs the displeasure of the superior Power. The act is thought of purely and only as related to an external higher Will. The obvious remedial treatment of sin in this aspect of it is simply to desist from the act and obtain the forgiveness of the one aggrieved. Now this is called the ethical conception of sin, and it is sometimes thought of as the only just and complete conception—a later achievement of the human mind and destined to supersede that lower conception of sin by which it becomes as it were a substance, an object of expiation and purification.

But as a matter of fact, is not this latter conception, this *quasi* physical thought of sin, a more developed idea, and one taking a deeper hold upon human nature? Is it not a conception distinctly necessary as complementary to the purely ethical idea, if the human race is to get such a grasp on the nature of its corruption as to be delivered from it? Thinking of himself as a transgressor, related simply to an external will, the sinner is put upon the round of penitence, of resolutions of amendment, of attempts at better behavior, all of which is necessary to make a good man of him, but all of which is only one side of the process of renewal. On the other hand, thinking of himself as a defiled and unclean creature, reckoning with a condition rather than with an act, related not simply to an external will transgressed but to his own rightful nature debased, the sinner is put upon the round of finding out his own nature and corruption—he enters on that spir-

itual development which issues in his purifying himself even as his Redeemer is pure. The first step in the development of this thought of purification from the deeply ingrained defilement of sin is the conception of sin as a *thing* which defiles, a thing separable in thought from the actor, a thing that can be washed away, atoned away, sent away, symbolically by lustrations and sprinkled blood, really by the infusion of the purifying divine life.

So in the priestly cultus there was the provision made by which the congregation was constantly reminded of the substantial nature of sin. Whenever a victim was slain as a sin offering, and especially when on the great Day of Atonement the confessed sins of the whole congregation were sent away in symbol to Azazel, the people's moral and ceremonial corruption was exhibited as a thing which could be handled and dealt with, which could be separated from human nature and detested, a thing which did not vanish into nothingness on the person's desisting from the act but remained as a defiling element in the life until it was confessed and atoned for and done away. And this conception of sin as a substance came in connection with that other ceremonial schooling by which the Israelitish conscience was made exceedingly sensitive to physical defilement; so that with double vividness there would be impressed on the rightly developed mind of the worshiper, by the public services of his church, the momentously practical truth that *sin defiles the conscience* so that the only salvation is by a purifying atonement.

This idea of sin as a defilement was contributed to the world as a permanent possession. The expiatory system of the Hebrews was a foreshadowing of the atonement of Christ; but it was not simply a transitory type, appearing beforehand and then destined to be lost, engulfed, annihilated by the all-superseding glory of the fulfillment. It remains as a permanent element in the thought by which we are enabled to conceive of the nature of Christ's work itself. The life and death and resurrection of our Lord Jesus Christ, with all its inspiring power as a culmination of God's revelation of himself, is a mighty fact which cannot be exhausted by a single expression. It relates itself to sin as transgression, and procures for the believer forgiveness. It relates itself to sin as a fatal selfishness, and opens out the broader life of love. It relates itself to sin as a death, a spiritual helplessness, and imparts the power of a resurrection. But all these thoughts of Christ's relation to us would be incomplete if our schooling through the Old Testament had not taught us to look deeper into our own souls and find Christ related to sin as a momentous and deadly defilement to which he ministers atonement and cleansing. It is this aspect of the death of Christ to which the sin offering of the Jews points forward. There is nothing gained for the cause of truth by the exercise of that ingenuity which seeks to find everything about Christ promiscuously foreshadowed in these types. It is enough that by this schooling in the conception of sin as a defilement, and this age-long ceremonial habit of seeking atonement, the lost world has been enabled to accept Christ as the divine atonement and cleanser from the uncleanness which makes us unfit for communion with the infinite purity.

PART SECOND. THE LAW OF HOLINESS, CHAPTERS 17 TO 26.

The part of Leviticus included in these chapters seems to constitute a distinct section by itself, characterized by the predominance of certain expressions very rarely found in other parts of the priestly legislation, and provided with a hortatory framework in a manner unlike that of the other laws of Leviticus. It begins, indeed, and ends in a manner quite similar to the two great pentateuchal codes, the so-called "Book of the Covenant" (Exod. 20 : 22 to 23 : 33), and the Deuteronomic code (Deut. 12 to 28). All three of these groups of laws open with instructions regarding the place of sacrifice and end with an exhortation containing promises and threatenings. The principle which characterizes the section is the principle of holiness—partly ceremonial, partly moral—as a quality distinguishing Israel or demanded of Israel by Jehovah and regulating that people's life. While holiness is demanded in other parts of the Pentateuch, here it is insisted on with such emphasis and frequency as to make it the leading motive. The divine commands are repeatedly grounded on the proposition, "for I Jehovah am holy," or "I am Jehovah that sanctify you." The title, therefore, "The Law of Holiness," given it by Klostermann in 1877, has ever since been recognized by critics as a peculiarly happy one.

CHAPTER XVII.

1 AND the Lord spake unto Moses, saying,
2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This *is* the thing which the Lord hath commanded, saying,
3 What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,
4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:
5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace offerings unto the Lord.
6 And the priest shall sprinkle the blood upon the altar of the Lord *at* the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord.

1 AND the Lord spake unto Moses, saying,
2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the Lord hath com-
3 manded, saying, What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it without the
4 camp, and hath not brought it unto the door of the tent of meeting, to offer it as an oblation unto the Lord before the tabernacle of the Lord: blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from
5 among his people: to the end that the children of Israel may bring their sacrifices, which they sacrifice in the open field, even that they may bring them unto the Lord, unto the door of the tent of meeting, unto the priest, and sacrifice them for sacrifices of peace offerings unto the
6 Lord. And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tent of meeting, and burn the fat for a sweet savour

Some of the words and phrases almost if not quite peculiar to this section are so frequently repeated as to be characteristic. Such are the two forms of expression already mentioned, and also such expressions as "I will set my face against," "I will cut off from his people," "My statutes and my ordinances," "To keep and do," "To profane the name of Jehovah," "To profane a holy thing, or sanctuary," "And thou shalt fear thy God," "Their blood shall be upon them," "Bear sin, or iniquity," in various forms of the phrase, all of them indicating an imperative element of personal responsibility and of divine requirement.

"The characteristic which immediately strikes us is that of a priestly law, satisfying, above all things, the requirements of the ritual. The Deuteronomic demand that sacrifices should be brought to only *one* sanctuary, allowing, however, according to Deut. 12 : 15, that animals might be slaughtered and eaten at any place, is now raised higher, so as to mean that every act of slaughter is to be regarded as a sacrifice, and consequently can only be performed at the one legitimate sanctuary. . . Then there follow in confused alternation regulations concerning the eating of blood and carcasses, forbidden degrees of marriage and sins of unchastity, treatment of the sacrifices, the gleanings, the rights of neighbors in every conceivable relation, also the priests' duties, the celebration of the religious festivals, the Sabbatic year and the year of Jubilee—all from the point of view that the transgression of these commandments defiles the land and violates the divinely willed holiness of the people, and thus of Jahweh himself" (KAUTZSCH). Ezekiel, the priestly prophet, has affinities with the priestly legislation in general, but his affinities with this part of the priest code are peculiarly striking and numerous.

Chap. 17. ON KILLING ANIMALS FOR FOOD. **1-7.** The legislation given here is directed toward a particular end, namely, the promotion of the practice in Israel of bringing all sacrifices to the door of the tent of meeting as peace offerings (ver. 5). The motive seems to be to discourage the practice of idolatry or nature-worship, a motive which is particularly strong in the law of holiness. The general principle which was intended to be lodged in the conscience of the individual was that a person was responsible for the blood of an animal of the kind offered in sacrifice as much as for that of a person (ver. 4), only in the case of the beast the imputation of murder was removed by the act of sacrifice. It should be remembered that in the East flesh-eating is not an everyday custom. "Except at a feast, or to entertain a guest, or in sacrifice before a local shrine, the Bedouin tastes no meat but the flesh of the gazelle or other game." "Among the Semitic nations above all others the taking of the life of an animal, especially an animal of a kind which might be offered in sacrifice, has always been regarded as a solemn act, partaking of a somewhat religious character." Indeed, the same Hebrew word means both *to slay* and *to sacrifice*. The ordinances of Manu do not approve of any flesh being eaten which has not been offered to a deity. Modern Moslems "appear to reckon all flesh as carrion unless *Bismillah* (*i. e.*, 'in the name of God') is pronounced when the throat is cut, or, in the case of game, when the gun is fired or the leash of the dog slipped."

7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.
8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice,
9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord; even that man shall be cut off from among his people.
10 And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.
11 For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

7 unto the Lord. And they shall no more sacrifice their sacrifices unto the he-goats, after whom they go a whoring. This shall be a statute for ever unto them throughout their generations.
8 And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that offereth
9 a burnt offering or sacrifice, and bringeth it not unto the door of the tent of meeting, to sacrifice it unto the Lord; even that man shall be cut off from his people.
10 And whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood; I will set my face against that soul that eateth blood, and will cut him off from among his people.
11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life.

7. And they shall no more offer, etc. The universally prevalent religious or superstitious feelings with which the slaughter of animals was regarded would constitute an ever-haunting temptation to the people to sacrifice to some strange deity or demon in the absence of the sanctuary and the educated priest. It seems to have been in order to stamp out this practice that this restriction of slaughter to animals presented at the sanctuary was intended. The **devils,** or rather *he-goats* (R. V.), were satyrs or unclean spirits, "field devils" (LUTHER), supposed to inhabit the desert (Isa. 13 : 21; 34 : 14); and these under the form of the goat were worshiped especially in Lower Egypt with the accompaniment of the most impure rites, such as are most aptly and literally described by the clause, **after whom they have gone a whoring,** with which this sentence ends. The idolatrous Jeroboam is said by the chronicler (2 Chron. 11 : 15) to have made provision for their worship, and possibly some of the high places which Josiah removed (2 Kings 23 : 8) ought to be called "high places of the satyrs" instead of "high places of the gates," a change of reading which involves the alteration of only one vowel-point in Hebrew.

This shall be a statute forever, etc. The method of explaining this somewhat puzzling enactment, which is apparently abrogated in Deut. 12 : 15, 16, 20–24, constitutes the distinguishing mark of the critic who finds these laws in their present form to be a comparatively late compilation, on the one hand, or the critic who holds that the whole Pentateuch as it stands was written by Moses on the other. There seems to be a closer restriction to the sanctuary in this place than in the priest code outside of the law of holiness (see 7 : 22–27). It seems incredible that a single author should enact in the wilderness a "perpetual statute," and then in the natural event of his arriving at the borders of his destined promised land, which he could not but have foreseen, should contradict himself without explanation a few years later. A possible explanation of the matter, on the supposition that under the first temple régime the priest legislation was in a state of growth, would be that the compiler of the present book of Leviticus found in his original document a requirement of this nature, only compelling the bringing of slaughtered beasts to some sanctuary, and reflecting the practice of the time when local sanctuaries were legal (see Exod. 20 : 24); and possibly when the final codification was made the exilic redactor contemplated only a restricted community such as on their return from the captivity would settle in the immediate vicinity of Jerusalem, and so accommodated the regulation to the single sanctuary (see ver. 4). The permission of the Deuteronomist to slaughter and eat freely in the fields was necessary at the time when the rigid restriction of worship to the central sanctuary characteristic of Deuteronomy was enacted (see Deut. 12 : 15, 16).

8, 9. *Sacrifices not to be offered except at the central sanctuary.* This is simply the negative side of the precept which has been given in positive form with the ritual of each kind of sacrifice—it being specified in each case that the offering *shall* be at the door of the tent of meeting. It includes in the prohibition the foreigner dwelling among the people, and prescribes the punishment for transgression, namely, that the man shall be **cut off from among his people** by death.

10-14. *Blood not to be eaten: in the case of animals of a kind not offered in sacrifice, it is to be poured upon the earth.* The prohibition of the eating of blood is repeated seven times in the Pentateuch: Gen. 9 : 4; Lev. 3 : 17; 7 : 26, 27; 17 : 10–14; 19 : 26; Deut. 12 : 16, 23, 24;

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.
13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.
14 For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.
15 And every soul that eateth that which died *of itself*, or that which was torn *with beasts, whether it be* one of your own country, or a stranger, he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.
16 But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.
13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among them, which taketh in hunting any beast or fowl that may be eaten; he shall pour out the
14 blood thereof, and cover it with dust. For as to the life of all flesh, the blood thereof is *all one* with the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut
15 off. And every soul that eateth that which dieth of itself, or that which is torn of beasts, whether he be homeborn or a stranger, he shall wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.
16 But if he wash them not, nor bathe his flesh, then he shall bear his iniquity.

CHAPTER XVIII.

1 AND the Lord spake unto Moses, saying,

1 AND the Lord spake unto Moses, saying,

15 : 23. Compare comment on 3 : 17; 7 : 26, 27. The law in this place is especially extended to the foreigner dwelling among the Israelites; and it enters more particularly into the reason for the prohibition. That reason is that the blood is the life or soul, a principle which is also stated more briefly in Gen. 9 : 4 and Deut. 12 : 23. As identified with the life of the animal the blood is set apart as the medium of atonement upon the altar; and this is to rest upon the conscience as a supplementary reason for abstaining from eating it. The last part of ver. 11 literally reads, *the blood it maketh atonement by virtue of the soul, i. e.*, "It was not the blood as such, but the blood as the vehicle of the soul which possessed expiatory virtue" (Keil). In the case of edible game the fact of the blood being used for expiation could not be urged as a reason for abstaining, but the general principle is reverted to: **As to the life of all flesh, the blood thereof is all one with the life thereof.**

15, 16. *Purification in case one eats that which dies naturally or is torn by beasts.* Considering the strong feeling against eating flesh that is not properly slaughtered which is apparent in all the legislation (Exod. 22 : 31; Deut. 14 : 21), one is struck by the easy form of purification here prescribed for the reinstatement of the offender. If this was neglected, however, the person must bear his iniquity, *i. e.*, became guilty (ver. 16); and under the general principle contained in 5 : 2 a sin offering was required. The law in this place reflects a different feeling toward the foreigner from that in Deut. 14 : 21; he being there so strongly differentiated from the "holy people" that the selling to him, or his eating, of a carcass was entirely legitimate, while here he is included in the regulation. It is observable that the status of the foreigner throughout the priest code is more nearly like that of the Israelite than in Deuteronomy; and by some modern critics this is thought to indicate a later stage of development in which the term *foreigner* is "on the way to assume the later technical sense of προσήλυτος, the foreigner who, being circumcised and observing the law generally, is in full religious communion with Israel" (Driver on Deut. 14 : 21). "In the 'Book of the Covenant' (Exod. 20 to 23) the 'sojourner' seems to have no legal status, but there is the injunction not to oppress him (Exod. 22 : 21; 23 : 9); in the Decalogue (Exod. 20 : 10) he is commanded to observe the Sabbath. In Deuteronomy he is often commended to the charitable regard and equity of the Israelite, but in one respect (Deut. 14 : 21) the two are on a different footing. His complete equalization with the native Israelite, such as we find in P (e. g., 24 : 22; Exod. 12 : 49), dates from the time when Israel was becoming a religious community rather than a nation" (Driver).

Chap. 18. Unlawful marriages and lusts. This chapter consists of a central portion made up of specific laws (ver. 6–23), with an introduction containing a general exhortation enforced by a promise (ver. 1–5) and a conclusion consisting of warnings and threatenings (ver. 24–30). The peculiar style of the law of holiness is especially apparent in the introduction and conclusion. The *laws* are in the second person singular, while the introduction and conclusion are in the second person plural.

1–5. *Parenetic introduction.* **2.** This introduction commences and ends with that note of

2 Speak unto the children of Israel, and say unto them, I *am* the Lord your God.
3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.
4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the Lord your God.
5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the Lord.
6 None of you shall approach to any that is near of kin to him, to uncover *their* nakedness: I *am* the Lord.
7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.
8 The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.
9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.
10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for their's *is* thine own nakedness.
11 The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.

2 Speak unto the children of Israel, and say unto
3 them, I am the Lord your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do:
4 neither shall ye walk in their statutes. My judgements shall ye do, and my statutes shall ye keep, to walk therein: I am the Lord your
5 God. Ye shall therefore keep my statutes, and my judgements: which if a man do, he shall live in them: I am the Lord.
6 None of you shall approach to any that is near of kin to him, to uncover *their* nakedness: I am
7 the Lord. The nakedness of thy father, even the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover
8 her nakedness. The nakedness of thy father's wife shalt thou not uncover: it is thy father's
9 nakedness. The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether born at home, or born abroad, even their nakedness thou shalt not uncover.
10 The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own naked-
11 ness. The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou

the law of holiness so well calculated to stir the conscience of a peculiar people, **I am the Lord your God,** *Jehovah.* It is a general admonition not to do after the doings of the Egyptians and Canaanites, but to walk in the statutes and judgments of Jehovah. Of these precepts it is said: **5. Which if a man do, he shall live in them,** an expression which is used thrice verbatim by Ezekiel (20 : 11, 13, 21) and once in the Levitical confession in Nehemiah (9 : 29). Paul quotes it twice as a proof that the law as a whole was intended as a means of salvation or eternal life (Rom. 10 : 5; Gal. 3 : 12), and our Lord makes the same claim for it in his teachings (Luke 10 : 28). It appears, however, that Ezekiel, and probably also the present author, intended to make no greater claim for the keeping of these statutes than that it would issue in long life and prosperity. Ezekiel, indeed, seems to be speaking not of the law as a whole but of certain statutes which he characterized as tending to life, while others he contrasted with these as not good, and not such that one could live in them (Ezek. 20 : 25). Among the latter statutes, those whose outcome was unfortunate, was apparently that command given in Exodus (13 : 12) that all the firstborn should be set apart unto Jehovah, which under the pressure of superstitious fear had issued in some desolating form of idolatry (Ezek. 20 : 26).

6-18. *Unlawful marriages.* The general principle is given in ver. 6 that none shall approach to one that is near of kin for the purpose of carnal intercourse, while the following verses are by way of defining the prohibition in detail. An exhaustive list of proscribed degrees is perhaps not intended. The grandmother and the niece are omitted. The daughter and the full sister are not expressly mentioned, though they are necessarily implied in ver. 9, 17. The mother-in-law does not appear in this list, though she is specified in the curse in Deut. 27 : 23. The prohibition relates to both married and unmarried sexual intercourse—technically called "uncovering the nakedness"—but the reference is chiefly to the former. It is addressed to men and not to women; and therefore the reference in ver. 7 to the *father's* nakedness indicates the father's honor as involved in that of the mother (see R. V.). In general (see ver. 8, 10, 12, 14, 15, 16) it is the honor of the man as the head of the family which is made the main consideration in impressing the person with the enormity of the crime. The offenses specified in ver. 7, 8, 9, 15, 17 are expressly mentioned in chap. 20 (11, 12, 14, 17) as to be punished by death; while on the other hand the only threat held out against the offenses mentioned in ver. 12, 14, 15, 16 is that those committing such crimes shall bear their iniquity, or die childless (see 20 : 19–21). The cases mentioned in ver. 10, 11 are passed over in chap. 20.

8. Thy father's wife. This was Reuben's crime (Gen. 35 : 22; 49 : 3, 4) and in Paul's time the offense was held in such abhorrence as to be "not so much as named among the Gentiles" (1 Cor. 5 : 1). **9. Thy sister.** It is difficult to distinguish this case from that in ver. 11, but between them they certainly forbid connection with a half-sister. This rule does not seem to have been observed by the early Hebrews, as we should infer from the case of Abraham (Gen. 20 :

12 Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.
13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.
14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.
15 Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's wife; thou shalt not uncover her nakedness.
16 Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.
17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness.
18 Neither shalt thou take a wife to her sister, to vex *her*, to uncover her nakedness, beside the other in her life *time*.
19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.
20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.
21 And thou shalt not let any of thy seed pass through *the fire* to Molech, neither shalt thou profane the name of thy God: I *am* the Lord.
22 Thou shalt not lie with mankind, as with womankind: it *is* abomination.

12 shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy father's sister:
13 she is thy father's near kinswoman. Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.
14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his
15 wife: she is thine aunt. Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her naked-
16 ness. Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.
17 Thou shalt not uncover the nakedness of a woman and her daughter; thou shalt not take her son's daughter, or her daughter's daughter, to uncover her nakedness; they are near kins-
18 women: it is wickedness. And thou shalt not take a woman to her sister, to be a rival *to her*, to uncover her nakedness, beside the other in
19 her life time. And thou shalt not approach unto a woman to uncover her nakedness, as long as
20 she is impure by her uncleanness. And thou shalt not lie carnally with thy neighbour's wife,
21 to defile thyself with her. And thou shalt not give any of thy seed to make them pass through *the fire* to Molech, neither shalt thou profane the
22 name of thy God: I am the Lord. Thou shalt not lie with mankind, as with womankind: it is

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12). **12. Thy father's sister.** Moses himself was the fruit of such a connection as this, which does not appear to have been considered wrong when the children of Israel were in Egypt (see Exod. 6 : 20). There was perhaps greater prejudice against the marriage of a nephew and aunt than against that of an uncle and niece, which is not mentioned here, and which is permitted by Jewish tradition, because in the former case the question of the kinswoman's superiority to the husband might be more likely to arise and become troublesome. **16. Thy brother's wife.** When the brother's widow was left without children it became the duty of the surviving brother, according to another stratum of the legislation, to take her to wife (see Deut. 25 : 5; cf. Matt. 22 : 24). This appears to have been an old Hebrew custom (see Gen. 38 : 8), which was perhaps recognized in Deuteronomy as an exception rendered necessary by the peculiar circumstances described, while the general rule is given here. "As the importance of the individual over the family increased, Levirate marriages were regarded with increasing disfavor. They were discouraged by later Jewish feeling; and in Talmudic times (first to fifth cent. A. D.) legal authorities pronounced usually against them" (DRIVER). **18. A woman to her sister.** This refers to the taking of two sisters as wives at the same time to be rivals to each other. The sharp dealing of Laban with Jacob in the matter of Leah and Rachel seems to have rankled in Israelitish memory (see Gen. 29 : 15-30).

19 - 23. *Unchastity and Molech worship.* **19. Also thou shalt not approach,** etc. This crime was to be visited with the heaviest penalty (see 20 : 18). **20. Moreover thou shalt not lie,** etc. This comes under the explicit prohibition of the Decalogue (see Exod. 20 : 14), and is also punished with the supreme penalty (20 : 10; Deut. 22 : 22; cf. John 8 : 5). **21. Pass through the fire to Molech,** lit., *pass through to Molech.* The Molech—always with the article—is literally *the king.* The word consists of the consonants of *melek*, "king," perhaps vocalized with the vowels of *bosheth*, "shame," in order to express the Jewish contempt and abhorrence for the heathen god. It is the name or title of the divinity which the men of Judah in the last days of the monarchy were wont to propitiate by the sacrifice of their own children. This "causing to pass through the fire" appears from Ezek. 16 : 20, 21 to have been an actual slaying of the children rather than a mere consecration to Molech by passing through or between fires. The late rabbinical picture of a calf-headed image in which children were burned alive is of very slight authority. At the same time the allusions are not decisive as to whether the victims were first slain like any other burnt offering, or burned alive (comp. Jer. 7 : 31; 19 : 5, with Ezek. 16 : 20; Isa. 57 : 5; Jer. 19 : 4; Ps. 106 : 38), or possibly, as the peculiar expression, "passing through the fire," might indicate, subjected to a fiery ordeal involving the risk, or almost the certainty, of death. These horrid rites were associated especially with the valley of

23 Neither shalt thou lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it *is* confusion.
24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:
25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.
26 Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:
27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)
28 That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.
29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.
30 Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the Lord your God.

23 abomination. And thou shalt not lie with any beast to defile thyself therewith: neither shall any woman stand before a beast, to lie down thereto: it is confusion.
24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I
25 cast out from before you: and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land vomiteth out her inhabit-
26 ants. Ye therefore shall keep my statutes and my judgements, and shall not do any of these abominations; neither the homeborn, nor the
27 stranger that sojourneth among you: (for all these abominations have the men of the land done, which were before you, and the land is
28 defiled;) that the land vomit not you out also, when ye defile it, as it vomited out the nation
29 that was before you. For whosoever shall do any of these abominations, even the souls that do them shall be cut off from among their peo-
30 ple. Therefore shall ye keep my charge, that ye do not any of these abominable customs, which were done before you, and that ye defile not yourselves therein: I am the Lord your God.

CHAPTER XIX.

1 And the Lord spake unto Moses, saying,

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Hinnom or Tophet where they were practised; and possibly these horrible associations may have contributed to qualify that ill-omened valley to furnish the name *Gehenna*, "land of Hinnom," to the place of eternal fire, or punishment, as conceived of in the New Testament times (see Matt. 5 : 22, 29, 30). The children of Israel seem to have developed a propensity for this gloomy form of worship, derived from the Canaanites, in the later days of the monarchy when under the anxieties and miseries caused by the advance of the Assyrian power the old gladness of Israel's faith was swallowed up in a sense of divine anger, and all religion was transformed into servile fear. "At the same time the horrid ritual was so closely associated with Jehovah-worship (Ezek. 23 : 39) that Jeremiah more than once finds it necessary to protest that it is not of Jehovah's institution (Jer. 7 : 31; 19 : 5). So too, it is the idea of sacrificing the firstborn to Jehovah that is discussed and rejected in Micah 6 : 7" (W. R. SMITH). Whether these overwhelming temptations to propitiate an angry deity by human sacrifice existed in the time of Moses, or whether, on the other hand, these precepts reflect the conditions of the time when the priest code was put into its final shape, is a question which the present state of our knowledge leaves undecided. The rites connected with the worship of Molech are not known. From the connection in which the prohibitions of Molech worship are found, and from the expressions associated with them, these practices appear to have been essentially connected with magical arts, probably also with unlawful lusts (see 20 : 5, 6; Deut. 18 : 10, 11) and with some particular form of profane swearing (see last clause of this ver.; 20 : 3; cf. Zeph. 1 : 5). The law in ver. 22, though general in its wording, is probably aimed at the same practice as that prohibited in Deut. 23 : 17, namely, religious prostitution, or prostitution in connection with the temple worship, a practice of Canaanitish origin which made its way into Israel and Judah in the days of the monarchy (see 1 Kings 14 : 24; 15 : 12; 22 : 46; 2 Kings 23 : 7).

24-30. *Warning conclusion.* The warning circumstance which is held up before the children of Israel, evidently as a great palpable object-lesson, is the destruction of the Canaanites which, except as a matter of faith and intention, had not become a visible fact in the time of the wilderness journey. These nations had defiled the land with the crimes named, particularly, we may presume, those of abominable unchastity and Molech worship. Their destruction is attributed to the visitation of God, and to the disgust of the very land itself which is described as vomiting them out. The people are warned against doing the like acts lest the land also eject them in the same way.

Chap. 19. 1-8. A COLLECTION OF MISCELLANEOUS LAWS. The precepts of this chapter are addressed to the whole congregation of Israel, and they inculcate especially those duties toward God and toward one's neighbor which are derived from the consideration of the

2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God *am* holy.
3 Ye shall fear every man his mother, and his father, and keep my sabbaths: I *am* the Lord your God.
4 Turn ye not unto idols, nor make to yourselves molten gods: I *am* the Lord your God.
5 And if ye offer a sacrifice of peace offerings unto the Lord, ye shall offer it at your own will.
6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.
7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.
8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the Lord: and that soul shall be cut off from among his people.
9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.
10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the Lord your God.
11 Ye shall not steal, neither deal falsely, neither lie one to another.
12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the Lord.
13 Thou shalt not defraud thy neighbour, neither rob *him:* the wages of him that is hired shall not abide with thee all night until the morning.
14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I *am* the Lord.
15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy:
3 for I the Lord your God am holy. Ye shall fear every man his mother, and his father, and ye shall keep my sabbaths: I am the Lord your God.
4 Turn ye not unto idols, nor make to yourselves
5 molten gods: I am the Lord your God. And when ye offer a sacrifice of peace offerings unto the Lord, ye shall offer it that ye may be ac-
6 cepted. It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt with fire.
7 And if it be eaten at all on the third day, it is
8 an abomination; it shall not be accepted: but every one that eateth it shall bear his iniquity, because he hath profaned the holy thing of the Lord: and that soul shall be cut off from his people.
9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of
10 thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the stranger: I am the Lord your
11 God. Ye shall not steal; neither shall ye deal
12 falsely, nor lie one to another. And ye shall not swear by my name falsely, so that thou profane
13 the name of thy God: I am the Lord. Thou shalt not oppress thy neighbour, nor rob him: the wages of a hired servant shall not abide with
14 thee all night until the morning. Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but thou shalt fear thy God: I
15 am the Lord. Ye shall do no unrighteousness in judgement: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neigh-

holiness of the God with whom each one had to do. **2.** The keynote is **Ye shall be holy, for I am holy** (cf. 11 : 44, 45 ; 20 : 7 ; 1 Peter 1 : 16). This is the characteristic note of the Law of Holiness; but here the divine holiness seems to be conceived of as the prototype and sanction of ethical worth and mercy, rather than as a mere separateness or distance from human frailty such as forms the sanction for ceremonial separateness from common life. This precept is ethically more explicit than the *Shema* of Deuteronomy (6 : 5), which our Lord calls the first and great commandment, because it expressly teaches the moral nature of Jehovah, while the other assumes that as known and simply emphasizes his unity; but it is in this chapter that the further duty of love to our neighbor—the second commandment—is deduced from the primary obligation of godlike holiness (see on ver. 18). The laws in this first group are analogous to those of the first table of the Decalogue. We have here the the fifth and the fourth (ver. 3) and the first and second commandments (ver. 4). The rest of the paragraph is taken up with a repetition and amplification of the regulation already given in 7 : 15–18. **5. Ye shall offer it at your own will,** rather, *that ye may be accepted* (see R. V.; comp. 1 : 3). In the seventh chapter (*loc. cit.*) the permission to eat on the next day is given only in case of a vow or a freewill offering, while in case of a thanksgiving offering the sacrifice must be eaten the same day.

9-18. The commands of this group are mostly analogous to those of the second table of the Decalogue, except ver. 12 which is the same as the third commandment. The humane teaching of ver. 9, 10 is repeated in 23 : 22, and still more fully in Deut. 24 : 19–21. **10. Every grape,** rather, *fallen fruit*, as in R. V. The word vineyard may be taken to mean any fruit garden. "The *poor* is the poor Israelite—the *stranger* is properly the *foreigner*, who could possess no land of his own in the land of Israel" ("Bible Commentary"). In ver. 11 we have the eighth commandment, and it is expanded so as to include a prohibition of cheating and lying. The commands in ver. 13–18 indicate a singular humanity and delicacy whose spirit is fittingly summed up in the last clause of ver. 18. **13. Defraud thy neighbor** should be *oppress thy neighbor* (R. V.), the crime being distinguished from that in ver. 11 as a crime of violence or power rather than of craft. The latter clause of this verse inculcates a thought-

16 Thou shalt not go up and down *as* a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I *am* the Lord.
17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.
18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the Lord.
19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.
20 And whosoever lieth carnally with a woman, that *is* a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free.
21 And he shall bring his trespass offering unto the Lord, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering.
22 And the priest shall make an atonement for him with the ram of the trespass offering before the

16 bour. Thou shalt not go up and down as a tale-
bearer among thy people: neither shalt thou
stand against the blood of thy neighbour; I am
17 the Lord. Thou shalt not hate thy brother in
thine heart: thou shalt surely rebuke thy neigh-
18 bour, and not bear sin because of him. Thou
shalt not take vengeance, nor bear any grudge
against the children of thy people, but thou shalt
love thy neighbour as thyself: I am the Lord.
19 Ye shall keep my statutes. Thou shalt not let
thy cattle gender with a diverse kind: thou shalt
not sow thy field with two kinds of seed: neither
shall there come upon thee a garment of two
20 kinds of stuff mingled together. And whosoever
lieth carnally with a woman, that is a bond-
maid, betrothed to an husband, and not at all
redeemed, nor freedom given her; they shall be
punished; they shall not be put to death, be-
21 cause she was not free. And he shall bring his
guilt offering unto the Lord, unto the door of the
tent of meeting, even a ram for a guilt offering.
22 And the priest shall make atonement for him
with the ram of the guilt offering before the

fulness for the poor—a golden-rule considerateness for his condition as dependent on his daily wage such as was no doubt often neglected (see James 5 : 4). At the same time the poor are not dealt with in any demagogue's spirit, nor stirred up against the rich as a class. In ver. 15 it is to be observed that they are no more to be treated with respect of persons than the mighty. **16.** This is practically the ninth commandment somewhat enlarged in its scope. To **stand against the blood of thy neighbour** is to seek or wish to destroy him by legal means, using the instrumentality of the courts against him in the spirit of revenge rather than of justice. **17. Thou shalt in any wise rebuke,** etc. The sense would be more nearly expressed by: *Thou shalt take pains to set thy neighbor right, and not bear sin on his account*, that is, do not leave him in the dark, or pursue him with secret hatred. All these verses inculcate such a spirit of neighborliness and avoidance of malice as is expressed in general terms in ver. 18, while for exalted delicacy and thoughtfulness nothing could exceed the beauty of ver. 14 which forbids taking advantage of the physically unfortunate. The summary precept in the second half of ver. 18, the benefit of which is extended in ver. 34 to the foreigner, was counted by our Saviour as one of the two commands on which hang all the law and the prophets (Matt. 22 : 39, 40). Its importance was very strongly felt by Paul (Rom. 13 : 9; Gal. 5 : 14) and James (James 2 : 8).

19-22. 19. This verse in form commences a new section with a distinct introduction, **Ye shall keep my statutes.** These four verses, however, seem to be somewhat miscellaneous, or dislocated and alien to the general tenor of the chapter. Ver. 20, for instance, which, unlike the verses preceding, is in the third person, seems to be more properly of a piece with chap. 20, where it would stand suitably after ver. 10. Ver. 21, 22, prescribing a guilt offering, are more after the manner of the priest code than of this Law of Holiness. **Thou shalt not let thy cattle,** etc. The use of mules was customary, at least in the royal family, in David's time and onward (see 2 Sam. 13 : 29; 18 : 9; 1 Kings 1 : 33) but these may have been imported from abroad (see 1 Kings 10 : 25). **Thou shalt not sow thy field,** etc. In Deuteronomy (22 : 9) it is the vineyard, and the penalty is that the seed sown and also the product of the vineyard shall become consecrated to the sanctuary. In the description of the garment of mixed stuff, the addition, *of linen and woolen*, in the authorized version, is imported by the translators from Deut. 22 : 11. The word שַׁעַטְנֵז, *sha'atnez*, used in both of these passages to describe the stuff, is a peculiar one whose meaning is not exactly known; and it appears that only the particular mixture thus named was forbidden, as it is not unlikely, if we follow Josephus and the rabbins, that the priests' garments and the curtains of the tabernacle were made of some permitted mixture of linen and woolen. **20. She shall be scourged,** rather, *there shall be judicial investigation*, but the penalty according to the Mishnah was scourging. Death was the punishment for unfaithfulness in a betrothed woman, according to Deuteronomy (see Deut. 22 : 23, 24), and she was presumed unfaithful if she was in a position to summon help by an outcry and did not. The apparent difference in these regulations may perhaps be explained by the fact that here the word translated **betrothed** is not the regular word, and may mean simply *legally secured*, *e. g.* as a concubine. **21, 22.** The guilt offering was due because the

Lord for his sin which he hath done: and the sin which he hath done shall be forgiven him.
23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.
24 But in the fourth year all the fruit thereof shall be holy to praise the Lord *withal*.
25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the Lord your God.
26 Ye shall not eat *any thing* with the blood: neither shall ye use enchantment, nor observe times.
27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.
28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the Lord.
29 Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.
30 Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the Lord.
31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the Lord your God.
32 Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the Lord.
33 And if a stranger sojourn with thee in your land, ye shall not vex him.

Lord for his sin which he hath sinned: and he shall be forgiven for his sin which he hath
23 sinned. And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as their uncircumcision: three years shall they be as uncircumcised unto you; it shall not be eaten.
24 But in the fourth year all the fruit thereof shall
25 be holy, for giving praise unto the Lord. And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof:
26 I am the Lord your God. Ye shall not eat any thing with the blood: neither shall ye use en-
27 chantments, nor practise augury. Ye shall not round the corners of your heads, neither shalt
28 thou mar the corners of thy beard. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the
29 Lord. Profane not thy daughter, to make her a harlot; lest the land fall to whoredom, and the
30 land become full of wickedness. Ye shall keep my sabbaths, and reverence my sanctuary: I am
31 the Lord. Turn ye not unto them that have familiar spirits, nor unto the wizards; seek them not out, to be defiled by them: I am the Lord
32 your God. Thou shalt rise up before the hoary head, and honour the face of the old man, and
33 thou shalt fear thy God: I am the Lord. And if a stranger sojourn with thee in your land, ye

person had not only sinned with the woman, but had inflicted a damage on the rights of the master. See on the guilt offering, 5 : 14, *seq.*

23-37. This group of verses is a kind of supplement to ver. 2–19, with a special introduction in ver. 23, and containing injunctions of a somewhat more general character. The section explicitly refers to the condition of things when the people of Israel shall have entered upon their anticipated possession, and is pervaded with the apprehension of the corrupting idolatrous influences with which they will be surrounded. All that goes to foster the feeling that they are a separate people is carefully prescribed. The fruit trees which are planted (ver. 23–25) are to be treated in a way suggestive of the abhorrence of uncircumcision. The eating of meat "upon the blood," *i. e.* not properly slaughtered (ver. 26), which is many times forbidden (see on 17 : 10) is again referred to, perhaps because among the heathen there may have been idolatrous or magic rites embodying this practice (cf. Ezek. 33 : 25). The rounding of the corners of the head (ver. 27), according to Herodotus, was practised by the desert Arabs in honor of their god Orotal, whence Jeremiah nicknamed them "clipped-corners" (Jer. 9 : 26; 25 : 23; 49 : 32). The injunction against clipping the corners of the beard is especially emphasized for the priests in 21 : 5. The cutting of the flesh (ver. 28) in token of grief was very common among the excitable races of the East (see Jer. 16 : 6; 48 : 37), but it was especially characteristic of the gloomy and fanatical heathen (see 1 Kings 18 : 28). The tattoo marks (ver. 28 b) were not a token of grief, but were often made with some superstitious significance. Finally, the temptation to prostitution (ver. 29) lurked everywhere, and the act often had a religious sanction (cf. 17 : 7; Num. 25 : 1, seq.). The great safeguard, calculated to keep strong the sense of national and religious separateness, was faithfulness and reverence for Jehovah's sabbaths and his sanctuary (ver. 30). It was the effort to give these, especially the latter, their essential significance and power which led to the careful regulations about bringing beasts for slaughter to the door of the tent of meeting (see 17 : 1–9).

Faithfulness to God's sabbaths and reverence for his sanctuary would awaken confidence in his guidance, and so preserve the people from the temptation to turn aside after superstitious means of communicating with the unseen world.

31. Them that have familiar spirits . . . wizards, rather, *ghosts and familiar spirits.* The words used, אֹבֹת, יִדְּעֹנִים, *'obhoth, yidde'onim*, refer here to the spirits themselves rather than to the persons, as also in 20 : 27, where the expression is, "a man or woman *in whom* is a spirit or a familiar." The *'obhoth* were apparently speaking spirits *within* the soothsayer, whose oracles came with a twittering or weak and muttering sound as if from the person's belly (Isa. 8 : 19) or by the ventriloquist's art were made to seem to come from the ground (Isa. 29 : 4). The word translated "wizard," which

34 *But* the stranger that dwelleth with you shall
be unto you as one born among you, and thou shalt
love him as thyself; for ye were strangers in the
land of Egypt: I *am* the Lord your God.
35 Ye shall do no unrighteousness in judgment,
in meteyard, in weight, or in measure.
36 Just balances, just weights, a just ephah, and
a just hin, shall ye have: I *am* the Lord your God,
which brought you out of the land of Egypt.
37 Therefore shall ye observe all my statutes, and
all my judgments, and do them: I *am* the Lord.

34 shall not do him wrong. The stranger that
sojourneth with you shall be unto you as the
homeborn among you, and thou shalt love him
as thyself; for ye were strangers in the land of
35 Egypt: I am the Lord your God. Ye shall do no
unrighteousness in judgement, in meteyard, in
36 weight, or in measure. Just balances, just
weights, a just ephah, and a just hin, shall ye
have: I am the Lord your God, which brought
37 you out of the land of Egypt. And ye shall ob-
serve all my statutes, and all my judgements,
and do them: I am the Lord.

CHAPTER XX.

1 AND the Lord spake unto Moses, saying,
2 Again, thou shalt say to the children of Israel,
Whosoever *he be* of the children of Israel, or of the
strangers that sojourn in Israel, that giveth *any* of
his seed unto Molech; he shall surely be put to
death: the people of the land shall stone him with
stones.
3 And I will set my face against that man, and
will cut him off from among his people; because he
hath given of his seed unto Molech, to defile my
sanctuary, and to profane my holy name.
4 And if the people of the land do any ways hide
their eyes from the man, when he giveth of his
seed unto Molech, and kill him not:

1 AND the Lord spake unto Moses, saying,
2 Moreover, thou shalt say to the children of Is-
rael, Whosoever he be of the children of Israel,
or of the strangers that sojourn in Israel, that
giveth of his seed unto Molech; he shall surely
be put to death: the people of the land shall
3 stone him with stones. I also will set my face
against that man, and will cut him off from
among his people; because he hath given of his
seed unto Molech, to defile my sanctuary, and to
4 profane my holy name. And if the people of the
land do any ways hide their eyes from that man,
when he giveth of his seed unto Molech, and put

is from the root *to know*, is apparently another term for the same spirit only under a different aspect, that of being "familiar" with the particular person, or perhaps being *acquainted with* the secrets of the unseen world. The second term is never used except in connection with the first. Respect for the aged (ver. 32) was and is a virtue in which most of the Eastern nations are exemplary. As to **the stranger** (ver. 34), or foreigner, the Israelite is expressly forbidden in Exod. 22 : 21; 23 : 9 to oppress him, and on the same ground as here, namely, that he himself has been a stranger in the land of Egypt. Here, however, he is bidden to take the foreigner to his heart and treat him like a brother, or love him as himself. The duty of conducting all exchanges with just measures (ver. 35, 36) is a frequent theme for the Old Testament teacher (cf. Deut. 25 : 13–16; Prov. 11 : 1; 16 : 11; 20 : 10; Ezek. 45 : 10; Amos 8 : 5; Micah 6 : 10, 11). The **ephah** was the standard of dry measure, and according to the estimation of the rabbins contained a little over half a bushel; the **hin** was the standard of liquid measure, and contained a little less than three quarts. The whole is concluded with the solemn repetition of the formula so often occurring in this Law of Holiness, "I am Jehovah your God, who brought you out of the land of Egypt."

Chap. 20. PENALTIES ENJOINED FOR CERTAIN OFFENSES SPECIFIED IN CHAP. 18, 19. **1–7.** *Molech worship and divination.* This crime of Molech worship is definitely prohibited in 18 : 21. For an account of Molech, see the comment on that verse. The penalty for that form of idolatry is here annexed: the people shall stone the offender with stones, a form of capital punishment calculated to commit all the people in the most public way against the crime, as they all participated in the punishment as executioners. Sojourners or foreigners were as much subject to the law in this matter as the people of the land. If this retributory arrangement should miscarry on account of the idolater's personal popularity among the people (ver. 4, 5), still Jehovah's displeasure would remain, and he would set his face against that man and his family and all those who were carried away by the impure fascination of that base superstition to cut them off from among their people. **And the soul that turneth,** etc. (see on 19 : 31). This form of superstition, like the Molech worship, is called *going a whoring*, as if its fascination were something like that appeal to the unreined baser nature made by the immodest and impure. The term is often used simply for spiritual declension from the worship of Jehovah, a sin which, in correspondence with the Hebrew prophetic idea of Jehovah's relation with his people as being like that of a husband to his wife, would possess the nature of adultery. It is interesting to observe how deeply that connubial consciousness of the church, and even of the personal worshiper, as the spouse of God pervades the Jewish and the early Christian religious feeling, so that even James cries out against the avaricious and self-indulgent, "Ye adulteresses, know ye not that the love of the world is enmity against

5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.
6 And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.
7 Sanctify yourselves therefore, and be ye holy: for I *am* the Lord your God.
8 And ye shall keep my statutes, and do them: I *am* the Lord which sanctify you.
9 For every one that curseth his father or his mother shall surely be put to death: he hath cursed his father or his mother; his blood *shall be* upon him.
10 And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.
11 And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.
12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them.
13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.
14 And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.
15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.
16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be* upon them.
17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.
18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

5 him not to death: then I will set my face against
that man, and against his family, and will cut
him off, and all that go a whoring after him, to
commit whoredom with Molech, from among
6 their people. And the soul that turneth unto
them that have familiar spirits, and unto the
wizards, to go a whoring after them, I will even
set my face against that soul, and will cut him
7 off from among his people. Sanctify yourselves
therefore, and be ye holy: for I am the Lord
8 your God. And ye shall keep my statutes, and
do them: I am the Lord which sanctify you.
9 For every one that curseth his father or his
mother shall surely be put to death: he hath
cursed his father or his mother; his blood shall
10 be upon him. And the man that committeth
adultery with another man's wife, even he that
committeth adultery with his neighbour's wife,
the adulterer and the adulteress shall surely be
11 put to death. And the man that lieth with his
father's wife hath uncovered his father's naked-
ness: both of them shall surely be put to death;
12 their blood shall be upon them. And if a man
lie with his daughter in law, both of them shall
surely be put to death: they have wrought con-
13 fusion; their blood shall be upon them. And if
a man lie with mankind, as with womankind,
both of them have committed abomination:
they shall surely be put to death; their blood
14 shall be upon them. And if a man take a wife
and her mother, it is wickedness: they shall be
burnt with fire, both he and they; that there be
15 no wickedness among you. And if a man lie
with a beast, he shall surely be put to death:
16 and ye shall slay the beast. And if a woman
approach unto any beast, and lie down thereto,
thou shalt kill the woman, and the beast: they
shall surely be put to death; their blood shall
17 be upon them. And if a man shall take his
sister, his father's daughter, or his mother's
daughter, and see her nakedness, and she see his
nakedness; it is a shameful thing; and they
shall be cut off in the sight of the children of
their people: he hath uncovered his sister's na-
18 kedness; he shall bear his iniquity. And if a
man shall lie with a woman having her sick-
ness, and shall uncover her nakedness; he hath
made naked her fountain, and she hath uncov-
ered the fountain of her blood: and both of
them shall be cut off from among their people.

God?" (James 4 : 4); and with the belief that he is reproducing the spirit of the Old Testament writings, he likens the intense yearning of the indwelling divine Spirit, in the face of such unfaithfulness, to a connubial jealousy (ibid., ver. 5). The form of expression, **I will set my face against** is characteristic of this Law of Holiness (see ver. 3, 5, 6; 17 : 10; 26 : 17). Ver. 7 is a sort of general spiritual expression for the specific duties named in the preceding verses.

8-21. *Unlawful marriages and unchastity.* This section relates to the marriages and connections prohibited in chap. 18, with the exception of ver. 9. It begins with a fresh introduction, **ye shall keep my statutes,** like that in 19 : 19. The crime of cursing father or mother (ver. 9) is threatened with the death penalty also in the book of the Covenant (Exod. 21 : 17) and made the subject of a solemn curse in Deuteronomy (27 : 16). It is noteworthy how the crime of cursing a person is made of more importance than modern feeling is apt to attribute to it, as if the curse or imprecation had a validity to harm its victim in some supernatural way beyond the mere outrage to his feelings. Compare 19 : 14, where the legislation defends the unheeding deaf from such an infliction. Our Saviour also cites this penal legislation (Matt. 15 : 4; Mark 7 : 10) when denouncing the hypocrisy of the Pharisees. The offenses mentioned in ver. 10–16, all of which are prohibited in chap. 18, are to be punished by the death of both offenders, including the beasts that are abused. In ver. 17, 18 the punishment is a cutting off from the people, by which Keil understands death, at least an outlawry which would take away the security and happiness or self-respect of the culprit. For the crime specified in ver. 14, the punishment is heightened by the burning of the bodies of the offenders after they are put to

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.
20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.
21 And if a man shall take his brother's wife, it *is* an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.
22 Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.
23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.
24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the Lord your God, which have separated you from *other* people.
25 Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.
26 And ye shall be holy unto me: for I the Lord *am* holy, and have severed you from *other* people, that ye should be mine.
27 A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he hath made naked his near kin: they shall
20 bear their iniquity. And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall
21 die childless. And if a man shall take his brother's wife, it is impurity: he hath uncovered his brother's nakedness; they shall be childless.
22 Ye shall therefore keep all my statutes, and all my judgements, and do them: that the land, whither I bring you to dwell therein, vomit you
23 not out. And ye shall not walk in the customs of the nation, which I cast out before you: for they did all these things, and therefore I ab-
24 horred them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land flowing with milk and honey: I am the Lord your God, which have
25 separated you from the peoples. Ye shall therefore separate between the clean beast and the unclean, and between the unclean fowl and the clean: and ye shall not make your souls abominable by beast, or by fowl, or by any thing wherewith the ground teemeth, which I have
26 separated from you as unclean. And ye shall be holy unto me: for I the Lord am holy, and have separated you from the peoples, that ye should be mine.
27 A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be upon them.

CHAPTER XXI.

1 AND the Lord said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:
2 But for his kin, that is near unto him, *that is,* for his mother, and for his father, and for his son, and for his daughter, and for his brother,
3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.
4 *But* he shall not defile himself, *being* a chief man among his people, to profane himself.
5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

1 AND the Lord said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none defile himself for the dead
2 among his people; except for his kin, that is near unto him, for his mother, and for his father, and for his son, and for his daughter, and
3 for his brother; and for his sister a virgin, that is near unto him, which hath had no husband,
4 for her may he defile himself. He shall not defile himself, *being* a chief man among his people,
5 to profane himself. They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cut-

death (cf. 21 : 9; Josh. 7 : 25). In ver. 19–21, Jehovah seems to reserve the punishment to himself, saying, **they shall bear their iniquity,** an expression which is explained in ver. 20, 21 as meaning that they shall die childless.

22-27. *Conclusion and supplement.* General faithfulness to Jehovah's statutes is again enjoined, as in ver. 8. The reasons for these regulations and the importance of the people's separateness are again emphasized, as in chap. 18. In connection with this obligation of separateness, recurrence is had in ver. 25 to the distinctions between clean and unclean beasts treated at length in chap. 11. This verse has features in common especially with 11 : 43–45. Modern critics very generally recognize the marked affinity, or identity of origin, of much of that eleventh chapter with this Law of Holiness.

Ver. 27 is supplementary to ver. 6.

Chap. 21, 22. REGULATIONS TOUCHING PRIESTS AND OFFERINGS.

Chap. 21. 1-9. *Rules to be observed in certain cases of domestic life by the ordinary priest.* These rules relate especially to the priests defiling themselves for the dead, *i. e.*, coming in contact with their bodies so as to become unclean, and to the purity of their domestic relations. The pious offices of the dead by which one became unclean were denied to the priest except in the case of a few very near relatives, those who would form a part of the same family. Even the wife is not mentioned. The conception of the priest's office is dominated by the idea of separateness and purity rather than of sympathy. That picture of the good man acting as the servant and lowly helper of all in distress, carrying their troubles in his heart and alleviating their ills with the touch

6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, *and* the bread of their God, they do offer: therefore they shall be holy.
7 They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.
8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord, which sanctify you, *am* holy.
9 And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.
10 And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

6 tings in their flesh. They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, the bread of their God, they do offer: therefore
7 they shall be holy. They shall not take a woman that is a harlot, or profane; neither shall they take a woman put away from her husband:
8 for he is holy unto his God. Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord,
9 which sanctify you, am holy. And the daughter of any priest, if she profane herself by playing the harlot, she profaneth her father: she shall be burnt with fire.
10 And he that is the high priest among his brethren, upon whose head the anointing oil is poured, and that is consecrated to put on the garments, shall not let the hair of his head go

of divine comfort, so characteristic of the best portrayals of the Christian pastor, is wanting in the Jewish conception of the model priest. The divine as the servant of the human was a conception introduced by Jesus Christ. The priest was rather the cold, dignified witness and exponent of the holiness of Jehovah and his oppositeness to death and corruption. For him to indulge in the ordinary public manifestations in token of grief for the dead was unprofessional conduct, and especially was he to avoid those eccentricities of the toilet which might convey a suggestion of pagan feeling. Any such profaning or secularizing of their high office was forbidden to the priests because it was their office to offer the sacrifices, **the bread of their God.** This expression, "food" or "bread of God," is characteristic of these two chapters, 21, 22, though a similar form is used in 3 : 16. It is probably a very ancient designation, pointing back to the primitive conception of sacrifice as a meal with the deity worshiped. To avoid uncleanness, the priest would need to keep away from the tent or house where the corpse lay, as its presence, according to Num. 19 : 14, communicated defilement to all who came in. The common priest, however, need not leave the house or tent on the approach of the death of one near of kin, but might remain and take part in the funeral and then regain his sacerdotal qualifications by subsequent purification and sacrifice. The same regulation and permission is given by Ezekiel (44 : 25), and that the permission, despite the absence of express mention in this chapter, included also the wife seems apparent from the fact that when Ezekiel on a special occasion was forbidden to mourn for his wife, it was noticeable enough to serve as a sign (Ezek. 24 : 16, 19). No making baldness on the head, no shaving of the corners of the beard, no cutting of the flesh was permitted, a regulation which was also given to the people at large (cf. 19 : 27, 28; Deut. 14 : 1).

The purity of the priest's family connections (ver. 7) is so vital a concern, not only to himself but to the people, that these are directly addressed, as if singly ("thou," ver. 8), and enjoined to hold him in reverence for the sake of his office. Because the sanctifying influence of religion for the individual depended on its representatives being respected and reverenced, therefore those conditions must exist which rendered this possible. Not only must the priest be holy to God, not only must there be an official recognition of the dignity of his office, but he must be holy unto *thee*, the common man He must. not only enforce an outward respect, he must command an inward respect and reverence by all that appeals to the social sense of propriety. The priesthood, therefore, was no irresponsible, divine-right institution, able to ignore the speech of people; as in the first place we saw an obligation to God whose food the priest was set to offer, so now we see an obligation to the good opinion of the people. The daughter of a priest (ver. 9) who should wantonly prostitute herself must be punished, not only with death but with the marked indignity of subsequent burning. The meaning of ver. 4, **being a chief man,** or *husband,* **among his people,** is not certainly known, some word having probably dropped out of the original text that is necessary to its clear understanding.

10-15. *By the chief priest.* The regulations for the high priest upon whose head the anointing oil had been poured, and who had *filled his hand to put on the vestments*, were stricter than for the ordinary priests. He is here called *the priest who is chief among his brethren*, an expression peculiar to this passage. He was not to let the hair of his head go loose nor rend his clothes (ver. 10); he was not to go in to any dead body—not even that of his nearest relative—nor to go out of the sanctuary, *i. e.*, perhaps, incur a ceremonial taint which would debar him from constant fitness for duty. As to his domestic

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;
12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the Lord.
13 And he shall take a wife in her virginity.
14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife.
15 Neither shall he profane his seed among his people: for I the Lord do sanctify him.
16 And the Lord spake unto Moses, saying,
17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not approach to offer the bread of his God.
18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,
19 Or a man that is brokenfooted, or brokenhanded,
20 Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;
21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.
22 He shall eat the bread of his God, *both* of the most holy, and of the holy.
23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the Lord do sanctify them.
24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

11 loose, nor rend his clothes; neither shall he go
in to any dead body, nor defile himself for his
12 father, or for his mother; neither shall he go
out of the sanctuary, nor profane the sanctuary
of his God; for the crown of the anointing oil of
13 his God is upon him: I am the Lord. And he
14 shall take a wife in her virginity. A widow, or
one divorced, or a profane woman, an harlot,
these shall he not take: but a virgin of his own
15 people shall he take to wife. And he shall not
profane his seed among his people: for I am the
Lord which sanctify him.
16 And the Lord spake unto Moses, saying,
17 Speak unto Aaron, saying, Whosoever he be of
thy seed throughout their generations that hath
a blemish, let him not approach to offer the
18 bread of his God. For whatsoever man he be
that hath a blemish, he shall not approach: a
blind man, or a lame, or he that hath a flat nose,
19 or any thing superfluous, or a man that is bro-
20 kenfooted, or brokenhanded, or crookbackt, or a
dwarf, or that hath a blemish in his eye, or is
scurvy, or scabbed, or hath his stones broken;
21 no man of the seed of Aaron the priest, that
hath a blemish, shall come nigh to offer the
offerings of the Lord made by fire: he hath a
blemish; he shall not come nigh to offer the
22 bread of his God. He shall eat the bread of his
God, both of the most holy, and of the holy.
23 Only he shall not go in unto the veil, nor come
nigh unto the altar, because he hath a blemish;
that he profane not my sanctuaries: for I am
24 the Lord which sanctify them. So Moses spake
unto Aaron, and to his sons, and unto all the
children of Israel.

CHAPTER XXII.

1 AND the Lord spake unto Moses, saying,
2 Speak unto Aaron and to his sons, that they

1 AND the Lord spake unto Moses, saying,
2 Speak unto Aaron and to his sons, that they

relations, he was permitted to take for a wife only a virgin of his own people. This is understood by the LXX and Philo to mean only a member of the priestly family, but others extend the meaning so as to include any one of pure Israelitish descent. Thus he was not to taint his posterity by a marriage not in keeping with his holy office.

16-24. *Conditions of bodily perfection to be satisfied by those discharging priestly duties.* These blemishes are correctly named in the Revised version, with the exception, perhaps, of the "flat nose" of ver. 18, which probably means a mutilation of the nose or face. As in the first place there was indicated an amenability of the priest to the dignity of Jehovah, and in the second to the opinion of the judicious among the people, so here there is indicated a care even for the thoughtless and superficial—those who form their impressions from the first glance, and might be hopelessly repelled by an initial aversion. While it is well for all to be schooled to the truth that character is a thing of the heart (cf. 1 Sam. 16 : 7), and that God's minister is not spiritually incapacitated by external awkwardness or inelegance or even deformity, yet it is also well that public religious service should be embodied in an outward form which does not dissipate the unified religious impression or call the attention away from the main purpose to what is unpleasant or in any way particularly obtrusive.

The priest with any of the infirmities named could not officiate publicly or approach the sanctuary in a sacerdotal capacity. He was permitted, however, to be supported by the offerings which were devoted to the sustenance of the priests, namely, the wave offerings, the first-fruits, the firstlings, tithes, and things laid under a ban (Num. 18 : 11-19, 26-29), those which are designated as *most holy*, as well as the *holy* gifts. But for those unfortunate men to appear in their disfigurement and imperfection as hierophants was to profane the sanctuary.

The word **sanctuaries** (ver. 23) does not indicate a plurality of places of public worship, for the single sanctuary is presupposed in this Law of Holiness, but probably the various holy places of the sanctuary itself.

Chap. 22. TWO CONDITIONS FOR PARTAKING OF THE SACRIFICIAL FOOD. **1-9.**

separate themselves from the holy things of the children of Israel, and that they profane not my holy name *in those things* which they hallow unto me: I *am* the Lord.

3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the Lord, having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the Lord.

4 What man soever of the seed of Aaron *is* a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing *that is* unclean *by* the dead, or a man whose seed goeth from him;

5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it *is* his food.

8 That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the Lord.

separate themselves from the holy things of the children of Israel, which they hallow unto me, and that they profane not my holy name: I am
3 the Lord. Say unto them, Whosoever he be of all your seed throughout your generations, that approacheth unto the holy things, which the children of Israel hallow unto the Lord, having his uncleanness upon him, that soul shall be cut
4 off from before me: I am the Lord. What man soever of the seed of Aaron is a leper, or hath an issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man
5 whose seed goeth from him; or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;
6 the soul which toucheth any such shall be unclean until the even, and shall not eat of the holy things, unless he bathe his flesh in water.
7 And when the sun is down, he shall be clean; and afterward he shall eat of the holy things,
8 because it is his bread. That which dieth of itself, or is torn of beasts, he shall not eat to

1. *Ceremonial purity.* The general injunction is that the priests shall separate themselves from the holy things (ver. 2), *i. e.*, shall feel and respect the difference between these hallowed things and common things. It is a caution against the danger to which priests are subject, that familiarity with holy things shall breed irreverence and carelessness. The holy things here dealt with are somewhat different from the dread sanctities which Nadab and Abihu suffered such a summary punishment for violating. They are rather the foods which the people have sanctified to God's service, and which have in a sense passed into domestic use by becoming a part of the priests' sustenance. The carelessness into which the priest would be in danger of falling does not so much resemble the modern lineman's carelessness bred by familiarity with the deadly electric current as did that of Nadab and Abihu or Uzzah. It is rather the carelessness which consists in ignoring the pious and tender feelings of the people who have sanctified the gifts, and subjecting them to the shock and grief of seeing the offerings which have carried the tenderest feelings of their hearts put to unworthy uses. There seems to be the consciousness of the worshiping people conveyed in the expression, **those things which they hallow unto me** (ver. 2). It is noteworthy how strongly the amenability of the priest to the religious or æsthetic feelings of the people comes out in these chapters. He must be holy unto *thee*, the common layman, according to the regulations of the last chapter (21 : 8), and here he must not outrage the layman's feelings by putting his hallowed gift to unhallowed or even lay use (ver. 10, seq.). A similar consideration for the pious imagination of the common layman regarding the minister's family ought perhaps to characterize the temporal management of modern pastors. The things which grateful worshipers have sanctified to God by giving to a loved pastor never to their minds become wholly secularized; and the restive young minister who is fain to assert his manliness by being wholly independent of his flock in his domestic management, and flaunting an unworthy use of their gifts before their eyes as a disciplinary lesson, may do the cause of religion an incalculable injury. The modern progressive Protestant notion of the pastor's being wholly secularized and indistinguishable from other people in his common life has much to recommend it, but it must wisely reckon with the tender religious feelings of the people as well as with the sanctities of the church.

The command is first with regard to the hallowed things in general, which the priest is not even to approach (ver. 3) with his uncleanness upon him; but the more specific application is to the holy offerings which were designated for the sustenance of the priests (see on 21 : 16-24). Although these after they had been waved or solemnly lifted became articles of everyday food, yet they never were to be regarded as exactly on a level with food that had not been so offered. The forms of uncleanness which debarred from partaking of the holy food are here recapitulated from other parts of the law. The penalty for the priest who approached the holy things with his uncleanness upon him was exclusion from the sanctuary (ver. 3); and for disregard of

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the Lord do sanctify them.
10 There shall no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.
11 But if the priest buy *any* soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.
12 If the priest's daughter also be *married* unto a stranger, she may not eat of an offering of the holy things.
13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.
14 And if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.
15 And they shall not profane the holy things of the children of Israel, which they offer unto the Lord;
16 Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the Lord do sanctify them.
17 And the Lord spake unto Moses, saying,
18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the Lord for a burnt offering;
19 *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats.
20 *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.
21 And whosoever offereth a sacrifice of peace offerings unto the Lord to accomplish *his* vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

9 defile himself therewith: I am the Lord. They
shall therefore keep my charge, lest they bear
sin for it, and die therein, if they profane it: I
10 am the Lord which sanctify them. There shall
no stranger eat of the holy thing: a sojourner
of the priest's, or an hired servant, shall not eat
11 of the holy thing. But if a priest buy any soul,
the purchase of his money, he shall eat of it;
and such as are born in his house, they shall eat
12 of his bread. And if a priest's daughter be mar-
ried unto a stranger, she shall not eat of the
13 heave offering of the holy things. But if a
priest's daughter be a widow, or divorced, and
have no child, and is returned unto her father's
house, as in her youth, she shall eat of her
father's bread: but there shall no stranger eat
14 thereof. And if a man eat of the holy thing
unwittingly, then he shall put the fifth part
thereof unto it, and shall give unto the priest the
15 holy thing. And they shall not profane the
holy things of the children of Israel, which they
16 offer unto the Lord; and *so* cause them to bear
the iniquity that bringeth guilt, when they eat
their holy things: for I am the Lord which
sanctify them.
17 And the Lord spake unto Moses, saying,
18 Speak unto Aaron, and to his sons, and unto all
the children of Israel, and say unto them, Who-
soever he be of the house of Israel, or of the
strangers in Israel, that offereth his oblation,
whether it be any of their vows, or any of their
freewill offerings, which they offer unto the Lord
19 for a burnt offering; that ye may be accepted,
ye shall offer a male without blemish, of the
20 beeves, of the sheep, or of the goats. But what-
soever hath a blemish, that shall ye not offer:
21 for it shall not be acceptable for you. And who-
soever offereth a sacrifice of peace offerings unto
the Lord to accomplish a vow, or for a freewill
offering, of the herd or of the flock, it shall be
perfect to be accepted; there shall be no blemish

Jehovah's ordinances there was even peril of death (ver. 9; cf. Exod. 28 : 35; Lev. 8 : 35; Num. 18 : 32). "When the Israelite offended in a similar manner by eating of the peace offering with his uncleanness upon him, he was to be cut off from amongst his people" (7 : 20).

10-16. 2. *Membership in a priest's family.* The **stranger** here is not a foreigner, but any one not of the family of Aaron, a layman. If a layman ate unwittingly he was to restore it with the addition of a fifth (ver. 14), according to the law of the guilt offering (5 : 14-16). The sense of ver. 15, 16, which are somewhat obscure in the original, appears to be that the priests are not to profane the holy things, in which the tenderest feelings of the offerer find expression, by allowing a disorderly sharing of these by laymen, thus causing them, *i. e.*, these unqualified partakers, to bear the iniquity that bringeth guilt when they eat their holy things. The force of the negative at the beginning of the fifteenth verse passes over so as also to include the verb in the sixteenth verse.

17-25. *Animals offered in sacrifices to be free from imperfections.* **Ye shall offer at your own will,** etc., rather, *that ye may be accepted,* etc., as in R. V. The admonition against offering animals with a blemish (ver. 20) is repeated in other places in the law (see Deut. 15 : 21; 17 : 1), and Malachi inveighs against the sin as a grievous and notorious practice in his day (see Mal. 1 : 8, 13, 14). The principle at the basis of this forbidding of imperfect offerings to Jehovah is that God is worthy of nothing short of our best, but this principle is something deeper than a humanly formulated theistic doctrine. It is a trait of human nature. Religious feeling is among the most tender and most easily outraged instincts of human nature, because it is one of the highest The same is true of æsthetic feeling. Religion and fine art both seek to propitiate our sense for the perfect. While mere mechanical art may be satisfied with a utility which serves a limited purpose, the art which aims at beauty or truth for its own sake can tolerate nothing short of the best in the artist's power. While the tribute or price which discharges a limited human obligation may count itself sufficient when a measurable equity has been satisfied, the gift which religious feeling renders to the Infinite must issue from the top of the offerer's powers. It is not a

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the Lord.
23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted.
24 Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.
25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.
26 And the Lord spake unto Moses, saying,
27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord.
28 And *whether it be* cow or ewe, ye shall not kill it and her young both in one day.
29 And when ye will offer a sacrifice of thanksgiving unto the Lord, offer *it* at your own will.
30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I *am* the Lord.
31 Therefore shall ye keep my commandments, and do them: I *am* the Lord.
32 Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I *am* the Lord which hallow you,
33 That brought you out of the land of Egypt, to be your God: I *am* the Lord.

22 therein. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the Lord.
23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow
24 it shall not be accepted. That which hath its stones bruised, or crushed, or broken, or cut, ye shall not offer unto the Lord; neither shall ye
25 do *thus* in your land. Neither from the hand of a foreigner shall ye offer the bread of your God of any of these; because their corruption is in them, there is a blemish in them: they shall not be accepted for you.
26 And the Lord spake unto Moses, saying,
27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for the oblation of an offering made
28 by fire unto the Lord. And whether it be cow or ewe, ye shall not kill it and her young both
29 in one day. And when ye sacrifice a sacrifice of thanksgiving unto the Lord, ye shall sacrifice it
30 that ye may be accepted. On the same day it shall be eaten; ye shall leave none of it until
31 the morning: I am the Lord. Therefore shall ye keep my commandments, and do them: I am
32 the Lord. And ye shall not profane my holy name; but I will be hallowed among the children of Israel: I am the Lord which hallow you,
33 that brought you out of the land of Egypt, to be your God: I am the Lord.

utility, it is a yearning expression, and whatever is palpably and purposely imperfect outrages religious feeling. The offer of what is imperfect is the expression of the spirit of mercantilism or barter—a disposition which reduces religion from the spiritual to the conventional and art from the ideal to the utilitarian.

For a freewill offering (ver. 23) an animal with a limb too large or too small might be accepted, but an obligation assumed by a solemn vow could not be so easily discharged, as any performance short of perfect would involve the element of bad faith. The reference of all the items in ver. 24 is to different modes of castration, all of which were practised among the ancients. The last clause in the verse (see R. V.) is understood by Josephus and the rabbins to forbid the practice of castration entirely (see Josephus, "Ant.," IV., 8 : 40); and the prohibition of such a perversion of God's creation comports well with such legislation as that found in 19 : 19. Driver, however, translates, "Nor shall you sacrifice such animals in your land," and maintains that Josephus' understanding involves a very harsh construction of the Hebrew.

In ver. 25 the **stranger,** literally, *son of the unknown,* is not simply the resident foreigner, but, as the rabbins hold, any one dwelling in another land and desiring to honor Israel's God.

26-33. *Three special injunctions respecting sacrifices, with concluding exhortation.* These three injunctions are: (1) that the young of the herd or the flock are not eligible for sacrifice until they are a week old (cf. Exod. 22 : 30); (2) that the mother-animal and its young shall not be killed the same day—a making sacred of the relation between parent and offspring quite in the spirit of Exod. 23 : 19 (cf. Exod. 34 : 26; Deut. 14 : 21) and Deut. 22 : 6, 7; (3) that the sacrifice of thanksgiving shall be eaten the same day that it is killed, which is a repetition for the praise offering of the command already given in regard to the peace offering (see 7 : 15; 19 : 5, 6).

The solemn exhortation which forms the conclusion to the whole chapter may be compared with the conclusion of chap. 18 (ver. 29, 30) and 19 (ver. 37). The injunction against profaning the name of Jehovah is paralleled in ver. 9; 10 : 3; 11 : 44, 45; 18 : 21; 19 : 12.

Chap. 23. A CALENDAR OF SACRED SEASONS. This chapter does not give a complete calendar of feasts, but only a list of those stated days and periods of the year on which "holy convocations," or solemn meetings were appointed to be held. Of the recurring regulations concerning the festivals which are found in the various codes of the Pentateuch, this chapter and Num. 28, 29 deal most minutely with the details of their observance; the stress in this chapter being chiefly on the part to be taken in them by the people, while Num. 28, 29 regulates the public sacrifices by which they are to be marked.

CHAPTER XXIII.

1 AND the Lord spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the Lord, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts.
3 Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein:* it *is* the sabbath of the Lord in all your dwellings.
4 These *are* the feasts of the Lord, *even* holy convocations, which ye shall proclaim in their seasons.
5 In the fourteenth *day* of the first month at even *is* the Lord's passover.
6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.
7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.
8 But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein.*
9 And the Lord spake unto Moses, saying,
10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:
11 And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.
12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the Lord.

1 AND the Lord spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, the set feasts of the Lord, which ye shall proclaim to be holy convocations. even these are
3 my set feasts. Six days shall work be done: but on the seventh day is a sabbath of solemn rest, an holy convocation; ye shall do no manner of work: it is a sabbath unto the Lord in all your dwellings.
4 These are the set feasts of the Lord, even holy convocations, which ye shall proclaim in their
5 appointed season. In the first month, on the fourteenth day of the month at even, is the
6 Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye shall eat unleav-
7 ened bread. In the first day ye shall have an holy convocation: ye shall do no servile work.
8 But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation; ye shall do no servile work.
9 And the Lord spake unto Moses, saying,
10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the firstfruits
11 of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the
12 priest shall wave it. And in the day when ye wave the sheaf, ye shall offer a he-lamb without blemish of the first year for a burnt offering unto

1-3. The word rendered "feasts," or in R. V. "set feasts," is the plural of the word מוֹעֵד, *mo'ed* meaning an appointed time. It is a wider term than חג, *chag*, "feast," or rather "pilgrimage," which is used to designate the three pilgrimage feasts, Mazzoth or Unleavened Bread, Weeks or Pentecost, and Ingathering or Booths, at which all males were to make a pilgrimage to the sanctuary (see Exod. 23 : 14-17). The word *mo'ed* on the other hand covers all appointed seasons. *The appointed times of Jehovah which ye shall proclaim as holy convocations, these are my appointed times.* The meaning of "holy convocation" is not a general assembling of the nation at the central sanctuary —for this was required only at the three pilgrimage feasts—but an occasion of sabbath rest for all the people, which probably owed its name to the gatherings for religious edification which in later times were held in every town and village in the Holy Land. The typical and most frequently recurring "holy convocation" was the weekly Sabbath, in which no manner of work was to be done.

4-8. *Passover and Mazzoth.* In ver. 4 occurs a new title introducing the yearly festivals. The Passover is mentioned only as introductory to the seven-day Mazzoth feast which occurs in immediate connection with it, and this latter principally for its first and seventh days which were holy convocations. The weekly Sabbath and the Day of Atonement (ver. 3, 30) were marked by the greatest sabbatic strictness, no manner of work being permitted on them, not even the kindling of a fire for cooking (Exod. 35 : 2, 3). On the holy convocation connected with the other festivals only **servile work,** lit., "work of labor," *i. e.*, work that belongs to one's worldly calling, was prohibited (see ver. 7, 8, 21, 25, 35, 36). In the prohibition of work on the first and seventh days of Mazzoth in Exod. 12 : 16, exception is especially made of "that which every man must eat." For the more detailed directions for the celebration of Mazzoth see Exod. 12 : 15–20; and for the sacrifices appointed for that festival see Num. 28 : 19–24.

9-14. *The first sheaf of the harvest.* The injunction of this section falls outside the scope of the calendar, as fixed by the title; it relates to an offering to be made on a day for which no convocation is prescribed. In its present connection, moreover there is nothing to fix the day that is meant. It says (ver. 11) **the morrow after the sabbath,** without any indication as to what sabbath is intended. This seems to indicate that the passage no longer stands in its original connection. It is generally marked by critics, along with ver. 15–20, 22, as belonging to the Law of Holiness, while the most of the chapter has the characteristics of P.

This is the only place in the Pentateuch where the offering of the first sheaf is mentioned. In

13 And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the firstfruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams; they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

20 And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: it shall be* a statute

13 the LORD. And the meal offering thereof shall be two tenth parts *of an ephah* of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an
14 hin. And ye shall eat neither bread, nor parched corn, nor fresh ears, until this selfsame day, until ye have brought the oblation of your God: it is a statute for ever throughout your generations in all your dwellings.
15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths
16 shall there be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meal offering
17 unto the LORD. Ye shall bring out of your habitations two wave loaves of two tenth parts *of an ephah:* they shall be of fine flour, they shall be baken with leaven, for firstfruits unto
18 the LORD. And ye shall present with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be a burnt offering unto the LORD, with their meal offering, and their drink offerings, even an offering made by fire, of a sweet savour
19 unto the LORD. And ye shall offer one he-goat for a sin offering, and two he-lambs of the first
20 year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the
21 LORD for the priest. And ye shall make proclamation on the selfsame day; there shall be an holy convocation unto you: ye shall do no

Josh. 5 : 11 there is an account of the people's beginning to eat of the produce of the land on the day after the Passover, which seems to be an allusion to the prohibition in ver. 14. The offering which was waved was probably a sheaf of barley, the grain which was first ripe, while the first fruits of the wheat harvest were offered later in the loaves of Pentecost (see ver. 17). The "morrow after the sabbath" is traditionally understood to be the day after the first day of Mazzoth, *i. e.*, the sixteenth of Nisan—the first day of the feast being a "sabbath" in the sense of being a day of holy convocation on which no servile work was allowed. The Day of Atonement is similarly called a sabbath (see ver. 32). This, however, is not the usual sense of the term sabbath; so that some have thought that the sabbath meant was the ordinary weekly Sabbath that falls during the seven days of Mazzoth. The meal offering of two tenth-parts of an *ephah* of fine flour (ver. 13) has been observed to be twice as large as the usual meal offering allotted to a lamb (see Exod. 29 : 40), a greater liberality befitting a harvest feast.

15-22. *The feast of Weeks.* This feast is brought into close connection with the preceding, or offering of the sheaf, as marking the completion of the harvest which formally commenced with that ceremonial. The later Jews called it עֲצֶרֶת, *'atzereth*, or *closing festival* (cf. ver. 36, R. V., Margin). The time of its observance depends strictly on that "morrow after the sabbath," which is the starting-point from which the fifty days are reckoned. In the Apocrypha (Tobit 2 : 1; 2 Macc. 12 : 32) and the New Testament (Acts 2 : 1; 20 : 16; 1 Cor. 16 : 8) the festival is called Pentecost, from the Greek word meaning the *fiftieth*. **15. Seven sabbaths** means seven weeks, the term sabbath being often used in the New Testament as well as the Old by simple metonymy for week. **17. Out of your habitations** does not mean that each householder should bring two loaves to the priests, which would certainly overwhelm them with bread, but that the congregation should bring to the feast such loaves as are used in their "habitations," *i. e.*, in common life (therefore leavened), not sacred bread baked for the purpose. The sacrifices named in ver. 18, 19 differ from those prescribed in Num. 28 : 26, 27 in one particular. In that place two young bulls and one ram are commanded, instead of one young bull and two rams, as here. Some commentators think that the whole middle part of ver. 18, from the word *bread* to and including *drink offerings*, is interpolated, with the accidental change, from the passage in Numbers. The Jewish authorities think that the sacrifices prescribed in Numbers are additional to these. On *waving* (ver. 20) see note on 7 : 28–34. Living creatures were waved, it is said, by being led to and fro before the sanctuary in a pre-

for ever in all your dwellings throughout your generations.

22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the Lord your God.

23 And the Lord spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work *therein:* but ye shall offer an offering made by fire unto the Lord.

26 And the Lord spake unto Moses, saying,

27 Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord.

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the Lord your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath.

33 And the Lord spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the Lord.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein.*

36 Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it *is* a solemn assembly; *and* ye shall do no servile work *therein.*

servile work: it is a statute for ever in all your dwellings throughout your generations.

22 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest: thou shalt leave them for the poor, and for the stranger: I am the Lord your God.

23 And the Lord spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial of

25 blowing of trumpets, an holy convocation. Ye shall do no servile work; and ye shall offer an offering made by fire unto the Lord.

26 And the Lord spake unto Moses, saying,

27 Howbeit on the tenth day of this seventh month is the day of atonement: it shall be an holy convocation unto you, and ye shall afflict your souls; and ye shall offer an offering made by fire unto

28 the Lord. And ye shall do no manner of work in that same day: for it is a day of atonement, to make atonement for you before the Lord your

29 God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off

30 from his people. And whatsoever soul it be that doeth any manner of work in that same day, that soul will I destroy from among his people.

31 Ye shall do no manner of work: it is a statute for ever throughout your generations in all your

32 dwellings. It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

33 And the Lord spake unto Moses, saying,

34 Speak unto the children of Israel, saying, On the fifteenth day of this seventh month is the feast of tabernacles for seven days unto the Lord.

35 On the first day shall be an holy convocation:

36 ye shall do no servile work. Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; ye shall do no servile work.

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scribed way. This pentecost was one of the three חַגִּים, *chaggim*, or pilgrimage feasts, and it was a day of holy convocation (ver. 21). The injunction in ver. 22, which repeats the law in 19 : 9, 10, is appropriately inserted in connection with a festival celebrating the completion of harvest.

23-25. *The New Year.* This festival is named only here and in Num. 29 : 1. According to uniform tradition this first day of the seventh month is the beginning of the civil year in use before the Exodus. The seventh month, that most sacred of months, containing the Day of Atonement and the feast of Booths, was fittingly ushered in in this exceptional way. As the months were lunar, there was a new moon observance at the beginning of each month, but this new moon festival was of unique importance. The trumpet is not mentioned in the Hebrew text of either this place or Num. 29 : 1, the word translated "blowing of trumpets" meaning literally shouting; but there is no reason to doubt the tradition that trumpet-blowing was the characteristic method of observance. The day is called, not strictly a **sabbath** (ver. 24), but שַׁבָּתוֹן, *shabbathon*, or "solemn rest" (see R. V.); and only servile work is prohibited.

26-32. *The Day of Atonement.* This day was to be kept with the greatest of Sabbath strictness. The matter on which stress is laid here is the duty of "afflicting the soul," and of abstaining from work from the ninth evening to the tenth. The manner of observing the day is prescribed in chap. 16.

33-38. *The feast of Booths.* The real feast of Booths lasted seven days, from the fifteenth of the month. It was one of the feasts called by the name חַג, *chag*, or pilgrimage. The first day was a holy convocation in which no "work of labor," or servile work, was allowed. After the festival had been kept for seven days with the remarkable series of sacrifices described in Num. 29 : 12–34, an eighth day of holy convocation served as a supplemental day, constituting a solemn close to the whole series of the year's

37 These *are* the feasts of the Lord, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:
38 Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord.
39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

37 These are the set feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meal offering, a sacrifice, and
38 drink offerings, each on its own day: beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord.
39 Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of the Lord seven days: on the first day shall be a solemn rest, and on the eighth day shall be a solemn

feasts. This was characterized as an עֲצֶרֶת, *'atzereth*, or solemn assembly (ver. 36), a term so often used of the gathering at the last day of the feast (see Num. 29 : 35; 2 Chron. 7 : 9; Neh. 8 : 18), being also applied to the last day of Mazzoth (see Deut. 16 : 8) that it has been sometimes translated *closing festival* (see R. V., Margin). Its use, however, to denote an assembly of men (Jer. 9 : 2), especially an assembly gathered for a religious purpose (2 Kings 10 : 20; Amos 5 : 21), is decisive against this meaning. The sacrifices on this day were somewhat less extensive than on the other days of the feast (see Num. 29 : 35–38). From the text of 1 Kings 8 : 65, 66 it appears that Solomon kept the feast for only seven days, dismissing the people on the eighth day. In post-exilic times, however, the supernumerary day was observed, with express reference to the law here (see Neh. 8 : 18): and even Solomon's practice, already referred to, is made by an alteration of the text in 2 Chron. 7 : 9 to conform to this command.

Ver. 37, 38 are a subscription corresponding to the title, ver. 2, 4, and by apparently closing the chapter make ver. 39–44 supplementary in their nature. The sacrifices to be offered on these days of holy convocation are to be *stated* sacrifices, in addition to those prescribed for the weekly Sabbath (see Num. 28 : 9, 10), and also to the gifts and vows and freewill offerings which the various promptings of religious feeling would lead men to bring.

39-44. *Additional directions for the feast of Booths.* These supplementary verses have more distinctly the characteristics of the Law of Holiness, while the greater part of the preceding portions of the chapter are in the style of P. It is characteristic of the Law of Holiness to regulate the time of the festivals by reference to the land and to agriculture, while P. has more of a tendency to make these festivals occasions fixed arbitrarily for worship. In this respect the Law of Holiness still preserves the traditions of the earlier legislation of the Book of the Covenant and Deuteronomy according to which two out of the only three festivals recognized (Exod. 23 : 14; 34 : 23; Deut. 16) were harvest feasts. "In the Priests' Law (Lev. 23; Num. 28, 29) the Passover precedes the seven days of Unleavened Bread as an independent feast, and, together with them, is regarded as commemorating nothing but the divine protection experienced by the people when they went out of Egypt. The autumn festival also lasts eight days, and is devoted to the memory of the dwelling in booths during the journey through the desert. The only one which has no theocratic foundation in the Old Testament is the feast of Weeks (Pentecost). There are the following new feasts: the day of Memorial-Blowing on the first of the seventh month, and the great Day of Atonement on the tenth of the same month. The old feasts, like these new ones, are now precisely dated (Passover on the fourteenth of the first month; Tabernacles from the fifteenth to the twenty-second of the seventh month), whereas in earlier times each was proclaimed according to the state of the harvest" (Kautzsch). The present chapter, as a final redaction, represents in some places the ultimate exactness of the priestly legislators, and in some the somewhat earlier sentiment of the Law of Holiness. "The centralization of worship at Jerusalem would tend to greater regularity in fixing the time of the several feasts; and this tendency would be carried still further when the close connection between the life of the people and the operations of agriculture had been broken. In the Law of Holiness, as is clear from many passages, the old connection was still felt; the priestly prophet Ezekiel appoints fixed days for the feasts. In the present chapter one legislator represents the tradition current among the people; the other shows the systematization of worship and observance which was carried on in priestly circles" (Driver).

39. When ye have gathered in the fruit of the land. In Exodus (23 : 16; 34 : 22) this feast is called the feast of Ingathering at the year's end. In the Holy Land the whole of the harvest would be completed about the first of October. The *'atzereth*, or supplemental eighth day of the feast, is mentioned in ver. 39, but it

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.
41 And ye shall keep it a feast unto the Lord seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.
42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:
43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the Lord your God.
44 And Moses declared unto the children of Israel the feasts of the Lord.

40 rest. And ye shall take you on the first day the fruit of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God
41 seven days. And ye shall keep it a feast unto the Lord seven days in the year: it is a statute for ever in your generations: ye shall keep it in
42 the seventh month. Ye shall dwell in booths seven days; all that are homeborn in Israel
43 shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land
44 of Egypt: I am the Lord your God. And Moses declared unto the children of Israel the set feasts of the Lord.

CHAPTER XXIV.

1 AND the Lord spake unto Moses, saying,
2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.
3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the Lord continually: *it shall be* a statute for ever in your generations.
4 He shall order the lamps upon the pure candlestick before the Lord continually.
5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

1 AND the Lord spake unto Moses, saying,
2 Command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.
3 Without the veil of the testimony, in the tent of meeting, shall Aaron order it from evening to morning before the Lord continually: it shall be a statute for ever throughout your genera-
4 tions. He shall order the lamps upon the pure candlestick before the Lord continually.

5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth parts *of an*

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seems to be ignored in the remaining verses. The festival does not appear to have been observed by dwelling in booths from the first entrance into the Holy Land until after the exile; but its observance in Jerusalem after the return is minutely described in Neh. 8 : 14–18. Booths were temporary huts of branches such as were used by herdsmen for cattle. It is to be noted that in the history the kind of habitation used by the children of Israel in the wilderness is never called סֻכָּה, *sukkah*, booth, but אֹהֶל, *'ohel*, tent of cloth or skin. No doubt, however, in their forty years' wandering, when scattered far from the immediate vicinity of the sanctuary seeking sustenance for their cattle, the people frequently used booths. But the law is formulated here, not from the standpoint of the sojourn at Sinai, but from that of the later time, when the wandering in the wilderness of Sin was a historic memory. While the command to observe the feast seems in ver. 42 to include only the home-born, yet its joys were according to Deuteronomy to extend to foreigners, perhaps as their guests (see Deut. 16 : 14).

Chap. 24. Miscellaneous Regulations. **1-4.** *On the lamps in the tabernacle.* This is an almost verbatim repetition of directions given in Exod. 27 : 20, 21. The pure candlestick is described in Exod. 25 : 31–39; and the execution by Aaron of the command is recorded in Num. 8 : 1–4. The directions both here and in Exodus seem to treat the maintenance of the light as a popular offering, as the command is issued to the congregation, and stress is laid on the purity and choiceness of the material which the people are to supply. It is noteworthy that in the vision of Zechariah (Zech. 4), which is evidently the product of the prophetic mind making a homiletic use of this piece of tabernacle furniture, nearly all the interest turns on the supply of oil. Whatever of divine illumination may be typified by the perpetual burning of a light before Jehovah, it is an illumination for which the people are specially made responsible. It is a phenomenon in the temple which does not present itself to the worshiper as a light from an unknown source supposedly supernatural, but a light which results from the priestly manipulation of his own gifts. The continual illumination is therefore an act of worship—the people's offering of light to Jehovah. It expresses perhaps the perpetual watchfulness and intelligence which belong to true religion, just as the various sacrifices and *minchahs* express the perpetual outgo of devotion and friendship, or the special emotion of penitence, which characterizes religion from other points of view.

5-9. *On the shewbread.* The shewbread is mentioned in various places (Exod. 25 : 30; 35 : 13; 39 : 36; 2 Chron. 13 : 11, etc.), but it is only here that its preparation and treatment are expressly described. Its distinctive name, *the bread of the*

6 And thou shalt set them in two rows, six on a row, upon the pure table before the Lord.
7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the Lord.
8 Every sabbath he shall set it in order before the Lord continually, *being taken* from the children of Israel by an everlasting covenant.
9 And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the Lord made by fire by a perpetual statute.
10 And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp;
11 And the Israelitish woman's son blasphemed the name *of the Lord*, and cursed. And they brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)
12 And they put him in ward, that the mind of the Lord might be shewed them.
13 And the Lord spake unto Moses, saying,
14 Bring forth him that hath cursed without the camp; and let all that heard *him* lay their hands upon his head, and let all the congregation stone him.
15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.
16 And he that blasphemeth the name of the Lord, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the Lord*, shall be put to death.

6 *ephah* shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure
7 table before the Lord. And thou shalt put pure frankincense upon each row, that it may be to the bread for a memorial, even an offering made
8 by fire unto the Lord. Every sabbath day he shall set it in order before the Lord continually; it is on the behalf of the children of Israel, an
9 everlasting covenant. And it shall be for Aaron and his sons; and they shall eat it in a holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute.

10 And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and the son of the Israelitish woman and a man of Israel strove together
11 in the camp; and the son of the Israelitish woman blasphemed the Name, and cursed: and they brought him unto Moses. And his mother's name was Shelomith, the daughter of Dibri, of
12 the tribe of Dan. And they put him in ward, that it might be declared unto them at the mouth of the Lord.
13 And the Lord spake unto Moses, saying,
14 Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congrega-
15 tion stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth
16 his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death; all the congregation shall certainly stone him: as well the stranger, as the homeborn, when he blasphemeth the name

presence, is not used here. The cakes were without doubt unleavened, according to the rule for the meal offering that was offered to Jehovah (2 : 11), though as none of this was burned on the altar the special reason for forbidding the leaven in the case of the ordinary meal offering did not exist. The quantity of fine flour in the cakes was the same as that of the wave loaves of Pentecost (23 : 17); and we note the generous size —each cake containing two-tenths of an ephah or about six pounds and a quarter of flour. They were arranged in two *piles* rather than **rows** (ver. 6, see R. V., Margin), and the incense, according to Jewish tradition, was placed in golden saucers, one on each pile, and burned on the altar as an אַזְכָּרָה, *'azkarah*, or memorial (ver. 7) on the removal of the loaves each Sabbath.

10-23. *The incident of the blasphemer, and the laws arising out of it.* This is a somewhat peculiar interpolation of narrative as a basis for a law. A similar instance of law derived as a divine decision from a particular case is found in Num. 15 : 32–36. The uncertainty of the children of Israel as to what to do in the case was due not alone to this being the first instance of outspoken blasphemy, but especially to the fact that the transgressor was not strictly of the congregation of Israel, being the son of an Egyptian father. The offense is described as blaspheming the Name (ver. 11, see R. V.). This expression, **the Name,** used absolutely for Jehovah, is not found elsewhere in the Old Testament, and is a post-biblical expression which came into use in an age when the Jews shrank from pronouncing the sacred name itself. Some critics think that "the Name" has been substituted by the scribes for "Jehovah." The verb rendered **blasphemed** in ver. 11 is taken by Jewish interpreters as meaning *pronounced* (cf. LXX, ἐπονομάσας), and the rabbinists based on this verse the notion that it is not lawful to speak the name which we seek to represent by the word *Jehovah* or *Jahveh*. The true pronunciation of the name is irretrievably lost, it being known only that its consonants are JHVH, while for the original vowels others have systematically been substituted from time immemorial by the scribes.

The witnesses were directed (ver. 14) to lay their hands on the offender's head, perhaps in token of throwing off from themselves the blasphemy which they had heard and returning it to the blasphemer himself, in a manner analogous to the washing of hands in Deut. 21 : 6. In the punishment of blasphemy described in Acts (7 : 58; 22 : 20) the witnesses evidently took the heaviest labor of the stoning. The law derived from the incident is specifically formulated in ver. 16, and is carefully made to include the foreigner as well as the Israelite. The

17 And he that killeth any man shall surely be put to death.
18 And he that killeth a beast shall make it good; beast for beast.
19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;
20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.
21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.
22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I *am* the Lord your God.
23 And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the Lord commanded Moses.

17 *of the Lord*, shall be put to death. And he
that smiteth any man mortally shall surely be
18 put to death; and he that smiteth a beast mor-
19 tally shall make it good: life for life. And if a
man cause a blemish in his neighbour; as he
20 hath done, so shall it be done to him; breach
for breach, eye for eye, tooth for tooth: as he
hath caused a blemish in a man, so shall it be
21 rendered unto him. And he that killeth a beast
shall make it good: and he that killeth a man
22 shall be put to death. Ye shall have one man-
ner of law, as well for the stranger, as for the
23 homeborn: for I am the Lord your God. And
Moses spake to the children of Israel, and they
brought forth him that had cursed out of the
camp, and stoned him with stones. And the
children of Israel did as the Lord commanded
Moses.

CHAPTER XXV.

1 AND the Lord spake unto Moses in mount Sinai, saying,
2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord.
3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;
4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.
5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land.
6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

1 AND the Lord spake unto Moses in mount
2 Sinai, saying, Speak unto the children of Israel,
and say unto them, When ye come into the land
which I give you, then shall the land keep a
3 sabbath unto the Lord. Six years thou shalt sow
thy field, and six years thou shalt prune thy
4 vineyard, and gather in the fruits thereof; but
in the seventh year shall be a sabbath of solemn
rest for the land, a sabbath unto the Lord: thou
shalt neither sow thy field, nor prune thy vine-
5 yard. That which groweth of itself of thy har-
vest thou shalt not reap, and the grapes of thy
undressed vine thou shalt not gather: it shall
6 be a year of solemn rest for the land. And the
sabbath of the land shall be for food for you:
for thee, and for thy servant and for thy maid,
and for thy hired servant and for thy stranger

laws given in ver. 17–22 are substantially a repetition of laws found in the book of the Covenant (Exod. 21 : 12–14, 23–25, 33–36), and are here introduced in order, perhaps, that it may be made clear that, like the law for the blasphemer, they apply to foreigners as well as to the homeborn (see ver. 22).

Chap. 25. THE SABBATICAL YEAR AND THE YEAR OF JUBILEE. **1–7.** *The sabbatical year.* **The Lord spake unto Moses in mount Sinai.** This is the only place in this book of Leviticus where a section is introduced by the specific note of the wilderness of Sinai as the place where the revelation was given, though the statement repeatedly occurs in final subscriptions to the sections (see 7 : 38; 26 : 46; 27 : 34). The form of introduction not only sets off this section by itself, but gives the writer or final compiler an air of remoteness from the event, as if he lived in another age. There is no sign of any recognition of this law in Israel previous to the exile. It certainly was disregarded or not known during seventy sabbatical cycles, or four hundred and ninety years previous to the exile, which must have covered the whole period of the monarchy. The priestly post-exilic author of the Chronicles considers the captivity a judgment on this neglect (2 Chron. 36 : 20, 21), and this opinion is apparently shared by the author of Leviticus himself, who notes the captivity in the form of a threat (see 26 : 34, 35). This **sabbath of the land** (ver. 2) seems to have been marked by no special religious ceremonies or obligations, but to have consisted simply in letting the land lie fallow and allowing its spontaneous products to be used by all in common. Only remotely analogous to this sabbatical year was the early regulation (see Exod. 21 : 2, seq.; Deut. 15 : 12, seq.) that the Hebrew servant should be released after six years of labor. It was prescribed in the book of the Covenant (Exod. 23 : 10, 11) that the crop of every seventh year—apparently the self-sown crop—should be left for the poor, and after them for the beasts. This fallow year, however, is not called a sabbath, nor is there any indication that all land was to lie fallow the same year. In this form a law prescribing one year's fallow in seven may have been anciently observed. But so long as the Hebrews were an agricultural people with little trade, in a land often severely

7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.
8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.
9 Then shalt thou cause the trumpet of the jubile to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.
10 And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.
11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.
12 For it *is* the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.
13 In the year of this jubile ye shall return every man unto his possession.
14 And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress one another:
15 According to the number of years after the jubile thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:
16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.
17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I *am* the Lord your God.
18 Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.
19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

7 that sojourn with thee; and for thy cattle, and
for the beasts that are in thy land, shall all the
increase thereof be for food.
8 And thou shalt number seven sabbaths of years
unto thee, seven times seven years; and there
shall be unto thee the days of seven sabbaths of
9 years, even forty and nine years. Then shalt
thou send abroad the loud trumpet on the tenth
day of the seventh month; in the day of atone-
ment shall ye send abroad the trumpet through-
10 out all your land. And ye shall hallow the fif-
tieth year, and proclaim liberty throughout the
land unto all the inhabitants thereof: it shall
be a jubile unto you; and ye shall return every
man unto his possession, and ye shall return
11 every man unto his family. A jubile shall that
fiftieth year be unto you: ye shall not sow,
neither reap that which groweth of itself in it,
nor gather *the grapes* in it of the undressed vines.
12 For it is a jubile; it shall be holy unto you: ye
shall eat the increase thereof out of the field.
13 In this year of jubile ye shall return every man
14 unto his possession. And if thou sell aught unto
thy neighbour, or buy of thy neighbour's hand,
15 ye shall not wrong one another: according to
the number of years after the jubile thou shalt
buy of thy neighbour, *and* according unto the
number of years of the crops he shall sell unto
16 thee. According to the multitude of the years
thou shalt increase the price thereof, and ac-
cording to the fewness of the years thou shalt
diminish the price of it; for the number of the
17 crops doth he sell unto thee. And ye shall not
wrong one another; but thou shalt fear thy God:
18 for I am the Lord your God. Wherefore ye shall
do my statutes, and keep my judgements and do
them; and ye shall dwell in the land in safety.
19 And the land shall yield her fruit, and ye shall

ravaged by famines, a uniform and simultaneous "sabbath of the land" every seventh year would probably have been impossible. After the exile it seems to have been a recognized observance (see Josephus, Ant., XI., 8 : 6; XIV., 10 : 6), being agreed upon, indeed, by the returning exiles in a formal covenant (Neh. 10 : 31); but even then it was often productive of great hardships (1 Macc. 6 : 49, 53; Josephus, Ant., XIV., 16 : 2).

Ver. 19–22 constitute a sequel to this section on the sabbatic year and interrupt the connection in their present position. "The verses were probably placed where they now stand by the redactor, who desired their contents to be referred to the Jubilee year as well as to the sabbatical year" (DRIVER).

8–24. *The year of Jubilee with its feature of release.* This year of Jubilee is again referred to in 27 : 17–25 and Num. 36 : 4. These are the only mentions of it in the Pentateuch. In Ezek. 46 : 16, 17 there is indication of a law by which "the prince" could give to one of his subjects a gift of real property belonging to his heritable estate only until "the year of liberty," that the people might not be scattered "every man from his possession." Aside from these passages the Jubilee is not referred to except in this chapter. The name is the Hebrew יוֹבֵל, *Jobhel*, the name applied to the sound of the trumpet in Exod. 19 : 13; Josh. 6 : 5, and originally meaning, according to Jewish tradition, a ram or ram's horn. The year began with the blowing of the trumpet after the completion of the solemn services of the Day of Atonement (ver. 9) and was to be a "hallowed" year, its great feature being liberty for all the land and its inhabitants, so that every man should return to his possession and to his family. In other respects it was to resemble the sabbatical year; there was to be no sowing or reaping of that which grew of itself, nor gathering of grapes. According to ver. 10 this was to be the fiftieth year, and the difficulty of having two idle years for the land—the seventh sabbatical year or forty-ninth, and the fiftieth—immediately succeeding each other has led some to conjecture that it may have been so reckoned as to make it coincide with the seventh sabbatical year.

The price of all land sold was to be regulated according to the number of years yet to elapse before the Jubilee, as the property sold was strictly only the crops (ver. 16), the theory being

20 And if ye shall say, What shall we eat the
seventh year? behold, we shall not sow, nor gather
in our increase:
21 Then I will command my blessing upon you
in the sixth year, and it shall bring forth fruit for
three years.
22 And ye shall sow the eighth year, and eat *yet*
of old fruit until the ninth year; until her fruits
come in ye shall eat *of* the old *store*.
23 The land shall not be sold for ever: for the
land *is* mine; for ye *are* strangers and sojourners
with me.
24 And in all the land of your possession ye shall
grant a redemption for the land.
25 If thy brother be waxen poor, and hath sold
away *some* of his possession, and if any of his kin
come to redeem it, then shall he redeem that which
his brother sold.
26 And if the man have none to redeem it, and
himself be able to redeem it;
27 Then let him count the years of the sale there-
of, and restore the overplus unto the man to whom
he sold it; that he may return unto his possession.
28 But if he be not able to restore *it* to him, then
that which is sold shall remain in the hand of him
that hath bought it until the year of jubile: and in
the jubile it shall go out, and he shall return unto
his possession.
29 And if a man sell a dwelling house in a walled
city, then he may redeem it within a whole year
after it is sold; *within* a full year may he redeem it.
30 And if it be not redeemed within the space of
a full year, then the house that *is* in the walled city
shall be established for ever to him that bought it
throughout his generations: it shall not go out in
the jubile.

20 eat your fill, and dwell therein in safety. And
if ye shall say, What shall we eat the seventh
year? behold, we shall not sow, nor gather in
21 our increase: then I will command my blessing
upon you in the sixth year, and it shall bring
22 forth fruit for the three years. And ye shall sow
the eighth year, and eat of the fruits, the old
store; until the ninth year, until her fruits come
23 in, ye shall eat the old store. And the land
shall not be sold in perpetuity; for the land is
mine: for ye are strangers and sojourners with
24 me. And in all the land of your possession ye
shall grant a redemption for the land.
25 If thy brother be waxen poor, and sell some
of his possession, then shall his kinsman that is
next unto him come, and shall redeem that
26 which his brother hath sold. And if a man
have no one to redeem it, and he be waxen
27 rich and find sufficient to redeem it; then let
him count the years of the sale thereof, and re-
store the overplus unto the man to whom he
sold it; and he shall return unto his possession.
28 But if he be not able to get it back for himself,
then that which he hath sold shall remain in
the hand of him that hath bought it until the
year of jubile: and in the jubile it shall go out,
and he shall return unto his possession.
29 And if a man sell a dwelling house in a walled
city, then he may redeem it within a whole year
after it is sold; for a full year shall he have the
30 right of redemption. And if it be not redeemed
within the space of a full year, then the house
that is in the walled city shall be made sure in
perpetuity to him that bought it, throughout his
generations: it shall not go out in the jubile.

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that the tenure of land was only a life tenancy with Jehovah as owner (ver. 23) and therefore the land could not be sold in perpetuity. At the end of every Jubilee period the land was to revert to the families among whom it was originally divided by lot (Num. 26 : 52-56; 33 : 54).

"The comparative study of institutions shows what very different systems of land tenure exist in different ages and in different countries. Rights of individual ownership are sometimes not recognized at all, sometimes recognized only with limitations. Often the periodical redistribution of the land of a community is an immemorial custom. . . Aristotle mentions a law among the Locrians restraining the sale of land and tending to keep the lots of land of equal size (Pol., 2 : 7; *cf.* 2 : 9 for Philolaus and the Thebans). According to Strabo, among the Dalmatians a fresh distribution of land took place every eight years. We may compare also the early system of land tenure known as the *shifting severalty*, of which traces are found in many Aryan nations (Maine, 'Village Communities,' p. 81, *seq.*). Under this system the communal land was periodically redistributed in equal portions among the heads of families of a tribe or a township" (DRIVER).

25-28. *The privilege of redemption.* It is noticeable that no one appears to have been expected to part with his land except under the pressure of poverty. It was no doubt a matter of sentiment to keep the inheritance intact if possible (cf. 1 Kings 21 : 3). All land seems to have been bought subject to the right of redemption; the buyer was apparently obliged to sell, however much he might wish to retain the land till the Jubilee, if the price of redemption was tendered him. This is probably the meaning of ver. 24. The phrase **any of his kin** (ver. 25) is only a derived meaning of the Hebrew word. The primary meaning is גֹּאֵל, *go'el*, or redeemer. The *go'el* was the one to whom pertained the right of delivering, or ransoming, the person, or perpetuating his family by marrying the widow. In the case of homicide the murdered person's *go'el* was called the גֹּאֵל הַדָּם, *go'el haddam*, or avenger of blood, and it was his duty to *demand back* the blood of the person, or vindicate him. It is this term that Job uses when he says, "I know that my Redeemer liveth" (Job 19 : 25). Of course, as this right primarily inhered in the next of kin, the term came to have the derived signification of the nearest relative.

29-34. *Its application to cities and villages.* Houses that were sold in walled cities remained subject to the right of redemption for a full year; after that not even the Jubilee could restore them to their original possessor. This is the only case of perpetual possession that is possible under the terms of this chapter. **30.** The word translated **for ever,** or *inperpetuity*,

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile.
32 Notwithstanding the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.
33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubile: for the houses of the cities of the Levites *are* their possession among the children of Israel.
34 But the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.
35 And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.
36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.
37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.
38 I *am* the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.
39 And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant;
40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile:
41 And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

31 But the houses of the villages which have no wall round about them shall be reckoned with the fields of the country: they may be redeemed,
32 and they shall go out in the jubile. Nevertheless the cities of the Levites, the houses of the cities of their possession, may the Levites re-
33 deem at any time. And if one of the Levites redeem, then the house that was sold, and the city of his possession, shall go out in the jubile: for the houses of the cities of the Levites are their possession among the children of Israel.
34 But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.
35 And if thy brother be waxen poor, and his hand fail with thee; then thou shalt uphold him: *as* a stranger and a sojourner shall he live
36 with thee. Take thou no usury of him or increase; but fear thy God: that thy brother may
37 live with thee. Thou shalt not give him thy money upon usury, nor give him thy victuals for
38 increase. I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, to be your God.
39 And if thy brother be waxen poor with thee, and sell himself unto thee; thou shalt not make
40 him to serve as a bondservant: as an hired servant, and as a sojourner, he shall be with thee; he shall serve with thee until the year of jubile:
41 then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers

occurs only in that verse and in ver. 23, where the right is denied. The villages were aggregations of farm buildings and cottages attached to contiguous estates and grouped together for greater security. These were, therefore, under the same conditions of redemption as the farms themselves. The Levitical cities enjoyed a perpetual right of redemption (see ver. 32) like the allotted estates of the tribes. **33. And if a man purchase of the Levites,** rather, *if one of the Levites redeem*, as in R. V. Even this rendering represents an imperfect text; probably a *not* ought to be inserted after the word "redeem," as is done in the Vulgate (see Margin, R. V.). **The house . . . and the city of his possession** appears to be a hendiadys for *the house in the city of his possession*, the meaning being that if the house sold belonged to one of the Levitical cities, and was not a house that the Levite possessed in some other place, it should return to him without compensation at the Jubilee. As to the pastures about the Levitical cities and belonging to them (ver. 34), these could not be alienated at all. For the legislation regarding the institution of Levitical cities, see Num. 35. It is to be observed that the term **Levites** used in this section (ver. 32, 33) has not before been used or defined in the book, a fact which some critics take as evidence of a later insertion.

35-38. *Warning against oppression.* The construction of the latter part of ver. 35 in the Hebrew is somewhat awkward. It literally reads, *Thou shalt lay hold of him a stranger and a sojourner, and he shall live with thee.* The Revised version probably comes as near as practicable to the sense. The purport of the regulation appears to be, that the Israelite who had become so poor as to sell his land was not to be treated as an outcast; he was rather to be considered as having the same standing and consideration as a resident foreigner, who was also debarred from holding land. The practice of taking advantage of the brother's necessity to exact usury or increase is strongly condemned. Deuteronomy also forbids the lending upon usury to one of the Israelitish nation, but permits it in dealing with foreigners (Deut. 23 : 19, 20). It was the well-nigh universal habit in ancient times to look upon a loan as an act of help or relief, rather than as a commercial transaction, and hence usury or interest appeared as oppression or illegitimate gain (cf. Ps. 15 : 5; Ezek. 18 : 8).

39-46. *Of the holding of bondmen by Hebrews.* This law with reference to the holding of slaves differs very materially from that given in the earlier book of the Covenant (Exod. 21 : 2, seq.) and also from the legislation in Deuteronomy (Deut. 15 : 12, seq.). According to those passages the Hebrew bondman (Exod.) or bondwoman (Deut.) was to be released after seven years of service unless he or she expressed a preference for a perpetual servitude, for which a special legal form was provided. By the law in this place an Israelite who is so impoverished

42 For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.
43 Thou shalt not rule over him with rigour; but shalt fear thy God.
44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.
45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.
46 And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

42 shall he return. For they are my servants, which I brought forth out of the land of Egypt:
43 they shall not be sold as bondmen. Thou shalt not rule over him with rigour; but shalt fear
44 thy God. And as for thy bondmen, and thy bondmaids, which thou shalt have; of the nations that are round about you, of them shall ye
45 buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they have begotten in your land: and they shall be your possession.
46 And ye shall make them an inheritance for your children after you, to hold for a possession; of them shall ye take your bondmen for ever: but over your brethren the children of Israel ye shall not rule, one over another, with rigour.

as to sell himself into slavery is to be treated humanely as a hired servant, and is to be released at the Jubilee; while perpetual bondmen or bondwomen may be had only of foreigners. The mitigation here prescribed of the harshness attending bond-service consists therefore only in humane treatment rather than in the brevity of the term, while the period of servitude may extend to fifty years. The method of harmonizing this law with the earlier ones has been to make this Jubilee law presuppose the system of release every seven years, and mean that the Hebrew slave could claim his freedom at the year of Jubilee even though it happened to fall in an uncompleted septennial term of service. But the legislation neither in Exodus nor in Deuteronomy betrays any knowledge on the lawgiver's part of the existence of this Jubilee, and it is difficult to see how the divergent laws could all have been in operation at the same time. Experience at the time of Zedekiah (Jer. 34: 8-16) showed that the Deuteronomic law could not easily be enforced, and modern critics have reasoned that this system of manumission of slaves at the Jubilee, now appearing in Leviticus, was instituted after that difficulty had become apparent. While the Jubilee, so far as concerned the ownership of land, may not have been a mere paper law or theoretical completion of the system of seven, as some have maintained, yet its extension to the manumission of slaves may have dated from a time subsequent to the discovery that, as Hebrew society advanced, the law enjoining only a short term of enslavement was found impracticable.

To say that the institution of slavery was recognized and used by the ancient people of Israel is but to say that the nation was not wholly detached from the universal ideals and social canons of their time. They found the practice of holding slaves as a part of the universal industrial system, coming down unquestioned from the remotest antiquity, and their institutions were so framed as to afford the wisest mitigation of the practice. To have put a stop to the immemorial custom at a given signal, and without preparation and education, would have been contrary to all the methods by which successful changes have been produced in society. As it was, it seems that legislation outstripped the possible pace of the people, so that a modification was found necessary by the time the priestly legislation was codified. The two great motives which were found workable for mitigating the harshness of slavery were brotherhood in an exalted nationality and memory of past bondage as a personal experience. The Hebrew was not remanded to slavery except as a resource to which he was willing to resort in order to fulfill his obligations. No doubt in the imperfect state of Jewish society the poor were often forced into this condition by harsh creditors (see 2 Kings 4: 1; Neh. 5: 3-5), but this was far different from systematically constituting a market of Hebrew slaves and drawing on it for the labor supply. This was forbidden, and no doubt the prohibition was measurably successful. At the same time the term of bondage was limited, so that a hereditary slave class became impossible. Then underlying all the prescribed treatment of the Hebrew servant, as a motive for forbearance from unduly degrading or abusing him, and for extending to him the benefit of the sabbath rest, was the consideration, "He is thy brother," and "Thou wast a slave in the land of Egypt." There was thus a constant appeal to the higher nature, and a bringing to bear of the most humanizing motives possible under the circumstances. All this tended to make slavery in Israel far different from the helpless and hopeless condition which it was in Roman society, or even in more modern times among the Negroes of North America.

While these humanizing motives in ancient

47 And if a sojourner or stranger wax rich by
thee, and thy brother *that dwelleth* by him wax poor,
and sell himself unto the stranger *or* sojourner by
thee, or to the stock of the stranger's family:
48 After that he is sold he may be redeemed
again; one of his brethren may redeem him:
49 Either his uncle, or his uncle's son, may re-
deem him, or *any* that is nigh of kin unto him of
his family may redeem him; or if he be able, he
may redeem himself.
50 And he shall reckon with him that bought
him from the year that he was sold to him unto the
year of jubile: and the price of his sale shall be
according unto the number of years, according to
the time of an hired servant shall it be with him.
51 If *there be* yet many years *behind*, according
unto them he shall give again the price of his re-
demption out of the money that he was bought for.
52 And if there remain but few years unto the
year of jubile, then he shall count with him, *and*
according unto his years shall he give him again
the price of his redemption.
53 *And* as a yearly hired servant shall he be with
him: *and the other* shall not rule with rigour over
him in thy sight.
54 And if he be not redeemed in these *years*, then
he shall go out in the year of jubile, *both* he, and
his children with him.
55 For unto me the children of Israel *are* serv-
ants; they *are* my servants whom I brought forth
out of the land of Egypt: I *am* the Lord your God.

47 And if a stranger or sojourner with thee be
waxen rich, and thy brother be waxen poor be-
side him, and sell himself unto the stranger *or*
sojourner with thee, or to the stock of the stran-
48 ger's family: after that he is sold he may be re-
deemed; one of his brethren may redeem him:
49 or his uncle, or his uncle's son, may redeem him,
or any that is nigh of kin unto him of his family
may redeem him; or if he be waxen rich, he
50 may redeem himself. And he shall reckon with
him that bought him from the year that he sold
himself to him unto the year of jubile: and the
price of his sale shall be according unto the
number of years; according to the time of an
51 hired servant shall he be with him. If there be
yet many years, according unto them he shall
give back the price of his redemption out of the
52 money that he was bought for. And if there
remain but few years unto the year of jubile,
then he shall reckon with him; according unto
his years shall he give back the price of his re-
53 demption. As a servant hired year by year shall
he be with him: he shall not rule with rigour
54 over him in thy sight. And if he be not re-
deemed by these *means*, then he shall go out in
the year of jubile, he, and his children with him.
55 For unto me the children of Israel are servants;
they are my servants whom I brought forth out
of the land of Egypt: I am the Lord your God.

times were operative only in the Hebrew's dealings with his brethren, and did not inure to the benefit of foreign slaves, they are nevertheless the same motives which, extended and spiritualized, have after long ages of silent working finally prevailed to banish slavery as an institution from Christian society. They must first become strong enough to affect human selfishness on the limited stage of a chosen nation before they could attack the entrenched wrong on the wider field of humanity. The old Hebrew brotherhood in a common nationality has under the working of the spirit of Christ broadened into the brotherhood of humanity; and the emancipation from bitter bondage which now serves even more efficiently as a humanizing inspiration than did the memory of the deliverance from Egypt is the common salvation in Jesus Christ which is the hope of the world. No man in whom the grace of the Lord Jesus Christ has had its legitimate effect can any longer find it in his heart to oppress his brother, of whatever race, or deprive him of that gift which a common consciousness of a divine sonship has caused to be preeminently valued in modern times—the gift of liberty.

47-55. *On the holding of bondmen by foreigners.* In the case of bondage to a resident foreigner emphasis is placed on the principle that through all the period of servitude the right of redemption is in existence, and must be allowed if the slave finds a kinsman who will redeem him or comes into the possession of property for his own redemption. The price is to be regulated according to the time, reckoned at the current wages of hired labor, still to elapse before the Jubilee. The Hebrew must not allow his kinsman to be harshly enslaved and cruelly worked in his sight. If none of the prescribed means of redemption are found, the bondman becomes free without compensation in the Jubilee. The general basis for all these laws of freedom is the inspiring truth that, as the land is Jehovah's (ver. 23), so also the children of Israel are Jehovah's own servants and therefore cannot pass into the absolute control of any other owner. The influence of this feeling on the Jewish Christian consciousness is seen in Rom. 14 : 4.

"So much for the Levitical law; as regards its observance the evidence of history is not voluminous, but Jer. 34 : 14 seems to show conclusively that in his time at least the law acknowledged by the prophets was that described in Deut. 15, according to which the rights of Hebrew slaveholders over their compatriots were invariably to cease seven years after they had been acquired. After the exile the law of Lev. 25 was also certainly disregarded; the Talmudists and rabbins are unanimous that although the Jubilee years were 'reckoned' they were not observed" ("Encyc. Brit.," XIII., 759).

Chap. 26. HORTATORY CONCLUSION. **1, 2.** *Prohibition of idolatry and injunction to keep the Sabbath.* These verses are connected with the preceding chapter in the Hebrew Bible,

16,573

CHAPTER XXVI.

1 YE shall make you no idols nor graven image,
neither rear you up a standing image, neither shall
ye set up *any* image of stone in your land, to bow
down unto it: for I *am* the Lord your God.
2 Ye shall keep my sabbaths, and reverence my
sanctuary: I *am* the Lord.
3 If ye walk in my statutes, and keep my com-
mandments, and do them;
4 Then I will give you rain in due season, and
the land shall yield her increase, and the trees of
the field shall yield their fruit.
5 And your threshing shall reach unto the vin-
tage, and the vintage shall reach unto the sowing
time: and ye shall eat your bread to the full, and
dwell in your land safely.
6 And I will give peace in the land, and ye shall
lie down, and none shall make *you* afraid: and I
will rid evil beasts out of the land, neither shall
the sword go through your land.
7 And ye shall chase your enemies, and they
shall fall before you by the sword.
8 And five of you shall chase an hundred, and
an hundred of you shall put ten thousand to flight:
and your enemies shall fall before you by the sword.
9 For I will have respect unto you, and make
you fruitful, and multiply you, and establish my
covenant with you.
10 And ye shall eat old store, and bring forth the
old because of the new.
11 And I will set my tabernacle among you: and
my soul shall not abhor you.
12 And I will walk among you, and will be your
God, and ye shall be my people.
13 I *am* the Lord your God, which brought you
forth out of the land of Egypt, that ye should not
be their bondmen; and I have broken the bands of
your yoke, and made you go upright.
14 But if ye will not hearken unto me, and will
not do all these commandments;
15 And if ye shall despise my statutes, or if
your soul abhor my judgments, so that ye will
not do all my commandments, *but* that ye break my
covenant:

1 YE shall make you no idols, neither shall ye
rear you up a graven image, or a pillar, neither
shall ye place any figured stone in your land, to
bow down unto it: for I am the Lord your God.
2 Ye shall keep my sabbaths, and reverence my
sanctuary: I am the Lord.
3 If ye walk in my statutes, and keep my com-
4 mandments, and do them; then I will give your
rains in their season, and the land shall yield
her increase, and the trees of the field shall yield
5 their fruit. And your threshing shall reach unto
the vintage, and the vintage shall reach unto
the sowing time: and ye shall eat your bread to
6 the full, and dwell in your land safely. And I
will give peace in the land, and ye shall lie
down, and none shall make you afraid: and I
will cause evil beasts to cease out of the land,
neither shall the sword go through your land.
7 And ye shall chase your enemies, and they shall
8 fall before you by the sword. And five of you
shall chase an hundred, and an hundred of you
shall chase ten thousand: and your enemies
9 shall fall before you by the sword. And I will
have respect unto you, and make you fruitful,
and multiply you; and will establish my cove-
10 nant with you. And ye shall eat old store long
kept, and ye shall bring forth the old because
11 of the new. And I will set my tabernacle among
12 you: and my soul shall not abhor you. And I
will walk among you, and will be your God, and
13 ye shall be my people. I am the Lord your God,
which brought you forth out of the land of
Egypt, that ye should not be their bondmen;
and I have broken the bars of your yoke, and
made you go upright.

14 But if ye will not hearken unto me, and will
15 not do all these commandments; and if ye shall
reject my statutes, and if your soul abhor my
judgements, so that ye will not do all my com-

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but they do not form a very close connection either with that or with the present chapter. They form a section by themselves.

1. Idols, lit., *things of nought* (cf. 1 Cor. 8 : 4). **Standing image,** rather, *pillar*, as in R. V., and **image of stone,** or rather, *figured stone* (R. V.), refer to obelisks or symbolical monuments which might in any way minister to the ever-besetting temptation in Palestine to the worship of idols. The latter term is found only here. **To bow down unto it** restricts the prohibition. Do not erect these memorials *for idolatrous purposes.* Ver. 2 is repeated from 19 : 30.

3-13. *Hortatory conclusion to the Law of Holiness: Blessings promised for obedience.* These promises and threatenings are to be compared with those at the conclusion of the book of the Covenant (Exod. 23 : 20-33) and of the Deuteronomic code (Deut. 28). As is characteristic of the Law of Holiness, the blessings upon the land and agriculture are made emphatic as a religious incentive. For faithfulness in keeping Jehovah's statutes and commandments there are promised abundant seasons with continuous ingathering (ver. 4, 5), peace and security (ver. 5, 6), prowess in war (ver. 7, 8), populousness, and abundance of provision (ver. 9, 10), God's sanctuary among them and the continuance of his favor (ver. 11, 12). The whole concludes with the expression characteristic of the Law of Holiness, "I am Jehovah your God," and with a reference to the deliverance from Egypt and its bondage.

There are many striking resemblances in this passage to Ezekiel—too striking to be altogether accidental (comp. ver. 4 with Ezek. 34 : 26, 27; ver. 6 with Ezek. 34 : 25; ver. 11 with Ezek. 37 : 26, 27), but which is the superior in point of originality it is impossible to determine. Somewhat striking similarities between Joel 2 : 22-27 and this section have also been noted. **My tabernacle** (ver. 11) should rather be, *my sanctuary*, or *dwelling-place*, whether a tent or a temple.

14-33. *The five warnings for disobedience.* The first warning (ver. 14-18) threatens a physical debility that shall break their spirit and bring them under the fear and oppression of

16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.
17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.
18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.
19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:
20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.
21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.
22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate.
23 And if ye will not be reformed by me by these things, but will walk contrary unto me;
24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.
25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.
26 *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.
27 And if ye will not for all this hearken unto me, but walk contrary unto me;
28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.
29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.
30 And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.
31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

16 mandments, but break my covenant; I also will
do this unto you; I will appoint terror over you,
even consumption and fever, that shall consume
the eyes, and make the soul to pine away: and
ye shall sow your seed in vain, for your enemies
17 shall eat it. And I will set my face against you,
and ye shall be smitten before your enemies:
they that hate you shall rule over you; and ye
18 shall flee when none pursueth you. And if ye
will not yet for these things hearken unto me,
then I will chastise you seven times more for
19 your sins. And I will break the pride of your
power; and I will make your heaven as iron,
20 and your earth as brass: and your strength shall
be spent in vain: for your land shall not yield
her increase, neither shall the trees of the land
21 yield their fruit. And if ye walk contrary unto
me, and will not hearken unto me; I will bring
seven times more plagues upon you according
22 to your sins. And I will send the beast of the
field among you, which shall rob you of your
children, and destroy your cattle, and make you
few in number; and your ways shall become
23 desolate. And if by these things ye will not be
reformed unto me, but will walk contrary unto
24 me; then will I also walk contrary unto you;
and I will smite you, even I, seven times for
25 your sins. And I will bring a sword upon you,
that shall execute the vengeance of the covenant; and ye shall be gathered together within
your cities: and I will send the pestilence among
you; and ye shall be delivered into the hand of
26 the enemy. When I break your staff of bread,
ten women shall bake your bread in one oven,
and they shall deliver your bread again by
weight: and ye shall eat, and not be satisfied.
27 And if ye will not for all this hearken unto
28 me, but walk contrary unto me; then I will walk
contrary unto you in fury; and I also will chas-
29 tise you seven times for your sins. And ye shall
eat the flesh of your sons, and the flesh of your
30 daughters shall ye eat. And I will destroy your
high places, and cut down your sun-images, and
cast your carcases upon the carcases of your
31 idols; and my soul shall abhor you. And I will
make your cities a waste, and will bring your
sanctuaries unto desolation, and I will not smell

their enemies. **16. Consumption and the burning ague,** or rather, *consumption and fever*, are perhaps general terms for wasting disease and inflammatory disease. To **consume the eyes** and *to make the life waste away* is a form of speech that often recurs in prophetic threatenings (cf. 1 Sam. 2 : 33; Deut. 28 : 65).

In the second warning (ver. 18–20) an aggravated or "seven-fold" punishment is threatened through drought. **19.** The peculiar expression, to **break the pride of your power** occurs elsewhere only in Ezekiel where it is characteristic (see Ezek. 24 : 21; 30 : 6; 33 : 28).

The third warning (ver. 21, 22) sets forth as a "seven-fold" visitation the reducing of the population by wild beasts until the roads become desolate.

According to the fourth warning (ver. 23–26) the rebellious people shall be crowded by war into their cities where pestilence shall break out and scarcity of food shall reduce them to the scantiest rations. **26.** To break **the staff of your bread** is another Ezekiel expression (Ezek. 4 : 16; 5 : 16; 14 : 13), though something like it is also used by Isaiah (3 : 1).

The fifth warning (ver. 27–33) is the most severe. It threatens the most dreadful destitution for the people, the destruction of their idolatrous symbols, the laying waste of their cities, the rejection of their sacrifices, an astonishing desolation of the land, and captivity among the nations. The eating of the flesh of their offspring (ver. 29) actually occurred at the siege of Samaria by the Syrians (2 Kings 6 : 28, 29) and in Jerusalem at the time of Nebuchadnezzar's siege (Lam. 4 : 10), and also at its final destruction under Titus (see Jos., Bell. Jud., V., 10 : 3). **30.** The **images** are pillars or images dedicated to the sun, as indicated in R. V. **Idols,** lit., clods, or what can be rolled about, is probably a contemptuous designation. The Poly-

32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.
33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.
34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.
35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.
36 And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.
37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.
38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.
39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.
40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;
41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:
42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.
43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.
44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the Lord their God.

32 the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.
33 And you will I scatter among the nations, and I will draw out the sword after you: and your land shall be a desolation, and your cities shall
34 be a waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land
35 rest, and enjoy her sabbaths. As long as it lieth desolate it shall have rest; even the rest which it had not in your sabbaths, when ye dwelt upon
36 it. And as for them that are left of you, I will send a faintness into their heart in the lands of their enemies: and the sound of a driven leaf shall chase them; and they shall flee, as one fleeth from the sword; and they shall fall when none
37 pursueth. And they shall stumble one upon another, as it were before the sword, when none pursueth: and ye shall have no power to stand
38 before your enemies. And ye shall perish among the nations, and the land of your enemies shall
39 eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers
40 shall they pine away with them. And they shall confess their iniquity, and the iniquity of their fathers, in their trespass which they trespassed against me, and also that because they
41 have walked contrary unto me, I also walked contrary unto them, and brought them into the land of their enemies: if then their uncircumcised heart be humbled, and they then accept
42 of the punishment of their iniquity; then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will re-
43 member the land. The land also shall be left of them, and shall enjoy her sabbath, while she lieth desolate without them; and they shall accept of the punishment of their iniquity: because, even because they rejected my judgements, and their soul abhorred my statutes.
44 And yet for all that, when they be in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the

chrome Bible preserves the contemptuous implication by the rendering *fetishes*. **33.** To **draw out a sword after** any one is another of Ezekiel's characteristic expressions (cf. Ezek. 5 : 2, 12; 12 : 14).

34-45. *Results of the visitation upon the land and upon the people.* A prominent result of which the author makes great account is that the land shall enjoy a rest as a satisfaction for the long neglect of the sabbatic year. This was the interpretation put upon the captivity by the author of Chronicles (see 2 Chron. 36 : 21). The land shall literally *accept* her sabbaths (ver. 34), *i. e.*, perhaps *be paid* them as her due. The term appears to be the technical term for being satisfied by the settlement of an account. With the same signification the children of Israel are said in ver. 41 to accept or be paid the punishment of their iniquity. This important *rest of the land*, as the triumphant result of the divine visitations, is again recurred to in ver. 43. The writer evidently had strong feelings regarding the sabbatic year, and talks like one who knew that it had not been observed.

The results upon the nation are, first, an extraordinary nervelessness and timidity, so that they pine or consume away and perish in their enemies' land. It is said (ver. 38) that the land of their enemies shall eat them up, a peculiar expression used also by the timid spies regarding the Promised Land (see Num. 13 : 32), though possibly with not exactly the same meaning. Here it probably means that they shall so lose their national identity in the strange land that they shall never come forth as a distinct body, and it shall be as if the land had devoured them. Another result will be that the nation will confess their iniquities and those of their fathers; and the gracious assurance is given that if their uncircumcised, *i. e.*, stupid, heart (cf. Jer. 4 : 4;

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the Lord.
46 These *are* the statutes and judgments and laws, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses.

45 Lord their God: but I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am the Lord.
46 These are the statutes and judgements and laws, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses.

CHAPTER XXVII.

1 AND the Lord spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the Lord by thy estimation.
3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.
4 And if it *be* a female, then thy estimation shall be thirty shekels.
5 And *if it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.
6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

1 AND the Lord spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, When a man shall accomplish a vow, the persons shall be for the Lord by thy estimation.
3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver,
4 after the shekel of the sanctuary. And if it be a female, then thy estimation shall be thirty
5 shekels. And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the
6 female ten shekels. And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three

9 : 26; Deut. 10 : 16; 30 : 6) is humbled so as to accept the punishment, God will remember his covenant with Abraham, Isaac, and Jacob. In the land of their enemies the covenant will be in abeyance, not destroyed utterly, and therefore their punishment shall be the salutary chastening of one who is still their God.

46. *Subscription to the Law of Holiness.* A subscription is appended here as if this marked the end of the Sinai legislation. This may be because the following chapter is of the nature of an appendix, and therefore the law is regarded as strictly completed here; but more probably the subscription here marks the end of that distinct stratum of the documentary material which has been denominated the Law of Holiness.

Chap. 27. ON THE COMMUTATION OF VOWS AND DUES. After the distinct section, chaps. 17–26, this supplementary chapter reverts to the characteristics of P. We note at once an instance in the form, "a man if" (ver. 2), noticed as a characteristic of P, in the note on 1 : 2. In its reference to the year of Jubilee, however, and in some of its literary marks, this chapter shows affinities with chap. 25, and probably owes its present position to the redactor who brought the whole together into one book.

1-25. *The commutation of vows.* The vow was a voluntary dedicating of persons or property to Jehovah. In fixing the scale of estimations, vows of persons (ver. 2–8), of animals, clean or unclean (ver. 9–13), of houses (ver. 14, 15), and of fields, belonging to one's hereditary possession or acquired by purchase (ver. 16–25), are mentioned. No one was obliged to make a vow, but once made the vow became an obligation which must be performed (see Deut. 23 : 21–23; cf. Num. 30 : 2; Ps. 15 : 4; Prov. 20 : 25; Eccl. 5 : 4, 5). It is the substance of this legislation to which Jesus refers in his teaching regarding the oath (Matt. 5 : 33–37). Perhaps in the earlier times the vow was regarded as so literally obligatory as to know no possibility of commutation or mitigation, as in the case of Jephthah (Judg. 11 : 30, seq.), while by the time the priestly legislation had assumed its final shape the custom of vowing was becoming conventionalized, so that the act of dedicating a person implied that he was to be redeemed according to a fixed tariff. It had become the act of giving money under the form of a dedication of persons or property in kind. The dedicating of a person to the sanctuary was not improbably regarded as a more solemn act than the simple promising of so much money. This custom is alluded to in 2 Kings 12 : 4.

When a man shall make a singular vow, etc. (ver. 2), rather, as more literally rendered, *If a man shall set apart a vow, in thy valuation, of persons.* The case contemplated is that of a man's setting apart a person by vow, either himself, or some of his family or dependents. A fixed tariff of valuations follows, according to which the person's dedication to the sanctuary might be commuted for money. The valuation was perhaps based on the average value of one's services as a laborer for the period mentioned, or the excess of that value over the cost of his maintenance. Thus the age from twenty to

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.
8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.
9 And if *it be* a beast, whereof men bring an offering unto the Lord, all that *any man* giveth of such unto the Lord shall be holy.
10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.
11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the Lord, then he shall present the beast before the priest;
12 And the priest shall value it, whether it be good or bad: as thou valuest it, *who art* the priest, so shall it be.
13 But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.
14 And when a man shall sanctify his house *to be* holy unto the Lord, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.
15 And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.
16 And if a man shall sanctify unto the Lord *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed *shall be valued* at fifty shekels of silver.
17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.
18 But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

7 shekels of silver. And if it be from sixty years old and upward; if it be a male, then thy estimation shall be fifteen shekels, and for
8 the female ten shekels. But if he be poorer than thy estimation, then he shall be set before the priest, and the priest shall value him; according to the ability of him that vowed shall the priest value him.
9 And if it be a beast, whereof men offer an oblation unto the Lord, all that any man giveth of
10 such unto the Lord shall be holy. He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then both it and that for which
11 it is changed shall be holy. And if it be any unclean beast, of which they do not offer an oblation unto the Lord, then he shall set the beast
12 before the priest: and the priest shall value it, whether it be good or bad: as thou the priest
13 valuest it, so shall it be. But if he will indeed redeem it, then he shall add the fifth part thereof unto thy estimation.
14 And when a man shall sanctify his house to be holy unto the Lord, then the priest shall estimate it, whether it be good or bad: as the priest
15 shall estimate it, so shall it stand. And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.
16 And if a man shall sanctify unto the Lord part of the field of his possession, then thy estimation shall be according to the sowing thereof: the sowing of a homer of barley *shall be valued* at fifty
17 shekels of silver. If he sanctify his field from the year of jubile, according to thy estimation it shall
18 stand. But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain unto the year of jubile, and an abatement shall be made from

sixty commands the highest valuation, and that from five to twenty next, while the tender age from infancy to childhood is valued low, and the period of old age is, for the male at least, rated at a price a little below that of the period of youth. The shekel of the sanctuary is probably the official shekel (see on 5 : 15). This valuation of Moses was not a rigid rule; in case the person making the vow was too poor to meet it, the fixing of the sum was left to the discretion of the priest (ver. 8).

In the case of beasts of such kinds as are offered in sacrifice being vowed (ver. 9) there seems to be no provision made for commuting the vow in money. It is taken for granted that the beast will be offered, the only provision that is insisted on being that there shall be no changing of good for bad, or bad for good. If this is attempted, both the animal on which the lot fell and its chosen substitute are to be taken to satisfy the vow. If the vow was of an unclean beast (ver. 11), unadapted to the uses of the sanctuary, then the priest on inspection was to value it "between good and bad," *i. e.*, as to how good or bad it was, and then it was to be sold at that valuation (cf. ver. 27); or if the owner wished to retain it he might do so by adding a fifth to the price.

Houses (ver. 14, 15) when vowed were subject to the same rule as unclean beasts, *i. e.*, sold at the priest's valuation and the money turned into the sacred treasury, or redeemed by the addition of one-fifth to the price. It is to be remembered that if houses were in the country they were subject to the same right of redemption at the Jubilee as the fields (25 : 31), while in walled towns that right lapsed at the end of one year (25 : 29). This was no doubt taken into the account by the priest in his fixing of the valuation.

The value of a field belonging to the vower's hereditary possession (ver. 16, seq.) was reckoned according to the amount of seed required to sow it properly. A field requiring a homer of barley, *i. e.*, ten ephahs (Ezek. 45 : 11) containing a little over five and a half bushels (see on Lev. 19 : 36), was valued at fifty shekels. This was evidently the estimated worth of the crops of such a field for the whole Jubilee period. If the Jubilee period had partly elapsed at the time the vow was made, the priest allowed an abatement according to the time still remaining (see ver. 18). Apparently the owner after paying his valuation continued to hold the field, but without the right of selling it. If he wished to redeem it outright he could do so by adding a fifth to the

19 And if he that sanctified the field will in any
wise redeem it, then he shall add the fifth *part* of
the money of thy estimation unto it, and it shall be
assured to him.
20 And if he will not redeem the field, or if he
have sold the field to another man, it shall not be
redeemed any more.
21 But the field, when it goeth out in the jubile,
shall be holy unto the Lord, as a field devoted;
the possession thereof shall be the priest's.
22 And if *a man* sanctify unto the Lord a field
which he hath bought, which *is* not of the fields of
his possession;
23 Then the priest shall reckon unto him the
worth of thy estimation, *even* unto the year of the
jubile: and he shall give thine estimation in that
day, *as* a holy thing unto the Lord.
24 In the year of the jubile the field shall return
unto him of whom it was bought, *even* to him to
whom the possession of the land *did belong*.
25 And all thy estimations shall be according to
the shekel of the sanctuary: twenty gerahs shall
be the shekel.
26 Only the firstling of the beasts, which should
be the Lord's firstling, no man shall sanctify it;
whether *it be* ox, or sheep: it *is* the Lord's.
27 And if *it be* of an unclean beast, then he shall
redeem *it* according to thine estimation, and shall
add a fifth *part* of it thereto: or if it be not re-
deemed, then it shall be sold according to thy
estimation.
28 Notwithstanding no devoted thing, that a
man shall devote unto the Lord of all that he hath,
both of man and beast, and of the field of his pos-
session, shall be sold or redeemed: every devoted
thing *is* most holy unto the Lord.
29 None devoted, which shall be devoted of men,
shall be redeemed; *but* shall surely be put to death.

19 thy estimation. And if he that sanctified the
field will indeed redeem it, then he shall add
the fifth part of the money of thy estimation
20 unto it, and it shall be assured to him. And if
he will not redeem the field, or if he have sold
the field to another man, it shall not be redeemed
21 any more: but the field, when it goeth out in
the jubile, shall be holy unto the Lord, as a field
devoted; the possession thereof shall be the
22 priest's. And if he sanctify unto the Lord a field
which he hath bought, which is not of the field of
23 his possession; then the priest shall reckon unto
him the worth of thy estimation unto the year
of jubile: and he shall give thine estimation in
24 that day, as a holy thing unto the Lord. In the
year of jubile the field shall return unto him of
whom it was bought, even to him to whom the
25 possession of the land belongeth. And all thy
estimations shall be according to the shekel of
the sanctuary: twenty gerahs shall be the shekel.
26 Only the firstling among beasts, which is
made a firstling to the Lord, no man shall sanc-
tify it; whether it be ox or sheep, it is the Lord's.
27 And if it be of an unclean beast, then he shall
ransom it according to thine estimation, and
shall add unto it the fifth part thereof: or if it be
not redeemed, then it shall be sold according to
thy estimation.
28 Notwithstanding, no devoted thing, that a
man shall devote unto the Lord of all that he
hath, whether of man or beast, or of the field of
his possession, shall be sold or redeemed: every
29 devoted thing is most holy unto the Lord. None
devoted, which shall be devoted of men, shall
be ransomed; he shall surely be put to death.

valuation. Indeed, if he did not pay this additional fifth, and so bring the field back into his absolute possession before the Jubilee, he lost all right of redemption at the Jubilee and the field became a priestly possession like a devoted field (ver. 21). Or if, again, he sold his interest to another man during the time of his occupancy as tenant of a vowed field, he forfeited the right of redemption at the Jubilee in the same way.

In the case of vowing a field which the person had bought (ver. 22) the estimating must be completed and the whole price must be paid at once (**in that day,** ver. 23), so as not to impair the original owner's right to redeem his hereditary possession at any time. At the Jubilee the field would revert to the original owner as in 25 : 28.

All these estimations were to be in the official or sanctuary shekel, which was probably worth about sixty cents.

26, 27. *Of firstlings.* The firstlings of cattle could not be vowed, as these already belonged to Jehovah (Exod. 13 : 2; 22 : 30). An unclean beast might be redeemed, if so desired, at the priest's valuation with the addition of a fifth to the price. **Thy estimation** (ver. 27)—second person singular—is no doubt subject to the same explanation as is given it in ver. 12. If not redeemed it was to be sold. This, so far as related to the firstborn of an ass, was a modification of the earlier law (Exod. 13 : 13; 34 : 20) according to which the animal was to be redeemed with a lamb, or if not redeemed, to have its neck broken.

28, 29. *Of things devoted under a ban.* Things devoted under a ban were originally to be destroyed utterly (Num. 21 : 1-3; Josh. 6 : 17-24; 1 Sam. 15 : 1-21). The *cherem*, or ban, was a sentence of utter devotion to God; and to make the thing banned subject to a privilege of redemption would be to frustrate the object of the ban. From the word חֵרֶם, *cherem*, was derived the proper name חָרְמָה, *Charmah* (see Num. 21 : 3), a memorial of the circumstance that that place, and the whole region, on being taken by the Israelites, was "utterly devoted." According to Num. 18 : 14 (cf. Ezek. 44 : 29) everything banned in Israel was to be the perquisite of the priest. Here evidently to "devote" or ban meant to dedicate to the sanctuary in an especially strict way. As to the case of persons placed under the ban, ver. 29 is not to be taken as meaning that any one could arbitrarily devote one of his children or slaves to death, and in that case must at whatever cost perform his vow. Note the passive construction **shall be devoted** (ver. 29), as if by some higher authority, and also the absence of the phrase "to Jehovah." The verse rather means that the older law devoting idolaters to death (Exod. 22 ;

30 And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the Lord's: *it is* holy unto the Lord.
31 And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.
32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.
33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.
34 These *are* the commandments, which the Lord commanded Moses for the children of Israel in mount Sinai.

30 And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is
31 the Lord's: it is holy unto the Lord. And if a man will redeem aught of his tithe, he shall add
32 unto it the fifth part thereof. And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto the
33 Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and that for which it is changed shall be holy; it shall not be redeemed.
34 These are the commandments, which the Lord commanded Moses for the children of Israel in mount Sinai.

20; Deut. 13 : 12, seq.) was to be interpreted strictly and literally.

30-33. *The redemption of tithes.* The tithes belonged to Jehovah, and were subject to the same rule as regards redemption as the clean beasts that had been vowed. The tithe of cattle, with the exception of the secular tithe apprehended as one of the burdens of the monarchy (1 Sam. 8 : 17), is only mentioned in a late passage (2 Chron. 31 : 5, 6), though there is no antecedent reason for supposing that it was not an early institution. The expression **passeth under the rod** (ver. 32) refers to the manner of counting animals, which was by causing them to pass one by one out of an enclosure while a rod dipped in some pigment was held over them and made to touch and mark each tenth one.

34. *Subscription.* This verse is added as a conclusion to this supplementary chapter (comp. 26 : 46).

THE BOOK OF NUMBERS

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INTRODUCTION

THE name Numbers, by which this fourth book of the Pentateuch is generally known, is the title given to it in the Septuagint and Vulgate versions. This name was no doubt applied to the book on account of the two numberings of the people narrated in the first and twenty-sixth chapters, and on account of the matter of a statistical nature with which the book abounds. In the Hebrew Bibles it generally goes by its first distinctive word, בְּמִדְבַּר, *B'midhbar*, "in the wilderness." The book is the history of the children of Israel from just before their departure from Sinai, through the period covered by their forty years' wandering in the desert, and to the time when, encamped in the plains of Moab opposite Jericho, with the country to the east of the Jordan subdued, they were ready to cross the river and undertake the conquest of Western Palestine.

According to its subject-matter the book naturally divides itself into three parts. The first part, extending from the beginning to the tenth verse of the tenth chapter, might be entitled, Preparations for the Departure from Sinai; the second part, from 10 : 11 to 22 : 1, relates various incidents of the journey from Sinai to the Steppes of Moab; while part third is taken up with the occurrences and divine instructions during the sojourn in the Steppes of Moab.

Part first is largely of a statistical and Levitical character. The first chapter gives an account of the census of the twelve tribes exclusive of the tribe of Levi; while the second goes on to regulate their order in the camp and on the march. In chapter three, after a brief genealogy of Aaron, is registered the divine direction to take the tribe of Levi for the service of the sanctuary in lieu of the first-born whom Jehovah claims for himself; while chapter four presents the duties of the Levites in detail and gives the number of those qualified for service. Chapter five contains laws on various subjects: a regulation excluding the leprous and unclean from the camp; a pendant to the legislation in Lev. 5 : 14, *seq.*, defining the law of compensation for fraud in case the injured person is dead and has no go'el; and finally an interesting ordinance prescribing the ordeal for the woman suspected by her husband of unfaithfulness. The sixth chapter gives the regulations for assuming and completing the Nazarite vow, and ends with the formula for the priestly benediction. In the seventh chapter the exactly similar offerings of the twelve princes of the tribes at the consecration of the tent of meeting and of the altar are marshaled at length in twelve identical descriptions, and at the end an isolated verse is inserted describing Moses' habitual communication with Jehovah in the tent of meeting. Chapter eight opens with an item of directions regarding the golden candlestick, and then narrates the consecration of the Levites, with the divine regulation as to their term of service. In the ninth chapter is given an account of the observance of the Passover at Sinai, with the provision, growing out of an actual case, for a supplemental ordinance a month later for the benefit of

those ceremonially incapacitated to observe the festival at the proper time, and finally an account of the behavior of the cloud which rested over the sanctuary and the signals which it gave for encamping or breaking camp. The first ten verses of the tenth chapter bring the history and legislation at Sinai to a close by an ordinance regarding the construction and use of the silver trumpets employed by the priests for the sacred calls and alarms.

The second part, covering a period of nearly forty years, begins at 10 : 11 with an account of the departure of the people from Mount Sinai, the securing of Hobab as a guide, and the habit of the ark and of Moses, who recognized it as the seat of Jehovah, in directing the movements of the host. In the interesting eleventh chapter is narrated the murmuring of the people at Taberah and Kibroth-Hattaawah, the appointment of seventy elders to assist Moses, accompanied by the outbreak of prophecy as a symptom of awakening religious life in Israel, and finally the miraculous sending of quails to satisfy the people. Chapter twelve gives an account of the rebellion of Miriam and Aaron against Moses as Jehovah's prophet, with Miriam's punishment of leprosy. In the thirteenth chapter is given the history of the despatch of the spies from Kadesh and their report, while the fourteenth records the rebellion of the people and their sentence to forty years of wandering in the wilderness. Chapter fifteen inserts from the priestly source a series of laws regarding various offerings, the account of the Sabbath-breaker and his sentence, and the regulation regarding memorial fringes to be worn on the garments. In the sixteenth chapter is narrated the formidable rebellion of Korah, Dathan, and Abiram ; and in chapter seventeen the subject-matter of the dispute is set at rest by the miraculous confirmation of the priestly prerogatives in the tribe of Levi. Another insertion of priestly laws in chapter eighteen gives the duties, relative position, and revenues of the priests and Levites, while the nineteenth chapter describes the preparation and use of a water of purification for those defiled by contact with the dead. The twentieth chapter finds the new generation reassembled at Kadesh and relates the death of Miriam, the sentence of Moses and Aaron at the Waters of Strife, the refusal of a passage through Edom, and the death of Aaron at Mount Hor. Chapter 21 to 22 : 1, with various embellishments from ancient song, narrates the campaigns and journeyings from Mount Hor to the Steppes of Moab.

Part third begins with the three chapters devoted to the interesting episode of Balaam ; the first of these, chapter twenty-two, narrating Balaam's summons to curse Israel and his journey to Moab, the twenty-third giving the soothsayer's first two discourses from the top of the rocks, and the twenty-fourth reproducing what might be distinctively called his prophecies under the influence of the Spirit of God. In the twenty-fifth chapter is narrated the idolatry and immorality of the people at Shittim under the enticements of the women of Moab and Midian, and Jehovah's promise to Phinehas, who executed his vengeance. Chapter twenty-six is occupied with the second census of Israel, while in the twenty-seventh the daughters of Zelophehad secure an inheritance among their father's brethren, and Moses is warned of his death and directed to appoint Joshua as his successor. The twenty-eighth and twenty-ninth chapters are taken up with a list and rubric of the public sacrifices for the sacred year, while the thirtieth gives the law regarding the validity of vows. In chapter thirty-one is an account of the war of

vengeance against Midian with the regulation in regard to the dividing of the spoil. The thirty-second chapter contains an account of the allotment to the two tribes and a half of the territory to the east of the Jordan. In chapter thirty-three is inserted from a very ancient source a list of the camping-places of Israel from Rameses to the plains of Moab, with directions respecting the occupation of Canaan. The boundaries of the territory west of the Jordan are delimited in the thirty-fourth chapter, and the names of the men who are to divide the land are given. Chapter thirty-five registers the appointment of cities for the Levites and cities of refuge ; and finally, the short thirty-sixth chapter closes the book with an ordinance, growing out of the case of the daughters of Zelophehad, in regard to the marriage of heiresses.

The problems regarding the date and authorship of the book of Numbers are problems that belong to it in common with the books of Exodus and Leviticus, and their discussion is simply that of the distinctive strata or aspects of legislation and narrative appearing in the texture of the middle books of the Pentateuch. As a separate book, Numbers does not stand out critically from the mass of legislation and narrative of which these middle books are composed. It simply goes on from Leviticus with little change of subject, as Leviticus goes on from Exodus. Like Leviticus, or for that matter all the historical books of the Old Testament, it appears anonymously in the Hebrew, the only part of it which makes any profession of coming from documents written by Moses being the itinerary in chapter thirty-three. It lends itself to consideration simply as so much priestly legislation and so much historical narrative placed side by side in a connection which is not always logically obvious, and bounded on the one side by the first numbering of Israel and on the other by the legislative readiness to cross the Jordan and enter on the conquest of Western Palestine.

Perhaps nothing needs to be said regarding the improbability that Moses produced these books of the Pentateuch in substantially their present form that has not already been said in the introduction to the book of Leviticus, excepting that various features and peculiarities might be pointed out in the book of Numbers which seem to enhance that improbability still more. Apart from tradition, the natural and unforced impression which the reader derives from an attentive survey of the phenomena of statement and style is that the book is a compilation of laws and statistical records and ceremonial enactments very much of a piece with those in the latter part of Exodus and Leviticus, accompanied by a history of some outstanding crises and events in the wilderness life of Israel woven together from material derived from somewhat variant sources and wrought into its final shape long after the period of which it treats. How exactly these variant sources may be regained and mapped out by criticism may well be a matter of dispute ; but that there is a slow and apparently solid coming together into something like unanimity regarding the great general outlines of a documentary hypothesis of the origin of the Hexateuch is a fact which cannot be ignored.

The most distinctive legislation of the book of Numbers, whose effect we should expect to see apparent in subsequent history, is the systematic provision for the Levites and the rigid fixing of their status in relation to that of the priests. In this book we find the Levites organized as a temple-militia, "wholly given," or

"joined" to the priests, claimed by Jehovah and "waved" as the offering of the children of Israel in lieu of their firstborn, and maintained by the tithes of the people from which in turn they pay a tithe for the maintenance of Aaron the priest. Their three families of Gershon, Kohath, and Merari are systematically designated to the duty of caring for and transporting the various parts of the tabernacle; and this duty is rigidly differentiated from the function of the priest, which is that of atoning and blessing in the name of Jehovah. The heart-burnings and jealousies in connection with this differentiation are reflected in the history; and in consequence of the Levite Korah's attempt to assert priestly prerogatives for his order a wholesale act of judgment is performed, and memorial plates for the altar are made out of the stricken rebels' censers to remind the children of Israel that no stranger not of the seed of Aaron may approach to burn incense before Jehovah.

Now if all these definite ecclesiastical arrangements had been enforced by Moses and made the model to which the organized religious life of the nation conformed from their earliest history in Canaan, we should expect to see some indications of a history developing on that basis. But when we turn to the earlier historical books of the Bible we see no signs of such a religious establishment. There is only such rudimentary organization of worship as would naturally grow up in a new land without any such previous legislation as that of the Pentateuch. The Levites, while recognized in a way as a sacred caste, are nevertheless not systematically provided for, but find their home and support as they may. They do not seem to be distinguished from the priests, nor is there any such developed establishment and ritual as calls for the specialization of functions prescribed in Numbers. The priests are the body of men who "bear the ark"; and this is the typical function which is taken generically to characterize the priestly office (1 Kings 2 : 26). This lack of differentiation between priests and Levites also characterizes the book of Deuteronomy, where throughout the sacred tribe is designated as "the priests, the Levites"; Aaron is never called a priest; the priests have the function of bearing the ark; and on the other hand the Levites have the supreme sacerdotal privilege of blessing in the name of Jehovah. Such a radical difference in the point of view regarding the hierarchy between the history and Deuteronomy on the one hand, and the priestly legislation on the other, indicates not only that Numbers and Deuteronomy could hardly have originated at practically the same time and from the same author, as the traditional view holds, but that all the earlier history of Israel developed in the ignorance or entire absence of any organic law embodying these arrangements of the Priest Code.

This noticeable feature in Israelitish history needed to be taken account of here because it has had a large share in provoking the discussions and conjectures on which the belief in a late compilation of the Pentateuch is founded. In seeking for indications of the time when these Levitical regulations began to be enforced in the nation's life, criticism has fixed upon the last nine mysterious chapters of the book of Ezekiel as very significant in the pedigree of the Priest Code. Among the innovations introduced by that prophet, who is regarded as the spiritual father of the Levitical tendency in Judaism, is the important enactment in 44 : 6, *seq.* According to this the priests of the high places and their descendants are henceforth to do the menial work of the sanctuary which has hitherto been

done by uncircumcised strangers. They lose their priestly privileges, these henceforth being reserved for the sons of Zadok, that is, the offspring of the priestly families of Jerusalem. This demand of Ezekiel's is thought to be the root of the distinction, which appears in full bloom in the Priest Code, between the priests and the Levites. While this exilic enactment makes the Levite genetically a degraded priest—and the non-Zadokites were so little inclined to take up the rôle assigned them by Ezekiel that only by special measures were any Levites at all induced to return with Ezra (Ezra 8 : 15, *seq.*)—the subsequent legislation, completely formulated in Numbers, finds other grounds for their position as temple-servants, and introduces them to their duties as to an honorable position to which they rise from private life.

The probability emerging from the comparison of details which present themselves from various parts of the Old Testament appears to be : that the completed temple organization and ritual, including the relegation of the Levites to the position of subordinate helpers in the temple, did not come into force until after the exile ; and that in the books of Leviticus and Numbers which, availing themselves of ancient materials, were put into shape after that period, these priestly arrangements were ascribed to Moses through a use of legal formulas or fictions which was a common literary procedure among the nations of antiquity.

The really interesting part of the book of Numbers is its narrative portion ; and of this it may be said, that while criticism finds it more or less composite in its structure, criticism can scarcely presume, in the absence of contradictory data, to deny its historical credibility. On the other hand the value of those stories for inspiration and admonition and the higher knowledge of God and truth—which is really history's most worthy motive for getting itself written—is a value which is evinced in terms of usefulness for the common man, and which is not impaired by a neglect to raise the question whether all these statements exactly correspond to happenings in an otherwise unknown past. And this introduces us to the consideration of the worth of the book of Numbers to the readers of a completed Bible. Whatever critics may make of Jewish history through the careful analysis and repiecing together of the elements of the old literature, for the common reader of later times the book of Numbers always remains a single whole, which produces its impression in its setting in the Bible. Not for these readers is the task of reconstructing Israel's history on the lines demanded by scientific analysis. They will ever take the book as it comes, and use it for its value in the common life of to-day. The chemist may laboriously analyze the most beneficent of heaven's gifts and label it H_2O, but to the thirsty it always remains plain water. In the far past the streams of literary tendency now learnedly designated as J and E and P may have produced their results as separate currents of thought and expression, but in the providence of God these streams came together and were united into a whole which only the acutest scholarship can separate into its parts ; and together they will remain, and will produce their unified impression, not as fragments from the post-exilic period or from the period of the later monarchy, but as the accepted history of God's dealings with the children of Israel while they were on their way from Egypt to the Promised Land. If the book as we have it is composite, and if the mission which God has ordained for it is the *de facto* indication of his eternal

purpose, then the divine inspiration by which it, with all Scripture, is given must be taken as applying to the authors and redactors who have fitted it in its completed form to inspire and teach the world.

While the great outstanding event of Exodus, after the deliverance from Egypt and the Red Sea, is the giving of the Law, and the local center of Israel's history is Sinai, here in Numbers the local center is Kadesh, and the pivotal event of the history is the refusal to enter the Promised Land, with the sentence to forty years' wandering in the wilderness. In Exodus the perversity of the nation was especially manifested by their lapse into idolatry in making the golden calf, while in Numbers it is their unbelief in turning back from the borders of Canaan. Full of the impressions derived from the book of Exodus, Stephen sums up the sin and reprobation of Israel in that they "made a calf in those days" and were given over to serve the host of heaven ; the author of the Epistle to the Hebrews, on the other hand, deriving spiritual admonition from the book of Numbers, reminds the Christian church of that whole generation who hardened their hearts in the day of provocation so that God swore in his wrath that they should not enter into his rest. That act of unbelief and its punishment bulks large in the memory of Israel's teachers. The one predominant spiritual lesson for which the history in the book of Numbers stands in the consciousness of psalmist and apostle is that a nation may be undone through unbelief, even though it has been ushered on a career of promise with the most miraculous tokens of special divine favor.

This critical event in Israel's history, with its spiritual lesson, may be taken as the great outstanding feature by which the book of Numbers is individualized. But merely to individualize the book and assign it to its place in the catalogue of lessons which we credit God with having taught mankind, is but the beginning of that knowledge and profit which a reverent following of its utterances with a sympathetic attention and a quickened imagination may be expected to yield. If we accord to the book the simple treatment of reading it, in the true sense of that word, that is, committing ourselves to its current and sharing its point of view, as every author seeks to make his readers do—we shall find in the book of Numbers, after we have passed the rather forbidding statistical vestibule of its opening chapters, a wealth of instruction and a glow of human interest such as belongs to genuine biography.

We have the story of a people wandering through a desert, thrown daily upon immediate divine guidance given in the pillar of cloud and of fire, and daily introduced to a widening knowledge of Jehovah their infinite Saviour. Their manifold benefits and glimpses of truth and perversities will catch the attention of readers with varying emphasis according to that phase of human life in which those readers are interested. To the prophet, deep in his controversy with the idolatry of his time, that history was a secret apostasy from Jehovah and a cherishing of images (Amos 5 : 25, *seq.*). To the psalmist it was a life-long tempting of God as at Massah and Meribah, so that the divine estimate of them was of a people that do err in their heart and have not known Jehovah's ways (Ps. 95 : 8–11). The attention of Paul was held by their overthrow in the wilderness, by their greed at Kibroth-Hattaawah, by their idolatry at Sinai, by their impurity at Abel-Shittim, and by their experience with the fiery serpents (see 1 Cor. 10 : 5–9). To Jude, sorely vexed

by ignorant railers, the venality of Balaam and the ambition of Korah furnish types of the evils of his time (Jude 11); while the Judaizing author of the Apocalypse finds in the liberal teachings of his region a resemblance to that counsel of Balaam by which the children of Israel were beguiled into eating things sacrificed to idols (Rev. 2 : 14). Our Lord, full of generous enthusiasm for the salvation of the lost, draws the most wonderful and effective of illustrations from the serpent lifted up in the wilderness (John 3 : 14, 15). So the long line of biblical teachers, casting their eye over Israel's past, find in this book of Numbers a veritable storehouse of suggestion and admonition as the interests of their respective circles fall to be considered in the light of history. And we in our turn may learn still other lessons of intense interest to the student of human nature as we follow attentively the glowing anticipations, the misunderstandings and perversities of that people in those days of their discipline and spiritual awakening.

We may take the course of the story, and even of the priest-legislation to some degree, as following the unfolding of the religious spirit in the nation as that responded to the influences brought to bear upon it. While the children of Israel were in the camp, mainly subjected to regulations looking toward order and purity imposed upon them by superior authority, there was not naturally so much forthputting of spontaneous religious enthusiasm on the part of the lay multitude. They were having everything thought out and planned for them. Such acts of religious devotion and love as emanated from their own initiative were acts of loyalty evinced in offerings for the tabernacle and the altar, or vows expressive of the impulse for an extra sanctity such as might distinguish the devoted from the common life. The law of the Nazarite, while perhaps belonging to a later time, no doubt took cognizance of a practice that grew up with that impulse for purity and separateness which was the heart of the earlier Levitical religion. So even in the priest-legislation of the book of Numbers there is a certain congruity with the development of religion in the nation. While the people are lying at Sinai the regulations recorded are for the organization and policing of the camp, or for the fixing of the priest's share in unsatisfied claims, or defining his function as the censor of unfaithfulness in the family. Yet as the time grows riper the legislation and feeling grow more and more forward-looking; the nation's anticipations are becoming more adjusted to the breaking up of the camp and the living on the road. Levites are organized principally to *carry* the tabernacle. By the Passover and its supplemental ordinance the congregation renews its consciousness as a sacramental host. The silver trumpets are fashioned, and their signals for raising the camp, section by section, to its feet are defined. The movements of the cloud become associated with Jehovah's will in regard to the people's advance, and anticipation is eagerly fixed on the majestic lifting of that symbol of the divine presence which has so long overshadowed the tabernacle.

Finally the glad sign of God's command to move was seen in the heavens; the cloud was lifted up from over the sanctuary. Amid all the bustle of taking down the tabernacle and striking camp—men, women, and children falling into place in the line and catching wondering glimpses of the mysterious ark which seemed to be their palladium and guide—there are the signs running through the narrative of the gladdest, most expansive anticipations and the intensest feeling. Moses no

doubt expressed the universal fervor and assurance when he said in recommending Israel's companionship to Hobab, "We will do thee good; for Jehovah hath spoken good concerning Israel." It was a high pitch of religious elevation, a deep sense of communion with Jehovah, from which could come forth that majestic invocation in the presence of the ark, "Rise up, O Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thee"; "Return, O Jehovah, unto the ten thousands of the thousands of Israel."

The revulsion from the most joyous elation is the intensest disappointment and depression. The mixed multitude, unthrilled by the larger joys of the promised rest, soon found intolerable hardship in the deprivations of a roving life, and their blatant dissatisfaction ran like a contagion through the camp. It must have been a tense feeling, just ready to break, which at the first touch of disappointment shattered itself into a perfect tempest of hysterical grief, with every man weeping at the door of his tent. In close association with that high emotional tension came the appointment of the seventy elders to share Moses' spirit, and their ecstatic prophesying as the greatness and glory of God came before their clarified vision. Out of that fervency of widespread faith came the prophetic impulse that penetrated to the camp and inspired Eldad and Medad with a power of utterance which Moses could wish universal. The being on the move—the being penetrated with the joys of the future—was bearing its fruit. It was a kind of pentecostal outpouring in the Jewish church. In contrast to the life of law, which is yielding its legitimate fruit of restraint and loyalty and the passion for separateness, we begin to see something of the life of faith, which is already showing itself strong to awaken the spirit and call forth conquering enthusiasm.

But the new life of the Spirit has its characteristic problems and set-backs; and these are the same in kind as those which attend all outbreaking of spontaneous spiritual power in the midst of a constituency too worldly to give it an intelligent reception. Prophetic power, which to the true insight of Moses was ideally an endowment for all, was apprehended by Joshua in his zeal for the official and mechanical as a thing to be repressed or confined in tactical bounds; just as the free apostolic Christianity, which at first blossomed out in gifts of the Spirit, was eventually tamed down under the dogmatic regulation of the Catholic Church. To Miriam and Aaron that gift of rapturous speaking, valued for its distinction rather than for its realization of a higher life, presented itself as a thing which it was possible to make general through ambition and successful striving. To their imperfectly reverent contention Jehovah vouchsafes an answer, describing prophecy as a divine revelation, but implying that its highest manifestations, at present monopolized by Moses, are those which have most of the regulative and prosaically useful, and least of the ecstatic and uncontrollable and visionary. Thus from this early indication of attention given to the nature of Israel's distinctive talent of prophecy we observe embedded deep in Hebrew thought the germ of that principle, so well fitted to curb extravagancies and keep inspired instruction sane and useful, that the spirit of the prophets is subject to the prophets.

But not only is this fairest blossom of the religion of faith, this marvelous endowment of prophecy, made the object of attention and the subject of divine instruction, but there are evidences that thought has been expended and conclu-

sions reached as to the ideal nature of the priesthood. We have already seen that Levitism did not succeed in confining the higher prerogatives of the priesthood, the privilege of drawing nigh to the immediate presence of God, to a narrow class without a considerable convulsion in the nation of Israel. But the principle which Korah found so widely accepted that he could make it a war-cry in his demagogic strike for his own advancement was that "all the congregation are holy, every one of them, and Jehovah is among them." Here we have the beginning of that consciousness in Israel, so uplifting for the spiritual, that they are a kingdom of priests and a holy nation (Exod. 19 : 6) ; but, like the gift of prophecy, we see this ideal priestly privilege taken in hand by unspiritual leaders and debased to a thing for the play of ambition and contention. It was not the principle of a universal access to God which was condemned in the divine judgment on Korah and his company, but the impious employment of it as a pretext in that powerful leader's contention for his own selfish ends. As an ideal principle indeed, it was not yet ready to come forth and establish itself by a concrete and tangible molding of human institutions. This would be to sweep away all the barriers of the holy place and degrade the reverend sacredness of the temple to the common level. Korah himself did not seriously contemplate any such outcome of his high assertions. Levitism, the narrow restriction of the priestly privilege, gained a momentous victory ; and no doubt it was better so, for God had his use for it in the safeguarding and development of religion in Israel. The distinction between the sacred and the secular cannot safely be obliterated until men are heavenly minded enough to level up into the sacred instead of leveling down into the secular. But the principle of a universal priesthood lay embedded in the religious consciousness as an ideal, now and then finding expression in the rapt utterance of psalmist or prophet, but awaiting its time to come to the birth in the working life of the church, when our Lord Jesus Christ, by his offering of himself once for all, and his eternal rending of the veil, pronounced the divine sentence on all human schemes for barring the common approach to the Infinite, and proclaimed immediate access to the holiest place for every one who will draw nigh to God.

Now criticism will no doubt assert that these ideas regarding the nature of prophecy and priesthood belong to a far later and maturer epoch than the period of the journey through the wilderness, and will insist on stirring up the materials anew and concocting a religious history of Israel which shall be far other in its sequence than what it appears upon its face. With this assertion and demand we have no contention ; when our quest is for the same kind of knowledge for which these scholars are delving we shall no doubt consider and appraise their conclusions. But meanwhile we are pointing out what a lifelikeness and dramatic sequence the plain book of Numbers in its setting in a completed Bible exhibits. We are introducing the book to the common reader, and inviting him to see those things of eternal interest and value which that book has from time immemorial been placing within his reach. Let him insist on his right to read and enjoy and profit, undisturbed by the question whether he is reading contemporaneously written history or not. He is at least reading a marvelous narration of a divine guidance of Israel through their forty years' wandering in the desert ; and no recasting of the history or resetting as to its age can make the book any more inspiring or spiritually

helpful. These things happened unto them as types, and they were written for our admonition upon whom the ends of the ages are come.

The Bible is a live book. That which is alive moves. To get the benefit of companionship with that which is alive and moving we must accompany it and move along with it. This is what true reading is—the entering into and moving with the mind of the author, who would transfer us to his point of view and place truth before us. We may dissect and learn the anatomy of the book also ; and this knowledge is interesting in its sphere. The commentary here placed before the reader is not without its exhibitions of the results of critical dissection. But we dissect only the dead body ; and we must not think that dissection of the dead can give the same results as communion with the living. May the day be far distant when the Bible shall become for Western Christendom only a cadaver, the prey of dissection and analysis and criticism, a thing to be endlessly studied about, but never to be studied or communed with in its own living body and spirit. It will do the full good which its divine Inspirer intended only as it is a live book, a speaking companion, approached and appreciated through that naïve power to merge the willing mind in its current of thought and imagery which the coldly critical habit can only do us infinite harm by taking away. Thus read and appreciated, not the least inspiring and vitally helpful of the sixty-six books in our canon will be found to be the divinely given book of Numbers.

NUMBERS

CHAPTER I.

1 AND the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,
2 Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls;
3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.
4 And with you there shall be a man of every tribe; every one head of the house of his fathers.
5 And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur.
6 Of Simeon; Shelumiel the son of Zurishaddai.
7 Of Judah; Nahshon the son of Amminadab.
8 Of Issachar; Nethaneel the son of Zuar.
9 Of Zebulun; Eliab the son of Helon.

1 AND the Lord spake unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt,
2 saying, Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers' houses, according to the number
3 of the names, every male, by their polls; from twenty years old and upward, all that are able to go forth to war in Israel, thou and Aaron
4 shall number them by their hosts. And with you there shall be a man of every tribe; every
5 one head of his fathers' house. And these are the names of the men that shall stand with you:
6 of Reuben; Elizur the son of Shedeur. Of Simeon; Shelumiel the son of Zurishaddai.
7 Of Judah; Nahshon the son of Amminadab.
8, 9 Of Issachar; Nethanel the son of Zuar. Of

PART FIRST. PREPARATIONS FOR THE DEPARTURE FROM SINAI, CHAPTERS 1 TO 10 : 10.

The book of Numbers is more composite in its structure than the book of Leviticus, which appears to be almost solely derived from the priest-legislation, including the distinct stratum known as the Law of Holiness. The structure of Numbers more nearly resembles that of Exodus, having passages woven in from the JE document. The latter part of the book shows signs here and there of a still more composite structure. Some brief passages are quoted from what is probably the very oldest Hebrew literature extant, as, for instance, the obscure fragment from the "Book of the Wars of Jehovah," in 21 : 14, and perhaps also the "Well Song" and the taunting Proverb song in the same chapter (ver. 17, 18, 27-30). The Balaam discourses, on the other hand (23 : 7-10, 18-24; 24 : 3-9, 15-24), are quite generally regarded by critics as reflecting a national enthusiasm and sense of victorious greatness such as came to the nation later, say after the victories of David. All this first part, however, with the additional verses to 10 : 28, appears to be derived from P, and to have for its main topic the disposition of the camp and the duties of the Levites. The preparation for the journey from Sinai is represented as occupying twenty days (comp. 1 : 1 with 10 : 11).

Chap. 1. THE CENSUS OF THE TWELVE TRIBES EXCLUSIVE OF THE TRIBE OF LEVI. **1-19.** The command to take the census is given in the tent of meeting. In like manner the commands of the book of Leviticus purport to have been spoken *out of the tent of meeting* (see Lev. 1 : 1). **1. The first day of the second month.** It is now one month since the tabernacle was set up (see Exod. 40 : 2, 17), and the revelation of the book of Leviticus is represented as having been given in that time, that is, after the tent of meeting was completed and while the children of Israel were still at Sinai (see Lev. 1 : 1; 26 : 46; 27 : 34).

This census appears to have been for civil and military purposes and to be little more than a registering according to tribes and families of results already obtained in connection with the levying of the half-shekel sanctuary tax nine months before (Exod. 30 : 11 seq.; 38 : 25-28). No change in the total number is noted (cf. ver. 46 with Exod. 38 : 26), though considerable changes, by death and by coming of age, could not fail to have occurred in three-quarters of a year in a population of over six hundred thousand adult males. If no new enumeration was made but only the making out of a muster roll by tribes

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.
11 Of Benjamin; Abidan the son of Gideoni.
12 Of Dan; Ahiezer the son of Ammishaddai.
13 Of Asher; Pagiel the son of Ocran.
14 Of Gad; Eliasaph the son of Deuel.
15 Of Naphtali; Ahira the son of Enan.
16 These *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.
17 And Moses and Aaron took these men which are expressed by *their* names:
18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.
19 As the Lord commanded Moses, so he numbered them in the wilderness of Sinai.
20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;
21 Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.
22 Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;
23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.
24 Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.
26 Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.
28 Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

10 Zebulun; Eliab the son of Helon. Of the children of Joseph: of Ephraim; Elishama the son
of Ammihud: of Manasseh; Gamaliel the son
11 of Pedahzur. Of Benjamin; Abidan the son of
12 Gideoni. Of Dan; Ahiezer the son of Ammi-
13 shaddai. Of Asher; Pagiel the son of Ochran.
14, 15 Of Gad; Eliasaph the son of Deuel. Of
16 Naphtali; Ahira the son of Enan. These are they that were called of the congregation, the princes of the tribes of their fathers; they were
17 the heads of the thousands of Israel. And Moses and Aaron took these men which are expressed
18 by name: and they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by their fathers' houses, according to the number of the names, from twenty
19 years old and upward, by their polls. As the Lord commanded Moses, so he numbered them in the wilderness of Sinai.
20 And the children of Reuben, Israel's firstborn, their generations, by their families, by their fathers' houses, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go
21 forth to war; those that were numbered of them, of the tribe of Reuben, were forty and six thousand and five hundred.
22 Of the children of Simeon, their generations, by their families, by their fathers' houses, those that were numbered thereof, according to the number of the names, by their polls, every male from twenty years old and upward, all that were
23 able to go forth to war; those that were numbered of them, of the tribe of Simeon, were fifty and nine thousand and three hundred.
24 Of the children of Gad, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to
25 war; those that were numbered of them, of the tribe of Gad, were forty and five thousand six hundred and fifty.
26 Of the children of Judah, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go
27 forth to war; those that were numbered of them, of the tribe of Judah, were threescore and fourteen thousand and six hundred.
28 Of the children of Issachar, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go

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and families, it may easily have been a matter of only a day's work, as seems to be implied in ver. 18, as the public part of this day's work would be only the "declaring" or reporting of data already made up in the tribal organizations. The matter is placed in the hands of tribal heads instead of in those of the Levites, under whom the half-shekel assessment was made.

16. The men who were employed by Moses and Aaron to assist in the census are designated as *called men of the congregation—i. e.* men who were called to congregational assemblies as representatives of their tribes—**princes of the tribes of their fathers, heads of the thousands in Israel.** They may have been the rulers of thousands suggested by Jethro as associated judges with Moses in settling disputes (see Exod. 18 : 21). It is to be noted that the Deuteronomist represents the appointment of judges as taking place at this time, in connection with the divine command to mobilize the nation, instead of at the previous time apparently indicated in Exodus (see Deut. 1 : 9–14).

One of these men, Nahshon (ver. 7), was a brother-in-law of Aaron (Exod. 6 : 23) and ancestor of David, and one, Elishama (ver. 10), was grandfather of Joshua (1 Chron. 7 : 26, 27).

20–46. *The numbering.* In connection with the peculiar identity of numerical results, already noted, with those of the half-shekel

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.
30 Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.
32 Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.
34 Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred,
36 Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.
38 Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.
40 Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.
42 Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.
44 These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.
45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;
46 Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

29 forth to war; those that were numbered of them, of the tribe of Issachar, were fifty and four thousand and four hundred.
30 Of the children of Zebulun, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go
31 forth to war; those that were numbered of them, of the tribe of Zebulun, were fifty and seven thousand and four hundred.
32 Of the children of Joseph, *namely*, of the children of Ephraim, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to
33 war; those that were numbered of them, of the tribe of Ephraim, were forty thousand and five hundred.
34 Of the children of Manasseh, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able
35 to go forth to war; those that were numbered of them, of the tribe of Manasseh, were thirty and two thousand and two hundred.
36 Of the children of Benjamin, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go
37 forth to war; those that were numbered of them, of the tribe of Benjamin, were thirty and five thousand and four hundred.
38 Of the children of Dan, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go
39 forth to war; those that were numbered of them, of the tribe of Dan, were threescore and two thousand and seven hundred.
40 Of the children of Asher, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go
41 forth to war; those that were numbered of them, of the tribe of Asher, were forty and one thousand and five hundred.
42 Of the children of Naphtali, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go
43 forth to war; those that were numbered of them, of the tribe of Naphtali, were fifty and three thousand and four hundred.
44 These are they that were numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men: they were each one for
45 his fathers' house. So all they that were numbered of the children of Israel by their fathers' houses, from twenty years old and upward, all that were
46 able to go forth to war in Israel; even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

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assessment, it is to be observed that minute exactness does not appear to be aimed at. The footing of each of the tribal enumerations is made up according to some system of round numbers which gives even hundreds for each of the tribes except the tribe of Gad (ver. 25), and this tribe sums up even half-hundreds. Attempts to account for this reckoning by round numbers as the result of the classification of the nation for the administration of justice into thousands, hundreds, fifties, and tens (Exod. 18 : 25), or as a military enumeration by fifties, or as a neglecting of supernumerary units by way of allowing for shrinkage in the number of effectives for war through physical disability, are purely conjectural.

47 But the Levites after the tribe of their fathers were not numbered among them.
48 For the Lord had spoken unto Moses, saying,
49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:
50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.
51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.
52 And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.
53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.
54 And the children of Israel did according to all that the Lord commanded Moses, so did they.

47 But the Levites after the tribe of their fathers
48 were not numbered among them. For the Lord
49 spake unto Moses, saying, Only the tribe of Levi thou shalt not number, neither shalt thou take the sum of them among the children of Israel:
50 but appoint thou the Levites over the tabernacle of the testimony, and over all the furniture thereof, and over all that belongeth to it: they shall bear the tabernacle, and all the furniture thereof; and they shall minister unto it, and
51 shall encamp round about the tabernacle. And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to
52 death. And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, according to
53 their hosts. But the Levites shall pitch round about the tabernacle of the testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the
54 charge of the tabernacle of the testimony. Thus did the children of Israel; according to all that the Lord commanded Moses, so did they.

CHAPTER II.

1 AND the Lord spake unto Moses and unto Aaron, saying,
2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.
3 And on the east side toward the rising of the

1 AND the Lord spake unto Moses and unto
2 Aaron, saying, The children of Israel shall pitch every man by his own standard, with the ensigns of their fathers' houses: over against the tent of meeting shall they pitch round about.
3 And those that pitch on the east side toward the

According to the usual proportion of adult males to the whole population, the total number of the children of Israel in the wilderness was something over two millions.

47-54. *The Levites.* The **Levites** here means the whole tribe, including the priests. The setting apart of the tribe of Levi for the care of the tabernacle and the specific duties of each of the three subdivisions of the tribe in connection with its taking down, its setting up, and its transportation, are related in chap. 3 and 4. It is usually the way of P to use the term "Levites" in the sense of these subordinate helpers in the sanctuary alone, exclusive of the priests, and this differentiation of Levites from priests is thought to mark a later arrangement than that of the times of Deuteronomy. Here, however, the whole tribe is obviously meant. The Levites are not mustered among those liable to military duty because they are devoted to the tabernacle, and their place in the camp is in its immediate vicinity. They are not only to have the exclusive right of handling the sacred things (ver. 51) but by their proximity to the sanctuary they also act as a guard to prevent such careless profanations as might bring down the wrath of God on the congregation (ver. 53).

Chap. 2. Order of the tribes in the camp and on the march. **1.** The word **standard,** דֶּגֶל, *degel*, designates the conspicuous object, probably waving flag, to which each of the four camps was to rally, while the **ensign,** or *sign*, אוֹת *'oth*, was the distinguishing mark or badge of the tribe or family. The four standards, while each constituting the rallying sign for the three tribes composing its camp, were probably identical with the standards of the leading or naming tribes in their respective groups. Thus the camp of Judah would rally around the standard of the tribe of Judah; and so also for the camps of Reuben, Ephraim, and Dan. Rabbinic tradition has associated these standards with the four cherubic forms of Ezekiel's vision (Ezek. 1 : 10), making the emblem of Judah the *lion* in accordance with Gen. 49 : 9, that of Reuben the *head of a man*, because he was the firstborn or head, that of Ephraim the *bull*, as suggested by Deut. 33 : 17, and that of Dan the *eagle* as the greatest enemy of the serpent (cf. Gen. 49 : 17). **2. Far off,** rather, *over against*, *i. e.*, fronting the tabernacle, though at a sufficient interval to allow of the camp of the Levites between it and the tent of meeting. In Joshua's line of march the interval between the nearest tribe and the ark was two thousand cubits (see Josh. 3 : 4).

3-34. The style of these first chapters is very diffuse. This second chapter repeats all the numbers given in chap. 1, and all the names of the tribal princes, these being first mentioned

sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.

10 On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel.

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank.

17 Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.

sunrising shall be they of the standard of the camp of Judah, according to their hosts: and the prince of the children of Judah shall be
4 Nahshon the son of Amminadab. And his host, and those that were numbered of them, were
5 threescore and fourteen thousand and six hundred. And those that pitch next unto him shall be the tribe of Issachar: and the prince of the children of Issachar shall be Nethanel the son
6 of Zuar: and his host, and those that were numbered thereof, were fifty and four thousand and
7 four hundred: *and* the tribe of Zebulun: and the prince of the children of Zebulun shall be
8 Eliab the son of Helon: and his host, and those that were numbered thereof, were fifty and
9 seven thousand and four hundred. All that were numbered of the camp of Judah were an hundred thousand and fourscore thousand and six thousand and four hundred, according to their hosts. They shall set forth first.
10 On the south side shall be the standard of the camp of Reuben according to their hosts: and the prince of the children of Reuben shall be
11 Elizur the son of Shedeur. And his host, and those that were numbered thereof, were forty
12 and six thousand and five hundred. And those that pitch next unto him shall be the tribe of Simeon: and the prince of the children of Simeon shall be Shelumiel the son of Zuri-
13 shaddai: and his host, and those that were numbered of them, were fifty and nine thou-
14 sand and three hundred: and the tribe of Gad: and the prince of the children of Gad shall be
15 Eliasaph the son of Reuel: and his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty.
16 All that were numbered of the camp of Reuben were an hundred thousand and fifty and one thousand and four hundred and fifty, according to their hosts. And they shall set forth second.
17 Then the tent of meeting shall set forward, with the camp of the Levites in the midst of the camps: as they encamp, so shall they set forward, every man in his place, by their standards.
18 On the west side shall be the standard of the camp of Ephraim according to their hosts: and the prince of the children of Ephraim shall be
19 Elishama the son of Ammihud. And his host, and those that were numbered of them, were
20 forty thousand and five hundred. And next unto him shall be the tribe of Manasseh: and the prince of the children of Manasseh shall be
21 Gamaliel the son of Pedahzur: and his host, and those that were numbered of them, were
22 thirty and two thousand and two hundred: and the tribe of Benjamin: and the prince of the children of Benjamin shall be Abidan the son of
23 Gideoni: and his host, and those that were numbered of them, were thirty and five thousand
24 and four hundred. All that were numbered of the camp of Ephraim were an hundred thousand and eight thousand and an hundred, according to their hosts. And they shall set forth third.

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as the men chosen for each of the tribes to assist in the census. The only thing which this chapter adds to the information given in chap. 1 is the order in the camp and on the march.

Judah, the largest tribe, with the other tribes forming his camp, takes the post of honor on the east or front of the tent of meeting, and the van on the march. The second and third, or south and west camps, headed respectively by Reuben and Ephraim, are the smallest in number; while the rear is guarded on the march by the strong camp of Dan. In the order of the march the tabernacle with the priests and the attendant tribe of non-combatant Levites comes between the second and third camps. In the first camp Judah associates with himself

25 The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.
26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.
27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.
28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.
29 Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.
30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.
31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards.
32 These *are* those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.
33 But the Levites were not numbered among the children of Israel; as the Lord commanded Moses.
34 And the children of Israel did according to all that the Lord commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

25 On the north side shall be the standard of the camp of Dan according to their hosts: and the prince of the children of Dan shall be Ahiezer
26 the son of Ammishaddai. And his host, and those that were numbered of them, were threescore and two thousand and seven hundred.
27 And those that pitch next unto him shall be the tribe of Asher: and the prince of the children
28 of Asher shall be Pagiel the son of Ochran: and his host, and those that were numbered of them, were forty and one thousand and five hundred:
29 and the tribe of Naphtali: and the prince of the children of Naphtali shall be Ahira the son of
30 Enan: and his host, and those that were numbered of them, were fifty and three thousand
31 and four hundred. All that were numbered of the camp of Dan were an hundred thousand and fifty and seven thousand and six hundred. They shall set forth hindmost by their standards.
32 These are they that were numbered of the children of Israel by their fathers' houses: all that were numbered of the camps according to their hosts were six hundred thousand and three
33 thousand and five hundred and fifty. But the Levites were not numbered among the children
34 of Israel; as the Lord commanded Moses. Thus did the children of Israel; according to all that the Lord commanded Moses, so they pitched by their standards, and so they set forward, every one by their families, according to their fathers' houses.

CHAPTER III.

1 THESE also *are* the generations of Aaron and Moses in the day *that* the Lord spake with Moses in mount Sinai.
2 And these *are* the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.
3 These *are* the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

1 NOW these are the generations of Aaron and Moses in the day that the Lord spake with Moses
2 in mount Sinai. And these are the names of the sons of Aaron; Nadab the firstborn, and Abihu,
3 Eleazar, and Ithamar. These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in

two other tribes which were descendants of Leah; in the second Reuben the firstborn has with him the second son of Leah and Gad son of Zilpah, which tribe with Reuben chose its inheritance on the east of the Jordan. In the third camp the children of Rachel are all associated together; while the fourth comprises the remaining three sons of the handmaids, headed by the eldest, Dan.

The order in which the Levites encamped and marched is described in the next chapter.

The form of the camp, while ideally square, a favorite shape in Israelitish prophecy, expressive of ideal completeness (see Ezek. 48 : 20; Rev. 21 : 16), was necessarily often varied to adapt itself to the configuration of the wadies or plains where the tents were pitched.

Chap. 3. THE LEVITES TAKEN FOR THE SERVICE OF THE SANCTUARY IN LIEU OF THE FIRSTBORN. **1-4.** The word **generations,** תּוֹלְדֹת, *tol'dhoth*, is used throughout the book of Genesis as a heading of the historical sections, and is taken by critics as a mark of the priestly document. It does not always signify genealogy, but is often used in the sense of *history*, or *account*, as in Gen. 2 : 4. In the Hebrew mind the whole conception of development formed or constituted itself from the idea of begetting; so that genealogy and history scarcely needed different words to designate them. The title seems to be used in this first verse as if the writer had started out with the intention of giving a fuller account of the families of Moses and Aaron at the epoch of Jehovah's revelation to Moses in Sinai. The title is superseded in the second verse by another restricting the genealogical list to the sons of Aaron, and leaving Moses with the bare mention of his name. The names given here are the names of the priests, and they are introduced in order to distinguish them as a more sacred class from the Levites with whom the remainder of the chapter is concerned. Their superior sanctity is expressed by the form, **whom he consecrated,** lit., *whose hand he filled, to act the*

4 And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.
5 And the Lord spake unto Moses, saying,
6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.
7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.
8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.
9 And thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.
10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.
11 And the Lord spake unto Moses, saying,
12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;
13 Because all the firstborn *are* mine; *for* on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I *am* the Lord.

4 the priest's office. And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the presence of Aaron their father.
5 And the Lord spake unto Moses, saying,
6 Bring the tribe of Levi near, and set them before Aaron the priest, that they may minister
7 unto him. And they shall keep his charge, and the charge of the whole congregation before the tent of the meeting, to do the service of the
8 tabernacle. And they shall keep all the furniture of the tent of meeting, and the charge of the children of Israel, to do the service of the
9 tabernacle. And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him on the behalf of the children of
10 Israel. And thou shalt appoint Aaron and his sons, and they shall keep their priesthood: and the stranger that cometh nigh shall be put to death.
11 And the Lord spake unto Moses, saying,
12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the womb among the children of Israel; and the Levites shall be mine:
13 for all the firstborn are mine; on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine they shall be; I am the Lord.

priest. The story of their consecration or "filling the hand" is given in Lev. 8. The children of Moses were reckoned among the common Levites (1 Chron. 23 : 14). One branch of his descendants appears to have held a rival priesthood, with a ritual embodying image-worship, in the northern city of Dan from the occupation of that city by the Danites until the captivity (Judg. 18 : 30).

5-10. The Levites were to be brought near and *caused to stand* (ver. 6) before Aaron as his servants. The expression *to stand before* is often used of the position and attitude of a servant (see e. g., 1 Kings 18 : 15). According to 8 : 13 they were offered to the Lord as a wave offering, *i. e.*, a gift that was solemnly given to Jehovah to be received back again for the uses of the sanctuary. On the wave offering see on Lev. 7 : 28–34. The Levites appear to have been regarded as fulfilling the people's responsibility for the adequate and orderly guardianship and administration of the service—they kept **the charge of the whole congregation before the tabernacle,** *tent of meeting.* Hence they were counted as substitutes for the firstborn whom Jehovah claimed as his own; and their office, as being virtually that of the people, was a sort of lay priesthood. The priests, as appointed to a service to which no "stranger" or layman was to come nigh, are therefore strongly contrasted with the Levites (see ver. 10). These latter are "given given," *i. e.*, wholly given (ver. 9) to Aaron on behalf of the children of Israel. These *devoted*, נְתוּנִים, *n'thunim*, Israelites are to be distinguished from the נְתִינִים, *n'thinim* (Ezra 7 : 24; 8 : 20; Neh. 11 : 21) who were of non-Israelitish descent and who were in their turn *given* to the Levites to do the most menial service (Josh. 9 : 27).

In Deuteronomy this sharp distinction between the priests and the Levites seems to be unknown. The functions of the Levites appear to be more distinctly priestly; they stand before the Lord to minister unto him and to *bless in his name* (Deut. 10 : 8), and indeed seem to be spoken of simply as the priestly tribe. In that book Aaron is not called a priest, and the priests are everywhere the sons of Levi, instead of more specifically the sons of Aaron. This difference of standpoint with regard to the priest's office seems to reflect different degrees of ecclesiastical development in the nation, and the more exact differentiation characteristic of the priest-legislation is thought to be later than that reflected in Deuteronomy.

11-13. These verses set forth the theory of the separation of the sons of Levi to the service of the sanctuary and their absolute ownership by Jehovah. These people are taken in lieu of the firstborn whom Jehovah consecrated to himself when he smote the firstborn of the Egyptians (see Exod. 13 : 1, 2; 12 : 13). This redemption of the firstborn by the substitution of the Levites seems to be foreshadowed and provided for in the expression (Exod. 13 : 13) "all the firstborn of man among thy sons shalt thou redeem."

14 And the Lord spake unto Moses in the wilderness of Sinai, saying,
15 Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.
16 And Moses numbered them according to the word of the Lord, as he was commanded.
17 And these were the sons of Levi by their names: Gershon, and Kohath, and Merari.
18 And these *are* the names of the sons of Gershon by their families; Libni, and Shimei.
19 And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.
20 And the sons of Merari by their families; Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers.
21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.
22 Those that were numbered of them according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred.
23 The families of the Gershonites shall pitch behind the tabernacle westward.
24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.
25 And the charge of the sons of Gershon in the tabernacle of the congregation *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,
26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.
27 And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.
28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.
29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.
30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

14 And the Lord spake unto Moses in the wilder-
15 ness of Sinai, saying, Number the children of Levi by their fathers' houses, by their families: every male from a month old and upward shalt
16 thou number them. And Moses numbered them according to the word of the Lord, as he was
17 commanded. And these were the sons of Levi by their names; Gershon, and Kohath, and Me-
18 rari. And these are the names of the sons of Gershon by their families; Libni and Shimei.
19 And the sons of Kohath by their families; Am-
20 ram, and Izhar, Hebron, and Uzziel. And the sons of Merari by their families; Mahli and Mushi. These are the families of the Levites according to their fathers' houses.
21 Of Gershon was the family of the Libnites, and the family of the Shimeites: these are the
22 families of the Gershonites. Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were
23 seven thousand and five hundred. The families of the Gershonites shall pitch behind the taber-
24 nacle westward. And the prince of the fathers' house of the Gershonites shall be Eliasaph the
25 son of Lael. And the charge of the sons of Gershon in the tent of meeting shall be the tabernacle, and the Tent, the covering thereof, and the screen for the door of the tent of meeting,
26 and the hangings of the court, and the screen for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.
27 And of Kohath was the family of the Amram-ites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohath-
28 ites. According to the number of all the males, from a month old and upward, there were eight thousand and six hundred, keeping the charge
29 of the sanctuary. The families of the sons of Kohath shall pitch on the side of the tabernacle
30 southward. And the prince of the father's house of the families of the Kohathites shall be

14-20. In the wilderness of Sinai. The pains taken to specify the place of the revelation (cf. Lev. 25 : 1) seems to indicate the introduction of a more broadly separated topic in the author's mind. The Levites are numbered from a month old and upward, as that was the age at which the firstborn were to be presented for redemption (see 18 : 16). Of these Levites there are three branches: Gershon, Kohath, and Merari, the first and third being subdivided into two families each, and the second into four (comp. Exod. 6 : 16-19).

21-39. The Gershonites were to pitch their tents in the immediate vicinity of the tabernacle and on the west side. Their charge in general was the whole of the cloth work and tapestry of the sanctuary or tent of meeting and of the court which surrounded it, with the exception of the veil shutting off the most holy place. This they were not only to pack up and transport when the tabernacle moved, and to place in position when the tabernacle was set up, but to care for and regulate so far as it was employed in religious service. **The cords of it** (ver. 26), probably means the cords of the sanctuary rather than of the court, which latter appear to have been in charge of the sons of Merari (ver. 37).

The Kohathites were the most numerous of the families of Levi and the branch from which, through Amram, came Moses and the priests. They were to pitch on the south side of the tabernacle, and their service was the most honorable and also hazardous, on account of the self-avenging sanctity of the sacred objects which they were to handle. They had to do with the ark and the table and the altars and all the most sacred vessels, and the great veil which separated the holy place from the most holy—objects which were too sacred to be transported in any way except on men's shoulders, or to be seen by any but the priests. These men, as well as the other two Levitical families with their princes, were to be under the command and oversight of Eleazar the son of Aaron.

The Merarites were upon the north and had in general the charge of the heavy and solid

31 And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.
32 And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.
33 Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.
34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.
35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle northward.
36 And *under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,
37 And the pillars of the court round about, and their sockets, and their pins, and their cords.
38 But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.
39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the Lord, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.
40 And the Lord said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

31 Elizaphan the son of Uzziel. And their charge
shall be the ark, and the table, and the candle-
stick, and the altars, and the vessels of the
sanctuary wherewith they minister, and the
32 screen, and all the service thereof. And Eleazar
the son of Aaron the priest shall be prince of the
princes of the Levites, *and have* the oversight of
them that keep the charge of the sanctuary.
33 Of Merari was the family of the Mahlites, and
the family of the Mushites: these are the fami-
34 lies of Merari. And those that were numbered
of them, according to the number of all the
males, from a month old and upward, were six
35 thousand and two hundred. And the prince of
the fathers' house of the families of Merari was
Zuriel the son of Abihail: they shall pitch on
36 the side of the tabernacle northward. And the
appointed charge of the sons of Merari shall be
the boards of the tabernacle, and the bars thereof,
and the pillars thereof, and the sockets thereof,
and all the instruments thereof, and all the serv-
37 ice thereof; and the pillars of the court round
about, and their sockets, and their pins, and their
38 cords. And those that pitch before the tabernacle
eastward, before the tent of meeting toward the
sunrising, shall be Moses, and Aaron and his
sons, keeping the charge of the sanctuary for
the charge of the children of Israel; and the
stranger that cometh nigh shall be put to death.
39 All that were numbered of the Levites, which
Moses and Aaron numbered at the command-
ment of the Lord, by their families, all the males
from a month old and upward, were twenty and
two thousand.
40 And the Lord said unto Moses, Number all
the firstborn males of the children of Israel from
a month old and upward, and take the number

work of the tabernacle and the court—the boards and bars and pillars and sockets. On the east or front side of the tabernacle were located Moses and Aaron and the priests, and their part of the camp was rigidly secluded from lay intrusion.

The total number of the Levites is given (ver. 39) as twenty-two thousand, while the sum of the numbers of the three families, seven thousand five hundred, eight thousand six hundred, and six thousand two hundred, is twenty-two thousand three hundred. This erroneous footing is adopted without comment as the basis of the redemption of the overplus of the firstborn (ver. 46), an overplus which would not exist if the numbers were used as in the text and correctly added. We can account for this arithmetical error only conjecturally. It is possible that an error in copying has crept into the text. The addition of a single letter in the word indicating the hundreds in the family of Kohath (ver. 28) would make it read eight thousand and three hundred, which would correct the error. It is to be noted that the tribe of Levi is very small in comparison with the other tribes, being ten thousand less than Manasseh the smallest of them, even though reckoned from a month old upward, while the other tribes are reckoned from twenty years up. Dillmann seems to have the suspicion, not that the tribe of Levi is reckoned too small, but that the numbers of the other tribes have been placed too high for the time of Moses. It is thought that many of alien or mixed birth who were adopted into the other tribes may have served to swell their numbers, while only those of pure descent would be counted qualified to serve the sanctuary in the tribe of Levi.

40-43. As the Levites are to be taken instead of the firstborn of the children of Israel it becomes necessary to take a census of the firstborn in order to verify the fairness of the exchange. The number, twenty-two thousand two hundred and seventy-three, bears a very small proportion to the six hundred and three thousand five hundred and fifty (1 : 46) males of twenty years old and upward. It is therefore believed that by the **firstborn of the males of the children of Israel,** here taken are meant simply those firstborn males who had come into the world since the command "Sanctify unto me all the firstborn, whatsoever openeth the womb" (Exod. 13 : 2) had been given, thirteen months before. This is the most natural interpretation of a command which apparently for the first time takes account of the first-

41 And thou shalt take the Levites for me (I *am* the Lord) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.
42 And Moses numbered, as the Lord commanded him, all the firstborn among the children of Israel.
43 And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.
44 And the Lord spake unto Moses, saying,
45 Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the Lord.
46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites;
47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them:* (the shekel *is* twenty gerahs:)
48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.
49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:
50 Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels,* after the shekel of the sanctuary:
51 And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the Lord, as the Lord commanded Moses.

41 of their names. And thou shalt take the Levites for me (I am the Lord) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings
42 among the cattle of the children of Israel. And Moses numbered, as the Lord commanded him, all the firstborn among the children of Israel.
43 And all the firstborn males according to the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.
44 And the Lord spake unto Moses, saying,
45 Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle: and the Le-
46 vites shall be mine; I am the Lord. And for the redemption of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are over and above *the*
47 *number of* the Levites, thou shalt take five shekels apiece by the poll; after the shekel of the sanctuary shalt thou take them (the shekel is
48 twenty gerahs): and thou shalt give the money wherewith the odd number of them is redeemed
49 unto Aaron and to his sons. And Moses took the redemption-money from them that were over and above them that were redeemed by the
50 Levites: from the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels,* after
51 the shekel of the sanctuary: and Moses gave the redemption-money unto Aaron and to his sons, according to the word of the Lord, as the Lord commanded Moses.

CHAPTER IV.

1 AND the Lord spake unto Moses and unto Aaron, saying,
2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,
3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

1 AND the Lord spake unto Moses and unto
2 Aaron, saying, Take the sum of the sons of Kohath from among the sons of Levi, by their families, by their fathers' houses, from thirty
3 years old and upward even until fifty years old, all that enter upon the service, to do

born in reference to their uses for a sanctuary yet to be built. With this understanding, restricting the account to the firstborn males less than thirteen months old, the proportion to the total population is large as compared with the proportion prevailing among the less prolific races of modern times. It is very natural to suppose, however, that, after the cruel restrictions and hardships of the bondage, the reaction and the immediate consummation of deferred marriages during the year of wilderness-freedom and hope would bring the number of births up to an exceptional proportion. It is certainly true that among all peoples the average of births varies considerably according to the hardness or prosperity of the times. Added to this is the consideration that the proportion of male to female children is large among the Jews.

44-51. The cattle of the Levites (ver. 41) are taken in the lump for this time in order to obviate the well-nigh impracticable search for firstlings among the numerous herds of the children of Israel; while all firstlings born in the future are to be presented by their owners to Jehovah (Exod. 13 : 12; Num. 18 : 17).

Five shekels came to be the established sum required for the redemption of the firstborn (see 18 : 16). This was also the sum required for the commutation of a vow in the case of a male child from a month to five years old (see Lev. 27 : 6). This money was paid to the priests, as the firstborn were reckoned theirs (18 : 15); and the Levites, also wholly given to them (3 : 9), did not satisfy all the claims of Aaron's family upon the children of Israel.

Chap. 4. Duties of the Levites in detail and number of those qualified for service. **1-20.** The Levites are thought of as a kind of sacred militia and therefore their service is often designated by the word *warfare,* or military service (ver. 3, 35, 39, 43). The service of the Levites for the sanctuary expressly corresponds to the service of the other tribes for war. It is with special reference to the mobilization of the tabernacle and its furniture

4 This *shall be* the service of the sons of Kohath
in the tabernacle of the congregation, *about* the
most holy things:
5 And when the camp setteth forward, Aaron
shall come, and his sons, and they shall take down
the covering vail, and cover the ark of testimony
with it:
6 And shall put thereon the covering of badgers'
skins, and shall spread over *it* a cloth wholly of
blue, and shall put in the staves thereof.
7 And upon the table of shewbread they shall
spread a cloth of blue, and put thereon the dishes,
and the spoons, and the bowls, and covers to cover
withal: and the continual bread shall be thereon:
8 And they shall spread upon them a cloth of
scarlet, and cover the same with a covering of
badgers' skins, and shall put in the staves thereof.
9 And they shall take a cloth of blue, and cover
the candlestick of the light, and his lamps, and
his tongs, and his snuffdishes, and all the oil ves-
sels thereof, wherewith they minister unto it:
10 And they shall put it and all the vessels there-
of within a covering of badgers' skins, and shall
put *it* upon a bar.
11 And upon the golden altar they shall spread a
cloth of blue, and cover it with a covering of
badgers' skins, and shall put to the staves thereof:
12 And they shall take all the instruments of
ministry, wherewith they minister in the sanctu-
ary, and put *them* in a cloth of blue, and cover
them with a covering of badgers' skins, and shall
put *them* on a bar:
13 And they shall take away the ashes from the
altar, and spread a purple cloth thereon:
14 And they shall put upon it all the vessels
thereof, wherewith they minister about it, *even* the
censers, the fleshhooks, and the shovels, and the
basons, all the vessels of the altar; and they shall
spread upon it a covering of badgers' skins, and
put to the staves of it.
15 And when Aaron and his sons have made an
end of covering the sanctuary, and all the vessels
of the sanctuary, as the camp is to set forward;
after that, the sons of Kohath shall come to bear
it: but they shall not touch *any* holy thing, lest
they die. These *things are* the burden of the sons
of Kohath in the tabernacle of the congregation.

4 the work in the tent of meeting. This is the
service of the sons of Kohath in the tent of
5 meeting, *about* the most holy things: when the
camp setteth forward, Aaron shall go in, and his
sons, and they shall take down the veil of the
screen, and cover the ark of the testimony with
6 it: and shall put thereon a covering of sealskin,
and shall spread over it a cloth all of blue, and
7 shall put in the staves thereof. And upon the
table of shewbread they shall spread a cloth of
blue, and put thereon the dishes, and the spoons,
and the bowls and the cups to pour out withal:
8 and the continual bread shall be thereon: and
they shall spread upon them a cloth of scarlet,
and cover the same with a covering of sealskin,
9 and shall put in the staves thereof. And they
shall take a cloth of blue, and cover the candle-
stick of the light, and its lamps, and its tongs,
and its snuffdishes, and all the oil vessels there-
10 of, wherewith they minister unto it: and they
shall put it and all the vessels thereof within a
covering of sealskin, and shall put it upon the
11 frame. And upon the golden altar they shall
spread a cloth of blue, and cover it with a cov-
ering of sealskin, and shall put in the staves
12 thereof: and they shall take all the vessels of
ministry, wherewith they minister in the sanc-
tuary, and put them in a cloth of blue, and
cover them with a covering of sealskin, and
13 shall put them on the frame. And they shall
take away the ashes from the altar, and spread
14 a purple cloth thereon: and they shall put upon
it all the vessels thereof, wherewith they min-
ister about it, the firepans, the fleshhooks, and
the shovels, and the basons, all the vessels of the
altar; and they shall spread upon it a covering
15 of sealskin, and put in the staves thereof. And
when Aaron and his sons have made an end of
covering the sanctuary, and all the furniture of
the sanctuary, as the camp is to set forward;
after that, the sons of Kohath shall come to
bear it: but they shall not touch the sanctuary,
lest they die. These things are the burden of

that their duties are described, because it was when the holy things were being handled and transported that these were in special danger of profanation. The service of the Kohathites was the *holiest*, lit., "holy of holies" (ver. 4); they were to carry the ark and the table of shew-bread and the candlestick and the golden and brazen altars. These were first to be carefully covered and packed for transportation by the priests before the Levites came near to touch or even to see them. We may well suppose that the holiest things were the first to be packed before the removal of the curtains of the tent, which were in the charge of the Gershonites, and while the priests could work unseen in the sanctuary. The taking down of the great veil of partition (ver. 5) would open the most holy place, but its one ineffably sacred object of furniture, the ark, was immediately covered with that veil, so that no eye except that of the authorized priest ever beheld it. One of the wrappings of the ark, as also of each of the sacred articles in charge of the Kohathites, was a covering of sealskin; then for an outer covering the ark was to have a cloth wholly of dark blue or purple (ver. 6), and its poles which, though always kept in position (Exod. 25 : 14, 15), would need to be disarranged in the process of packing, were to be adjusted.

The table of shew-bread was to be spread with a cloth of blue on which were to be placed its utensils and the bread which was continually to be kept in position (ver. 7), and its distinctive covering was a cloth of "worm crimson" (ver. 8). The candlestick, which was without carrying poles, and also the small utensils pertaining to the care of it and to the service of the altar of incense were, carried on a frame or cradle (ver. 10, 12). The great altar of burnt offering was to be cleansed of its greasy ashes (ver. 13) and covered, along with its dishes and forks and shovels, with a cloth of purple. After ver. 14 the Septuagint and the Samaritan text insert directions for covering the brazen laver and putting it on a frame, but this is probably an unauthorized interpolation.

It was not until the priests had completed the wrapping of the holy things that the sons of

16 And to the office of Eleazar the son of Aaron
the priest *pertaineth* the oil for the light, and the
sweet incense, and the daily meat offering, and
the anointing oil, *and* the oversight of all the tab-
ernacle, and of all that therein *is*, in the sanctuary,
and in the vessels thereof.
17 And the Lord spake unto Moses and unto
Aaron, saying,
18 Cut ye not off the tribe of the families of the
Kohathites from among the Levites:
19 But thus do unto them, that they may live,
and not die, when they approach unto the most
holy things: Aaron and his sons shall go in, and
appoint them every one to his service and to his
burden:
20 But they shall not go in to see when the holy
things are covered, lest they die.
21 And the Lord spake unto Moses, saying,
22 Take also the sum of the sons of Gershon,
throughout the houses of their fathers, by their
families;
23 From thirty years old and upward until fifty
years old shalt thou number them; all that enter
in to perform the service, to do the work in the
tabernacle of the congregation.
24 This *is* the service of the families of the Ger-
shonites, to serve, and for burdens:
25 And they shall bear the curtains of the taber-
nacle, and the tabernacle of the congregation, his
covering, and the covering of the badgers' skins
that *is* above upon it, and the hanging for the door
of the tabernacle of the congregation,
26 And the hangings of the court, and the hang-
ing for the door of the gate of the court, which *is*
by the tabernacle and by the altar round about,
and their cords, and all the instruments of their
service, and all that is made for them; so shall
they serve.
27 At the appointment of Aaron and his sons
shall be all the service of the sons of the Gershon-
ites, in all their burdens, and in all their service:
and ye shall appoint unto them in charge all their
burdens.

16 the sons of Kohath in the tent of meeting. And
the charge of Eleazar the son of Aaron the priest
shall be the oil for the light, and the sweet in-
cense, and the continual meal offering, and the
anointing oil, the charge of all the tabernacle,
and of all that therein is, the sanctuary, and the
furniture thereof.
17 And the Lord spake unto Moses and unto
18 Aaron, saying, Cut ye not off the tribe of the
families of the Kohathites from among the
19 Levites: but thus do unto them, that they may
live, and not die, when they approach unto the
most holy things: Aaron and his sons shall go
in, and appoint them every one to his service
20 and to his burden: but they shall not go in to
see the sanctuary even for a moment, lest they
die.
21 And the Lord spake unto Moses, saying, Take
22 the sum of the sons of Gershon also, by their
23 fathers' houses, by their families; from thirty
years old and upward until fifty years old shalt
thou number them; all that enter in to wait
upon the service, to do the work in the tent of
24 meeting. This is the service of the families of
the Gershonites, in serving and in bearing
25 burdens: they shall bear the curtains of the
tabernacle, and the tent of meeting, its cover-
ing, and the covering of sealskin that is above
upon it, and the screen for the door of the tent
26 of meeting; and the hangings of the court, and
the screen for the door of the gate of the court,
which is by the tabernacle and by the altar
round about, and their cords, and all the in-
struments of their service, and whatsoever shall
be done with them, therein shall they serve.
27 At the commandment of Aaron and his sons
shall be all the service of the sons of the Ger-
shonites, in all their burden, and in all their
service: and ye shall appoint unto them in

Kohath were to draw near to perform their service as bearers, lest the profane touch of their lay hands should cause their death. According to the probably older legislation of Deuteronomy, which does not so clearly distinguish the priests from the Levites (see on 3 : 5–10), the chief of the privileges of the *whole* priestly tribe of Levi is that of bearing the ark (see Deut. 31 : 9, 25), and this corresponds to the evidence of the older historical books, according to which the priests bear the ark (see Josh. 3 : 3; 6 : 6, 12; 8 : 33; 1 Kings 2 : 26; 8 : 3, 6). It appears that, in addition to the total charge of the Levitical service (3 : 32) and the more specific oversight of the Kohathites, Eleazar was to have for his special and personal duty the care of the holy oils and incense and of the constant *minchah* (see ver. 16).

A peculiar command is given to Aaron and his sons in ver. 18, *seq.* They are directed not to cut off the families of the Kohathites from among the Levites by neglecting to apprise them or keep them vividly sensible of the momentously solemn nature of their duties. Closely allied to the sense of sacredness is the sense of order, and a service so extra hazardous as that of the Kohathites would be guarded from the danger of falling into a perilous heedlessness by being carefully organized (ver. 19), so that every man had his well-understood share of the task. A very wholesome fear of making holy things common was fostered by warning these lay servants that if they went in to see the "holy" even "according to a swallowing," *i. e.*, for an instant (ver. 20; cf. Job 7 : 19) they should die. The incident related in 1 Sam. 6 : 19 is a historical instance of the stern retribution visited upon such profane staring, and the fate of Uzzah (2 Sam. 6 : 6, 7) was a warning of what might be feared if an unauthorized person, even with the best intention, touched the dreadful symbol of Jehovah's seat.

21–33. The service of the Gershonites, which is introduced, as was that of the Kohathites, by a command to number their effectives for the sanctuary—*every one that goeth forth to war warfare, to serve service* (ver. 30)—is described substantially as in 3 : 25, 26 and in the same order, only in a little greater detail. **24.** Their service, when the tabernacle was in use and their assignment for carrying when it was removed (**to serve, and for burdens**), was the whole cloth work of the sanctuary and the tent

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

29 As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.

31 And this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

35 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the Lord by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the Lord.

42 And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

28 charge all their burden. This is the service of
the families of the sons of the Gershonites in the
tent of meeting: and their charge shall be
under the hand of Ithamar the son of Aaron
the priest.
29 As for the sons of Merari, thou shalt number
them by their families, by their fathers' houses;
30 from thirty years old and upward even unto
fifty years old shalt thou number them, every
one that entereth upon the service, to do the
31 work of the tent of meeting. And this is the
charge of their burden, according to all their
service in the tent of meeting; the boards of the
tabernacle, and the bars thereof, and the pillars
32 thereof, and the sockets thereof; and the pillars
of the court round about, and their sockets, and
their pins, and their cords, with all their instru-
ments, and with all their service: and by name
ye shall appoint the instruments of the charge
33 of their burden. This is the service of the
families of the sons of Merari, according to all
their service, in the tent of meeting, under the
hand of Ithamar the son of Aaron the priest.
34 And Moses and Aaron and the princes of the
congregation numbered the sons of the Ko-
hathites by their families, and by their fathers'
35 houses, from thirty years old and upward even
unto fifty years old, every one that entered upon
the service, for work in the tent of meeting:
36 and those that were numbered of them by their
families were two thousand seven hundred and
37 fifty. These are they that were numbered of
the families of the Kohathites, all that did
serve in the tent of meeting, whom Moses and
Aaron numbered according to the command-
ment of the Lord by the hand of Moses.
38 And those that were numbered of the sons of
Gershon, by their families, and by their fathers'
39 houses, from thirty years old and upward even
unto fifty years old, every one that entered upon
the service, for work in the tent of meeting,
40 even those that were numbered of them, by
their families, by their fathers' houses, were two
41 thousand and six hundred and thirty. These
are they that were numbered of the families of
the sons of Gershon, all that did serve in the
tent of meeting, whom Moses and Aaron num-
bered according to the commandment of the
Lord.
42 And those that were numbered of the families
of the sons of Merari, by their families, by their

of meeting and the court, with their coverings and their door screens, with all the cords and tools necessary for setting them up and keeping them in order. They were subject to the orders of the priests, their special superintendent being Ithamar, the second surviving son of Aaron.

The Merarites, as in chap. 3 and in identical language, are assigned to the charge and service of the heavy and solid structural parts of the tabernacle and court—the boards and bars and pillars, with their bases. All the tools of their work were to be assigned in charge by name and Ithamar was to be their superintendent. It will be noted that for the heavy transportation that fell to the lot of the Gershonites and Merarites wagons were provided, the offerings of the princes of the tribes being turned over to that service (see 7 : 1-8).

34-49. The number of the Levites who were between thirty and fifty years of age bears a fair average proportion to that of those from a month old and upward (3 : 39), but the family of Merari, which presented the smallest total from a month old—six thousand two hundred as compared with the seven thousand five hundred and eight thousand six hundred of Gershon and Kohath respectively—has altogether the largest number of effectives from thirty to fifty years, having three thousand two hundred as against two thousand six hundred and thirty and two

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,
44 Even those that were numbered of them after their families, were three thousand and two hundred.
45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the Lord by the hand of Moses.
46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,
47 From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,
48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.
49 According to the commandment of the Lord they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the Lord commanded Moses.

43 fathers' houses, from thirty years old and upward even unto fifty years old, every one that entered upon the service, for work in the tent of
44 meeting, even those that were numbered of them by their families, were three thousand and two
45 hundred. These are they that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the commandment of the Lord by the hand of Moses.
46 All those that were numbered of the Levites, whom Moses and Aaron and the princes of Israel numbered, by their families, and by their
47 fathers' houses, from thirty years old and upward even unto fifty years old, every one that entered in to do the work of service, and the work of bearing burdens in the tent of meet-
48 ing, even those that were numbered of them, were eight thousand and five hundred and
49 fourscore. According to the commandment of the Lord they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the Lord commanded Moses.

CHAPTER V.

1 AND the Lord spake unto Moses, saying,
2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:
3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.
4 And the children of Israel did so, and put them out without the camp: as the Lord spake unto Moses, so did the children of Israel.
5 And the Lord spake unto Moses, saying,

1 AND the Lord spake unto Moses, saying,
2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is unclean by the
3 dead: both male and female shall ye put out, without the camp shall ye put them; that they defile not their camp, in the midst whereof I
4 dwell. And the children of Israel did so, and put them out without the camp: as the Lord spake unto Moses, so did the children of Israel.
5 And the Lord spake unto Moses, saying,

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thousand seven hundred and fifty in these other families. As to the age at which the Levites entered upon service, compare 8:24, which fixes it at twenty-five years. See note on that passage.

Chap. 5. LAWS ON VARIOUS SUBJECTS. The laws in this and the following chapter concern themselves with the sanctity of the congregation, and evidently sprang from exigencies which arose from time to time in the life of the nation calling for judicial ruling or legislation. It would perhaps be fanciful to call these chapters an account of the spiritual organization of the congregation of Israel, as chap. 1–4 relate the outward organization of the camp preparatory to its journey.

1-4. 1. *Exclusion of the leprous and unclean from the camp.* This first regulation is more like a cleansing or preparation of the camp for the journey than the other laws in these chapters. It is legislation for the camp rather than for the individual, and is founded on a vivid sense of the presence of Jehovah in the camp (ver. 3), and the consequent necessity that the camp should be healthful and pure. According to the regulation in Leviticus confirmed lepers were to have their dwelling outside of the camp (Lev. 13 : 46), and the man or woman with an issue (ibid., chap. 15) was regarded as so potent to contribute defilement by the mere touch that the rigid isolation of such sufferers, especially on the march, was the only safeguard against their causing widespread inconvenience among their fellows. The third case is that of those who are unclean by the dead, or, according to the literal reading, *by a soul*, as if the animal soul in its escape from the body was regarded as diffusing a mysterious effluvium capable of defiling the whole atmosphere of the house or tent. Some passages like that in 19 : 13, where a person is spoken of as touching the *soul* (not *dead body*) of a man who is dead, or in Ps. 17 : 9 where *in soul* is used in the sense of "deadly," seem to indicate that the ancient Hebrew attributed the power of the dead to defile to the escaping soul or ghost.

This passage relates how, in response to the command of God, the children of Israel took the definite step at this time of providing for those who were in constant danger of rendering their fellows unclean, places outside of the camp.

5-10. 2. *Law of compensation for fraud in case the injured person is dead and has no next of kin.* This passage is a repetition and supplement to the regulation with regard to the guilt offering given in Lev. 5 : 14 to 6 : 7. The sin

6 Speak unto the children of Israel, When a man
or woman shall commit any sin that men commit,
to do a trespass against the Lord, and that person
be guilty;
7 Then they shall confess their sin which they
have done: and he shall recompense his trespass
with the principal thereof, and add unto it the
fifth *part* thereof, and give *it* unto *him* against
whom he hath trespassed.
8 But if the man have no kinsman to recompense
the trespass unto, let the trespass be recompensed
unto the Lord, *even* to the priest; beside the ram of
the atonement, whereby an atonement shall be
made for him.
9 And every offering of all the holy things of the
children of Israel, which they bring unto the
priest, shall be his.
10 And every man's hallowed things shall be his:
whatsoever any man giveth the priest, it shall be
his.
11 And the Lord spake unto Moses, saying,
12 Speak unto the children of Israel, and say
unto them, If any man's wife go aside, and commit
a trespass against him,
13 And a man lie with her carnally, and it be hid
from the eyes of her husband, and be kept close,
and she be defiled, and *there be* no witness against
her, neither she be taken *with the manner:*
14 And the spirit of jealousy come upon him, and
he be jealous of his wife, and she be defiled: or if
the spirit of jealousy come upon him, and he be
jealous of his wife, and she be not defiled:
15 Then shall the man bring his wife unto the
priest, and he shall bring her offering for her, the
tenth *part* of an ephah of barley meal; he shall
pour no oil upon it, nor put frankincense thereon;
for it *is* an offering of jealousy, an offering of
memorial, bringing iniquity to remembrance.

6 Speak unto the children of Israel, When a man
or woman shall commit any sin that men com-
mit, to do a trespass against the Lord, and that
7 soul be guilty; then they shall confess their sin
which they have done: and he shall make
restitution for his guilt in full, and add unto
it the fifth part thereof, and give it unto him in
8 respect of whom he hath been guilty. But if
the man have no kinsman to whom restitution
may be made for the guilt, the restitution for
guilt which is made unto the Lord shall be the
priest's; besides the ram of the atonement,
whereby atonement shall be made for him.
9 And every heave offering of all the holy things
of the children of Israel, which they present
10 unto the priest, shall be his. And every man's
hallowed things shall be his: whatsoever any
man giveth the priest, it shall be his.
11 And the Lord spake unto Moses, saying,
12 Speak unto the children of Israel, and say unto
them, If any man's wife go aside, and commit a
13 trespass against him, and a man lie with her
carnally, and it be hid from the eyes of her hus-
band, and be kept close, and she be defiled, and
there be no witness against her, neither she be
14 taken in the act; and the spirit of jealousy
come upon him, and he be jealous of his wife,
and she be defiled: or if the spirit of jealousy
come upon him, and he be jealous of his wife,
15 and she be not defiled: then shall the man
bring his wife unto the priest, and shall bring
her oblation for her, the tenth part of an ephah
of barley meal; he shall pour no oil upon it, nor
put frankincense thereon; for it is a meal offer-
ing of jealousy, a meal offering of memorial,

contemplated is a breach of faith with regard to the holy things of Jehovah, or some false dealing with one's neighbor regarding a deposit or pledge, or some matter of robbery or oppression, perhaps in keeping back wages or lost property found—all of which is regarded as primarily a מַעַל, *ma'al*, or breach of faith against Jehovah. The original regulation is here repeated, viz., that the person is to restore the value, with the addition of a fifth, to the person wronged. The supplementary regulation is, that in case the wronged person, who is supposed to be dead, has no גֹּאֵל, *go'el*, or nearest of kin, who may receive the restitution, this shall go to the priest, in addition to the ram, which was the uniformly required victim for the guilt offering. Such a regulation as this was needed to prevent the important disciplinary practice of making restitution from lapsing in case there was no obvious person to make the claim. At the same time it is a regulation which would not very naturally be made along with the original draft of the law, but would be added as a supplement after the rather rare case had arisen of an unsatisfied claimant dying without any *go'el*. It seems, therefore, to be an instance of case law arising after the main precept had been in actual operation and its defects discovered.

Ver. 9 and 10 also seem to reflect a condition of carelessness or reluctance on the part of the people to maintain a rigid and abundant faithfulness with regard to the תְּרוּמוֹת, *t'rumoth*, or heave offerings, which were the perquisite of the priests—a condition which the legislation sought to meet by impressing the people that this offering was not a mere gratuity to the priest, but a property right, the withholding of which would be a breach of faith. In ver. 10 the pronoun *his* means *the priest's*.

11-31. 3. *Ordeal prescribed for the woman suspected by her husband of unfaithfulness.* This is the only case of the employment of the ordeal as a means of testing the guilt of an accused person in the Mosaic law. And this, indeed, is not so much an ordeal applied as a test as it is an oath of purgation; it is what an ordeal in its most solemn and dignified conception has been defined to be—an oath in which the curse invoked is expected to follow immediately. As compared with many barbarous tests which were in use in Europe up to comparatively recent times—tests in which escape from false accusation was next to impossible, or which gave to malice opportunities for judicial murder—this simple ordeal is remarkably humane. For the innocent person it is entirely harmless. At the same time, with its solemn oath-taking and its threat of mysterious disease divinely inflicted, it is an ordeal which a guilty person would scarcely have the hardihood to

16 And the priest shall bring her near, and set
her before the Lord:
17 And the priest shall take holy water in an
earthen vessel; and of the dust that is in the floor
of the tabernacle the priest shall take, and put *it*
into the water:
18 And the priest shall set the woman before the
Lord, and uncover the woman's head, and put the
offering of memorial in her hands, which *is* the
jealousy offering: and the priest shall have in his
hand the bitter water that causeth the curse:
19 And the priest shall charge her by an oath,
and say unto the woman, If no man have lain with
thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband, be thou
free from this bitter water that causeth the curse:
20 But if thou hast gone aside *to another* instead
of thy husband, and if thou be defiled, and some
man have lain with thee beside thine husband:
21 Then the priest shall charge the woman with
an oath of cursing, and the priest shall say unto
the woman, The Lord make thee a curse and an
oath among thy people, when the Lord doth make
thy thigh to rot, and thy belly to swell;
22 And this water that causeth the curse shall go
into thy bowels, to make *thy* belly to swell, and *thy*
thigh to rot: And the woman shall say, Amen,
amen.
23 And the priest shall write these curses in a
book, and he shall blot *them* out with the bitter
water:
24 And he shall cause the woman to drink the
bitter water that causeth the curse: and the water
that causeth the curse shall enter into her, *and*
become bitter.
25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the
offering before the Lord, and offer it upon the
altar:

16 bringing iniquity to remembrance. And the
priest shall bring her near, and set her before
17 the Lord: and the priest shall take holy water
in an earthen vessel; and of the dust that is on
the floor of the tabernacle the priest shall take,
18 and put it into the water: and the priest shall
set the woman before the Lord, and let the
hair of the woman's head go loose, and put the
meal offering of memorial in her hands, which
is the meal offering of jealousy: and the priest
shall have in his hand the water of bitterness
19 that causeth the curse: and the priest shall
cause her to swear, and shall say unto the
woman, If no man have lien with thee, and if
thou hast not gone aside to uncleanness, being
under thy husband, be thou free from this water
20 of bitterness that causeth the curse: but if thou
hast gone aside, being under thy husband, and
if thou be defiled, and some man have lien with
21 thee besides thine husband: then the priest
shall cause the woman to swear with the oath
of cursing, and the priest shall say unto the
woman, The Lord make thee a curse and an
oath among thy people, when the Lord doth
make thy thigh to fall away, and thy belly to
22 swell; and this water that causeth the curse
shall go into thy bowels, and make thy belly to
swell, and thy thigh to fall away: and the
23 woman shall say, Amen, Amen. And the priest
shall write these curses in a book, and he shall
24 blot them out into the water of bitterness: and
he shall make the woman drink the water of
bitterness that causeth the curse: and the water
that causeth the curse shall enter into her *and*
25 *become* bitter. And the priest shall take the
meal offering of jealousy out of the woman's
hand, and shall wave the meal offering before

brave. The suspected woman is brought by her husband to the priest with a מִנְחָה, *minchah*, or meal offering, consisting of barley meal, a coarse, cheap food, unaccompanied by oil or incense, as it is a *minchah* not expressing fellowship, but bringing sin to remembrance. The priest solemnly places her before Jehovah and loosens the locks of her head. Then as she holds the *minchah* of memorial in her hand, the priest holding in his hands a "water of bitterness that causeth a curse," which he has prepared of holy water mingled with dust of the sanctuary floor, solemnly administers to her the "oath of cursing," bidding her be unharmed in case she is innocent, but imprecating the divine curse in case she is guilty, to which she responds, "Amen, amen." The curse is then written in a book and blotted into the water of bitterness; the "memorial" of the meal offering is burned on the altar, and then the woman is made to drink the water impregnated with the ink of the written curse. The expectation of the law is that if the woman is guilty the consequences will miraculously follow as imprecated in the curse, and thus the truth will be brought to light.

In common with the forms of ordeal appearing in the history of other nations, this test is an appeal to a miraculous interposition for the establishing of the person's guilt or innocence. But in the application of the test it is to be observed that it is not innocence which is to be established, but guilt which is to be brought to light, by supernatural agency. In other words, instead of a miracle of deliverance it is a miracle of judgment. To require a miracle of an innocent person is to throw the weight of chances overwhelmingly on the side of condemnation, while to require the miracle on the side of guilt is to increase the chance of acquittal.

This law, so far from being a mark of barbarism and the unfeeling degradation of woman, was rather a most beneficent means for establishing the suspected wife's innocence and so preserving the integrity of the family. Among the Jews, especially under rabbinical teaching, divorces were very hasty and arbitrary. As the establishment of cities of refuge tended to mitigate the evils of the practice of private vengeance, so the use of this ordeal, just in proportion as husbands had faith in its verdict, would tend to lessen the frequency and injustice of that custom of divorce which the law was obliged to allow on account of the hardness of men's hearts. The punishment for adultery was death (Lev. 20 : 10); but without being able to prove the crime many a jealous husband would be content to put away his wife and so break up his family. Once fallen under her husband's

26 And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.
27 And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.
28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.
29 This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled;
30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the Lord, and the priest shall execute upon her all this law.
31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

26 the Lord, and bring it unto the altar: and the priest shall take an handful of the meal offering, as the memorial thereof, and burn it upon the altar, and afterward shall make the woman
27 drink the water. And when he hath made her drink the water, then it shall come to pass, if she be defiled, and have committed a trespass against her husband, that the water that causeth the curse shall enter into her *and become* bitter, and her belly shall swell, and her thigh shall fall away: and the woman shall be a curse among
28 her people. And if the woman be not defiled, but be clean; then she shall be free, and shall
29 conceive seed. This is the law of jealousy, when a wife, being under her husband, goeth
30 aside, and is defiled; or when the spirit of jealousy cometh upon a man, and he be jealous over his wife; then shall he set the woman before the Lord, and the priest shall execute
31 upon her all this law. And the man shall be free from iniquity, and that woman shall bear her iniquity.

CHAPTER VI.

1 AND the Lord spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the Lord:
3 He shall separate *himself* from wine and strong

1 AND the Lord spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, When either man or woman shall make a special vow, the vow of a Nazirite, to separate
3 himself unto the Lord: he shall separate himself from wine and strong drink; he shall drink

suspicion, the woman would find it extremely difficult to prove her innocence. This ordeal simply leaves the fact to the verdict of God. By refusing to undergo the test the woman would virtually confess the crime; while for the sake, if possible, of regaining her husband's confidence how many a faithful and heart-broken wife would welcome the opportunity of establishing her innocence by the oath of purgation. In many cases, where the jealousy of the husband was not altogether senseless and wicked, it may be presumed that the peace and happiness of families was restored by this solemn test. In view of this obvious probability the law appears not degrading to womanhood, but humane and tending to the amelioration of the customs of the people.

The consequence of the observance of this law, as given in ver. 31, is that **the man shall be guiltless from iniquity, and this woman shall bear her iniquity.** The man is certainly kept guiltless from iniquity if he is prevented from unjustly divorcing his wife; and he is freed from doubtful self-accusation if he finds that he had indubitable reason for his jealousy. The woman "bears her iniquity," *i. e.*, she stands vindicated or condemned according to her own divinely revealed desert, and not according to the doubtful suspicions or opinions of others.

Chap. 6. THE LAW OF THE NAZARITE, AND THE FORMULA FOR THE PRIESTLY BENEDICTION. This is the only place in the law where the Nazarite is taken notice of. There are several examples mentioned in the Bible of vows more or less resembling the Nazarite vow, these vows being of two kinds, those taken for life and those taken for a temporary period. It is the latter kind alone that is considered here.

1-12. A Nazarite means one separated or consecrated. The form in which the law of the Nazarite is introduced indicates that the lawgiver is not creating or inculcating a custom, but recognizing an impulse in the religious mind which is often led to express itself in vows of special consecration, bringing these under the cognizance of the priest, and prescribing their orderly manner of fulfillment and completion. The disposition to make such vows is taken as a matter of course. "The law is simply an attempt at a late stage of Israel's history to regulate an institution that has grown up independently of it" (HASTINGS, "Bib. Dict.").

There has in all ages existed among those of more enthusiastic temperament that species of religious feeling which could satisfy itself only in some voluntary self-dedication to God beyond the requirements of obligation, and beyond the everyday possibilities of secular life. Several instances are given in the Bible of the Nazarite vow, or a vow partaking of some of its features, as a life-vow, assumed indeed on behalf of the child by the parents before his birth, as in the case of Samson, Samuel, and John the Baptist. In this place the vow is described only in its temporary and perhaps stricter form, and its termination is treated, not as its weak abandon-

drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.
4 All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.
5 All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separated *himself* unto the Lord, he shall be holy, *and* shall let the locks of the hair of his head grow.
6 All the days that he separateth *himself* unto the Lord he shall come at no dead body.
7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God *is* upon his head.
8 All the days of his separation he *is* holy unto the Lord.
9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.
10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:
11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.
12 And he shall consecrate unto the Lord the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled.

no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor
4 eat fresh grapes or dried. All the days of his separation shall he eat nothing that is made of the grape-vine, from the kernels even to the
5 husk. All the days of his vow of separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, he shall let the locks of the hair of his head grow long.
6 All the days that he separateth himself unto the Lord he shall not come near to a dead body.
7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because his separation unto
8 God is upon his head. All the days of his separa-
9 tion he is holy unto the Lord. And if any man die very suddenly beside him, and he defile the head of his separation; then he shall shave his head in the day of his cleansing, on the seventh
10 day shall he shave it. And on the eighth day he shall bring two turtledoves, or two young pigeons, to the priest, to the door of the tent of
11 meeting: and the priest shall offer one for a sin offering, and the other for a burnt offering, and make atonement for him, for that he sinned by reason of the dead, and shall hallow his head
12 that same day. And he shall separate unto the Lord the days of his separation, and shall bring a he-lamb of the first year for a guilt offering: but the former days shall be void, because his separation was defiled.

ment, but as its natural culmination, or occasion for sacrifices as a part of the vow itself.

Any form of sanctity adopted simply to separate or distinguish the person from other men is from a rational point of view more or less arbitrary and artificial. The professionally holy man is by his very separateness robbed to some degree of his common usefulness and helpful sympathy with ordinary life. His influence as a consecrated person is that of a witness or reminder of the claims of a higher life, rather than of a preeminent helper in the sphere of this life. Such schemes of voluntary holiness generally embody as their distinctive features one or more of three essential elements: some form of abstinence from the pleasures of life, some distinctive mark or visible token of sanctity, and the strict avoidance of what is recognized as defiling. These three elements are embodied in the vow of the Nazarite. He is to abstain from the grape, the accepted symbol of pleasure and luxury—not only from its intoxicating wine but from the fresh or dried fruit, or anything prepared from the grape "from seeds to skin" (ver. 4). This element in the conception of superior sanctity may be a reminiscence of the old nomadic life, thought of as a more "golden" or exemplary age than the later and more luxurious times in Canaan which was characteristically a land of vines. All the days of his separation he is to allow no razor to come upon his head, but is to *make great the free growth of the hair of his head* (ver. 5). The hair seems to be taken not only as the visible badge, but in a sense as the seat of the person's consecration; his vow centers, so to speak, in his head. He is to abstain from defilement because "the separation of his God" (ver. 7), or, as some would translate, the "diadem of his God," is on his *head*. The employment of the same Hebrew term in this connection as that used to designate the priest's diadem may possibly indicate that in the mind of the lawgiver there is a sort of identity between the two; as the priest's diadem was the mark of "holiness to the Lord," so the Nazarite's diadem of unshorn locks was the badge of a similar consecration. An accidental death near him defiles the *head* of his separation (ver. 9), and when he renews his vow he is to "hallow his *head*" (ver. 11). The symbolism of the uncut locks has received many conjectural explanations. I take it that as simple and obvious an impression as any produced by the Nazarite's personal appearance would be that he was honoring God and his work by letting himself be as near as possible as God made him. As abstinence from the grape was a witnessing against luxury, so letting the hair grow was a witnessing against artificiality and the modish interference with God's work.

The third feature of the Nazarite vow was the rigid avoidance of defilement from the dead. The Nazarite was not to approach the "soul of one dead" (ver. 6), and his abstinence from the

13 And this *is* the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:
14 And he shall offer his offering unto the Lord, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,
15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.
16 And the priest shall bring *them* before the Lord, and shall offer his sin offering, and his burnt offering:
17 And he shall offer the ram *for* a sacrifice of peace offerings unto the Lord, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.
18 And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings.
19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven:
20 And the priest shall wave them *for* a wave offering before the Lord: this *is* holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.

13 And this is the law of the Nazirite, when the days of his separation are fulfilled: he shall be brought unto the door of the tent of meeting:
14 and he shall offer his oblation unto the Lord, one he-lamb of the first year without blemish for a burnt offering, and one ewe-lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,
15 and a basket of unleavened bread, cakes of fine flour mingled with oil, and unleavened wafers anointed with oil, and their meal offering, and
16 their drink offerings. And the priest shall present them before the Lord, and shall offer his
17 sin offering, and his burnt offering: and he shall offer the ram for a sacrifice of peace offerings unto the Lord, with the basket of unleavened bread: the priest shall offer also the meal offering thereof, and the drink offering thereof. And
18 the Nazirite shall shave the head of his separation at the door of the tent of meeting, and shall take the hair of the head of his separation, and put it on the fire which is under the sacrifice of
19 peace offerings. And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazirite, after he hath shaven *the head of* his
20 separation: and the priest shall wave them for a wave offering before the Lord; this is holy for the priest, together with the wave breast and heave thigh: and after that the Nazirite may

common service of making one's self unclean for members of the family when dead was to be like that of the high priest (Lev. 21 : 11). If a person should die suddenly near him he was to proceed as having broken his vow. On the seventh day, the day of his cleansing, he was to shave his head; and the next day he was to bring to the priest two doves or two young pigeons, the one of which the priest would offer for a sin offering and the other for a burnt offering, and was to reconsecrate his head that day. By a guilt offering of a male lamb he was to indicate that he had trespassed by "defiling his separation," and the time which had already elapsed in the fulfillment of his vow was to count for nothing.

13-21. The Nazarite vow was naturally taken for a given period, and the only mentions of it as a voluntary obligation are in connection with the ceremonies attending its termination. As assumed by parents for their children for the whole life the vow seems not to have embodied its most exacting feature, namely, the strict avoidance of contact with the dead. At least Samson in his free handling of lions' carcases and jawbones (Judg. 14 : 8, 9; 15 : 15) seems to have shown the common indifference to such defilement, and perhaps Samuel also in his treatment of Agag (1 Sam. 15 : 33).

Of the three offerings that are prescribed to be offered when the vow has matured, the sin offering is to be offered first, as paving the way by the removal of guilt for the self-consecration expressed by the burnt offering and the communion with Jehovah expressed by the peace offering. As prescribed in Lev. 4, the sin offering covers for the awakened conscience any possible cases of unintentional transgression. The Nazarite vow as expressing a higher than usual grade of consecration would also indicate a more sensitive state of the conscience; so that the completion and retrospect of the holiest period would be the fullest of the sense of shortcoming. The best men are the readiest to feel and acknowledge sin. Hence the sin offering is a very characteristic feature of the Nazarite vow.

Having stilled the apprehensions of a sensitive conscience, the Nazarite by an offering still more characteristic of this period of completion expresses that happy sense of communion with God and enjoyment of his favor which accompanies the feeling of having accomplished something pleasing to him. The peace offering banquet with the priest is observed in its full elaborateness, not omitting the boiled shoulder consecrated to the use of the priest by waving, not, however, until the Nazarite has marked the termination of his vow by shaving his head and offering the hair on the fire that consumes the "memorial" of the peace offerings. The offerings which were obligatory, besides any free-will offering which the zealous vower, according to his means, might be disposed to give—literally, *what his hand attains* (ver. 21)—were

21 This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the Lord for his separation, beside *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.
22 And the Lord spake unto Moses, saying,
23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,
24 The Lord bless thee, and keep thee:
25 The Lord make his face shine upon thee, and be gracious unto thee:
26 The Lord lift up his countenance upon thee, and give thee peace.
27 And they shall put my name upon the children of Israel; and I will bless them.

21 drink wine. This is the law of the Nazirite who voweth, *and of* his oblation unto the Lord for his separation, beside that which he is able to get: according to his vow which he voweth, so he must do after the law of his separation.
22 And the Lord spake unto Moses, saying,
23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel; ye shall say unto them,
24 The Lord bless thee, and keep thee:
25 The Lord make his face to shine upon thee, and be gracious unto thee:
26 The Lord lift up his countenance upon thee, and give thee peace.
27 So shall they put my name upon the children of Israel; and I will bless them.

CHAPTER VII.

1 AND it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;
2 That the princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, and were over them that were numbered, offered:

1 AND it came to pass on the day that Moses had made an end of setting up the tabernacle, and had anointed it and sanctified it, and all the furniture thereof, and the altar, and all the vessels thereof, and had anointed them
2 and sanctified them; that the princes of Israel, the heads of their fathers' houses, offered; these were the princes of the tribes, these

somewhat elaborate and expensive, and it was regarded as an act of piety and charity to help some poor man free himself from his vow by sharing his charges (cf. Acts 21 : 23, seq.; Josephus, Ant., XIX., 6 : 1; 1 Macc. 3 : 49).

22-27. *The priestly benediction.* The function of blessing in the name of Jehovah was the distinctive point which marked the prerogative of the priest. This was the first priestly act which Aaron performed when his consecration was completed (Lev. 9 : 22). In Deuteronomy it is named as the characteristic function of the priestly tribe of Levi (Deut. 10 : 8). Here the formula to be used in this solemn priestly service is prescribed; and so strikingly beautiful and comprehensive is this unique form of blessing that it became for the devout a sort of compendium of all the good which could be desired of the Lord for his people (Ecclus. 36 : 17; Ps. 4 : 6). It consists of three pairs of clauses, in each of which the second verb defines more closely the idea introduced by the first. There is the wish for a divine blessing which more specifically embodies itself in protection; there is the wish for the shining of the divine countenance, or God's radiant smile, which issues in favor or grace; and there is the wish for a lifting up of the face, or divine attention, which gives peace. This is so like the *love* of God, and the *grace* of the Lord Jesus Christ, and the *communion*—the distinctive feeling of the *peace* offering—of the Holy Spirit, expressed in the apostolic benediction (2 Cor. 13 : 14) that Christian writers have very generally felt that here was a sort of foreshadowing of the distinct offices of the three persons of the Trinity, and so a sort of divine prophecy of that characteristic Christian doctrine. Without exercising our ingenuity unduly in finding curious coincidences between the germinal ideas of the Old Testament and the developed doctrines of the New, we may at least say this much: that when the right and sane religious instinct puts forth its wish it desires of God all the forms of good which we think of as coming from the Father, the Son, and the Holy Spirit; so that any comprehensive expression for the full prayer of humanity would be capable of analysis into something like a foregleam of the Trinity. The defined doctrine of the Christian church, when rightly understood, is but the crystallization of what exists in solution in all right religious feeling; and prophecy as pointing forward to Christ is but the just disclosure of the eternal heart of humanity made vocal in the presence of God.

The use of the prescribed benediction was the official putting of the name of Jehovah on the children of Israel which, when done according to its true intent, had the promise of his blessing (ver. 27).

Chap. 7. THE OFFERINGS OF THE TWELVE PRINCES OF THE TRIBES AT THE CONSECRATION OF THE TENT OF MEETING AND OF THE ALTAR. **1-11.** This section relates to that part of the offering of the princes which was apparently presented together, or at least received collectively and placed at the disposal of the three families that carried the tabernacle. **1. On the day,** *i. e., at the time*, the word "day" being used in its less strict meaning, as in Gen. 2 : 4. The actions of the princes in this chapter seem to presuppose what has been related in the first four chapters of this book—their appoint-

3 And they brought their offering before the Lord, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.
4 And the Lord spake unto Moses, saying,
5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.
6 And Moses took the wagons and the oxen, and gave them unto the Levites.
7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service:
8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.
9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was that* they should bear upon their shoulders.
10 And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.
11 And the Lord said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.
12 And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:
13 And his offering *was* one silver charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a meat offering:
14 One spoon of ten *shekels* of gold, full of incense:
15 One young bullock, one ram, one lamb of the first year, for a burnt offering:
16 One kid of the goats for a sin offering:
17 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.
18 On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

are they that were over them that were numbered: and they brought their oblation before
3 the Lord, six covered wagons, and twelve oxen; a wagon for every two of the princes, and for each one an ox: and they presented them be-
4 fore the tabernacle. And the Lord spake unto
5 Moses, saying, Take it of them, that they may be to do the service of the tent of meeting; and thou shalt give them unto the Levites, to every
6 man according to his service. And Moses took the wagons and the oxen, and gave them unto
7 the Levites. Two wagons and four oxen he gave unto the sons of Gershon, according to
8 their service: and four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son
9 of Aaron the priest. But unto the sons of Kohath he gave none: because the service of the sanctuary belonged unto them; they bare it
10 upon their shoulders. And the princes offered for the dedication of the altar in the day that it was anointed, even the princes offered their ob-
11 lation before the altar. And the Lord said unto Moses, They shall offer their oblation, each prince on his day, for the dedication of the altar.
12 And he that offered his oblation the first day was Nahshon the son of Amminadab, of the
13 tribe of Judah: and his oblation was one silver charger, the weight thereof was an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a
14 meal offering; one golden spoon of ten *shekels*,
15 full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offer-
16 ing; one male of the goats for a sin offering;
17 and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Nahshon the son of Amminadab.
18 On the second day Nethanel the son of Zuar,

ment as superintendents of the census (ver. 2; cf. 1 : 5), the necessities attending the work of transporting the tabernacle (ver. 3, 6; cf. 4 : 24–26, 31–33)—and yet their gifts purport to have been presented at the time of the dedication of the tabernacle, one month before the census was ordered, or the duties of the Levites assigned (see Exod. 40 : 17; Lev. 8 : 10, 11; cf. Num. 1 : 1). We can only note this incongruity without explaining its origin.

Each two of the princes jointly gave a wagon, making six wagons in all; and each prince gave an ox, making six yoke of oxen or teams to draw them. Because the word translated **covered,** in ver. 3, is used in Isa. 66 : 20 and rendered *litters*, it has been supposed by some that the vehicles were wheelless litters borne each by two oxen before and behind, but the more probable inference from the derivation of the word is that they were covered carts. Two of these vehicles with their complement of oxen were assigned to the family of Gershon for transporting the cloth work of the tabernacle, while double the number were given to the Merarites for transporting the heavy pillars and boards constituting its solid framework. The sacred articles of furniture which the Kohathites carried were furnished with rings and poles and were carried on the shoulders of men.

The more solemn and specific gift of each prince for the dedication of the altar (ver. 11) was arranged to be offered each on its day during twelve days. The great number of oxen and sheep and goats constituting the total of their offerings could hardly have been disposed of in the limited area of the tabernacle court and on the one altar, if the attempt had been made to receive and sacrifice the burnt offerings and the "memorial" of the peace offerings all in one day.

12–83. The offerings of the preceding section were such as supplied a perceivable need in connection with the transportation of the sanctuary. These individual offerings, on the other hand, seem to be a purely gratuitous expression of loyalty and praise rather than the subserving of an obvious utility. They seem to be a shining instance of unsolicited liberality, not unac-

19 He offered *for* his offering one silver charger,
the weight whereof *was* an hundred and thirty
shekels, one silver bowl of seventy shekels, after the
shekel of the sanctuary; both of them full of fine
flour mingled with oil for a meat offering:
20 One spoon of gold of ten *shekels*, full of in-
cense:
21 One young bullock, one ram, one lamb of the
first year, for a burnt offering:
22 One kid of the goats for a sin offering:
23 And for a sacrifice of peace offerings, two
oxen, five rams, five he goats, five lambs of the first
year: this *was* the offering of Nethaneel the son of
Zuar.
24 On the third day Eliab the son of Helon, prince
of the children of Zebulun, *did offer:*
25 His offering *was* one silver charger, the weight
whereof *was* an hundred and thirty *shekels*, one
silver bowl of seventy shekels, after the shekel of
the sanctuary; both of them full of fine flour
mingled with oil for a meat offering:
26 One golden spoon of ten *shekels*, full of incense:
27 One young bullock, one ram, one lamb of the
first year, for a burnt offering:
28 One kid of the goats for a sin offering:
29 And for a sacrifice of peace offerings, two
oxen, five rams, five he goats, five lambs of the first
year: this *was* the offering of Eliab the son of
Helon.
30 On the fourth day Elizur the son of Shedeur,
prince of the children of Reuben, *did offer:*
31 His offering *was* one silver charger of the
weight of an hundred and thirty *shekels*, one silver
bowl of seventy shekels, after the shekel of the
sanctuary; both of them full of fine flour mingled
with oil for a meat offering:
32 One golden spoon of ten *shekels*, full of incense:
33 One young bullock, one ram, one lamb of the
first year, for a burnt offering:
34 One kid of the goats for a sin offering:
35 And for a sacrifice of peace offerings, two
oxen, five rams, five he goats, five lambs of the first
year: this *was* the offering of Elizur the son of
Shedeur.
36 On the fifth day Shelumiel the son of Zuri-
shaddai, prince of the children of Simeon, *did offer:*
37 His offering *was* one silver charger, the weight
whereof *was* an hundred and thirty *shekels*, one
silver bowl of seventy shekels, after the shekel of
the sanctuary; both of them full of fine flour
mingled with oil for a meat offering:
38 One golden spoon of ten *shekels*, full of incense:
39 One young bullock, one ram, one lamb of the
first year, for a burnt offering:
40 One kid of the goats for a sin offering:
41 And for a sacrifice of peace offerings, two
oxen, five rams, five he goats, five lambs of the first
year: this *was* the offering of Shelumiel the son of
Zurishaddai.
42 On the sixth day Eliasaph the son of Deuel,
prince of the children of Gad, *offered:*
43 His offering *was* one silver charger of the
weight of an hundred and thirty *shekels*, a silver
bowl of seventy shekels, after the shekel of the
19 prince of Issachar, did offer: he offered for his
oblation one silver charger, the weight thereof
was an hundred and thirty *shekels*, one silver
bowl of seventy shekels, after the shekel of the
sanctuary; both of them full of fine flour mingled
20 with oil for a meal offering; one golden spoon
21 of ten *shekels*, full of incense; one young bul-
lock, one ram, one he-lamb of the first year, for
22 a burnt offering; one male of the goats for a sin
23 offering; and for the sacrifice of peace offerings,
two oxen, five rams, five he-goats, five he-lambs
of the first year: this was the oblation of Ne-
thanel the son of Zuar.
24 On the third day Eliab the son of Helon,
25 prince of the children of Zebulun: his oblation
was one silver charger, the weight thereof was
an hundred and thirty *shekels*, one silver bowl of
seventy shekels, after the shekel of the sanc-
tuary; both of them full of fine flour mingled
26 with oil for a meal offering; one golden spoon
27 of ten *shekels*, full of incense; one young bul-
lock, one ram, one he-lamb of the first year, for
28 a burnt offering; one male of the goats for a sin
29 offering; and for the sacrifice of peace offerings,
two oxen, five rams, five he-goats, five he-lambs
of the first year: this was the oblation of Eliab
the son of Helon.
30 On the fourth day Elizur the son of Shedeur,
31 prince of the children of Reuben: his oblation
was one silver charger, the weight thereof was
an hundred and thirty *shekels*, one silver bowl of
seventy shekels, after the shekel of the sanc-
tuary; both of them full of fine flour mingled
32 with oil for a meal offering; one golden spoon
33 of ten *shekels*, full of incense; one young bul-
lock, one ram, one he-lamb of the first year, for
34 a burnt offering; one male of the goats for a sin
35 offering; and for the sacrifice of peace offerings,
two oxen, five rams, five he-goats, five he-lambs
of the first year: this was the oblation of Elizur
the son of Shedeur.
36 On the fifth day Shelumiel the son of Zurishad-
37 dai, prince of the children of Simeon: his obla-
tion was one silver charger, the weight thereof
was an hundred and thirty *shekels*, one silver
bowl of seventy shekels, after the shekel of the
sanctuary; both of them full of fine flour min-
38 gled with oil for a meal offering; one golden
39 spoon of ten *shekels*, full of incense; one young
bullock, one ram, one he-lamb of the first year,
40 for a burnt offering; one male of the goats for a
41 sin offering; and for the sacrifice of peace offer-
ings, two oxen, five rams, five he-goats, five he-
lambs of the first year: this was the oblation of
Shelumiel the son of Zurishaddai.
42 On the sixth day Eliasaph the son of Deuel,
43 prince of the children of Gad: his oblation was
one silver charger, the weight thereof was an
hundred and thirty *shekels*, one silver bowl of

companied with the religious feeling which realized the need of a sin offering and sought expression in the burnt and peace offerings. Such forthputtings of grateful loyalty, like the offering of Mary in the Gospels (Mark 14 : 3-9), are among the choicest fruits of religion. Evidently there was some systematic understanding between the princes, or the tribes which they represented, so that all brought precisely similar gifts. The story of the offering is repeated twelve times in detail, in identical words—an unnecessary and yet stately repetition which no doubt was a grateful rhetorical help to the Hebrew's imagination in parading the princely gifts before his thought for the exercise of his admiration, just as the printing, in Hebrew, of the names of Haman's sons in rows (Esther 9 : 7-10), as if hanged, in a similar way furnished a sort of graphical satisfaction to his hatred.

Each prince offered a silver charger of one hundred and thirty shekels' weight, worth about eighty-four dollars, and a silver bowl or sprinkling dish of seventy shekels' weight, worth something over forty-five dollars, each of

sanctuary; both of them full of fine flour mingled with oil for a meat offering:
44 One golden spoon of ten *shekels*, full of incense:
45 One young bullock, one ram, one lamb of the first year, for a burnt offering:
46 One kid of the goats for a sin offering:
47 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.
48 On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered:*
49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
50 One golden spoon of ten *shekels*, full of incense:
51 One young bullock, one ram, one lamb of the first year, for a burnt offering:
52 One kid of the goats for a sin offering:
53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.
54 On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh:
55 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
56 One golden spoon of ten *shekels*, full of incense:
57 One young bullock, one ram, one lamb of the first year, for a burnt offering:
58 One kid of the goats for a sin offering:
59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.
60 On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered:*
61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
62 One golden spoon of ten *shekels*, full of incense:
63 One young bullock, one ram, one lamb of the first year, for a burnt offering:
64 One kid of the goats for a sin offering:
65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.
66 On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered:*
67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
68 One golden spoon of ten *shekels*, full of incense:
69 One young bullock, one ram, one lamb of the first year, for a burnt offering:
70 One kid of the goats for a sin offering:
71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahiezer, the son of Ammishaddai.
72 On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered:*
73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
74 One golden spoon of ten *shekels*, full of incense:

seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled
44 with oil for a meal offering; one golden spoon
45 of ten *shekels*, full of incense; one young bullock, one ram, one he-lamb of the first year, for a
46 burnt offering; one male of the goats for a sin
47 offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Eliasaph the son of Deuel.
48 On the seventh day Elishama the son of Am-
49 mihud, prince of the children of Ephraim: his oblation was one silver charger, the weight thereof was an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour
50 mingled with oil for a meal offering; one golden
51 spoon of ten *shekels*, full of incense; one young bullock, one ram, one he-lamb of the first year,
52 for a burnt offering; one male of the goats for a
53 sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Elishama the son of Ammihud.
54 On the eighth day Gamaliel the son of Pe-
55 dahzur, prince of the children of Manasseh: his oblation was one silver charger, the weight thereof was an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour
56 mingled with oil for a meal offering; one golden
57 spoon of ten *shekels*, full of incense; one young bullock, one ram, one he-lamb of the first year,
58 for a burnt offering; one male of the goats for a
59 sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Gamaliel the son of Pedahzur.
60 On the ninth day Abidan the son of Gideoni,
61 prince of the children of Benjamin: his oblation was one silver charger, the weight thereof was an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour min-
62 gled with oil for a meal offering; one golden
63 spoon of ten *shekels*, full of incense; one young bullock, one ram, one he-lamb of the first year,
64 for a burnt offering; one male of the goats for a
65 sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Abidan the son of Gideoni.
66 On the tenth day Ahiezer the son of Ammi-
67 shaddai, prince of the children of Dan: his oblation was one silver charger, the weight thereof was an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour min-
68 gled with oil for a meal offering; one golden
69 spoon of ten *shekels*, full of incense; one young bullock, one ram, one he-lamb of the first year,
70 for a burnt offering; one male of the goats for a
71 sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Ahiezer the son of Ammishaddai.
72 On the eleventh day Pagiel the son of Ochran,
73 prince of the children of Asher: his oblation was one silver charger, the weight thereof was an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled
74 with oil for a meal offering; one golden spoon

these being filled with fine flour saturated with oil for a *minchah;* and a gold spoon (lit., *palm*) weighing ten shekels, worth nearly ninety-seven dollars, filled with incense. Besides these were the animals for the burnt, sin, and peace offerings as enumerated in the text. The princes appear to have made their offerings in the order assigned to the tribes in the census (CHAP. 2).

75 One young bullock, one ram, one lamb of the
first year, for a burnt offering:
76 One kid of the goats for a sin offering:
77 And for a sacrifice of peace offerings, two
oxen, five rams, five he goats, five lambs of the first
year: this *was* the offering of Pagiel the son of
Ocran.
78 On the twelfth day Ahira the son of Enan,
prince of the children of Naphtali, *offered:*
79 His offering *was* one silver charger, the weight
whereof *was* an hundred and thirty *shekels*, one sil-
ver bowl of seventy shekels, after the shekel of the
sanctuary; both of them full of fine flour mingled
with oil for a meat offering:
80 One golden spoon of ten *shekels*, full of incense:
81 One young bullock, one ram, one lamb of the
first year, for a burnt offering:
82 One kid of the goats for a sin offering:
83 And for a sacrifice of peace offerings, two
oxen, five rams, five he goats, five lambs of the first
year: this *was* the offering of Ahira the son of
Enan.
84 This *was* the dedication of the altar, in the
day when it was anointed, by the princes of Israel:
twelve chargers of silver, twelve silver bowls,
twelve spoons of gold:
85 Each charger of silver *weighing* an hundred
and thirty *shekels*, each bowl seventy: all the silver
vessels *weighed* two thousand and four hundred
shekels, after the shekel of the sanctuary:
86 The golden spoons *were* twelve, full of in-
cense, *weighing* ten *shekels* apiece, after the shekel
of the sanctuary: all the gold of the spoons *was* an
hundred and twenty *shekels*.
87 All the oxen for the burnt offering *were* twelve
bullocks, the rams twelve, the lambs of the first
year twelve, with their meat offering: and the kids
of the goats for sin offering twelve.
88 And all the oxen for the sacrifice of the peace
offerings *were* twenty and four bullocks, the rams
sixty, the he goats sixty, the lambs of the first year
sixty. This *was* the dedication of the altar, after
that it was anointed.
89 And when Moses was gone into the taber-
nacle of the congregation to speak with him, then
he heard the voice of one speaking unto him from
off the mercy seat that *was* upon the ark of testi-
mony, from between the two cherubims: and he
spake unto him.

75 of ten *shekels*, full of incense; one young bul-
lock, one ram, one he-lamb of the first year,
76 for a burnt offering; one male of the goats for a
77 sin offering; and for the sacrifice of peace of-
ferings, two oxen, five rams, five he-goats, five
he-lambs of the first year: this was the oblation
Pagiel the son of Ochran.
78 On the twelfth day Ahira the son of Enan,
79 prince of the children of Naphtali: his oblation
was one silver charger, the weight thereof was
an hundred and thirty *shekels*, one silver bowl
of seventy shekels, after the shekel of the sanc-
tuary; both of them full of fine flour mingled
80 with oil for a meal offering; one golden spoon
81 of ten *shekels*, full of incense; one young bul-
lock, one ram, one he-lamb of the first year, for
82 a burnt offering; one male of the goats for a sin
83 offering; and for the sacrifice of peace offerings,
two oxen, five rams, five he-goats, five he-lambs
of the first year: this was the oblation of Ahira
the son of Enan.
84 This was the dedication of the altar, in the
day when it was anointed, by the princes of Is-
rael: twelve silver chargers, twelve silver bowls,
85 twelve golden spoons: each silver charger *weigh-
ing* an hundred and thirty *shekels*, and each bowl
seventy: all the silver of the vessels two thou-
sand and four hundred *shekels*, after the shekel
86 of the sanctuary; the twelve golden spoons, full
of incense, *weighing* ten *shekels* apiece, after the
shekel of the sanctuary: all the gold of the
87 spoons an hundred and twenty *shekels:* all the
oxen for the burnt offering twelve bullocks, the
rams twelve, the he-lambs of the first year
twelve, and their meal offering: and the males
88 of the goats for a sin offering twelve: and all
the oxen for the sacrifice of peace offerings
twenty and four bullocks, the rams sixty, the
he-goats sixty, the he-lambs of the first year
sixty. This was the dedication of the altar,
89 after that it was anointed. And when Moses
went into the tent of meeting to speak with him,
then he heard the Voice speaking unto him from
above the mercy-seat that was upon the ark of
the testimony, from between the two cherubim:
and he spake unto him.

84-88. These verses give the totals of the offerings at the dedication of the altar. The approximate value of the silver, two thousand four hundred shekels, was one thousand five hundred and fifty-two dollars, while that of the gold, one hundred and twenty shekels, was one thousand one hundred and sixty-three dollars and fifty-two cents. The presenting of the gifts and the sacrificing of the victims in the various species of offerings constituted the dedication (lit. the *imbuing*) of the altar, as distinguished from its anointing or formal setting apart (ver. 88).

89. This verse has almost the appearance of having dropped out of its connection, as is seen in its abrupt change of topic, and the use of the pronoun **him** (referring to Jehovah) without an antecedent. Dillmann thinks it comes more naturally after Exod. 25 : 22. **Speaking.** The word thus rendered has in Hebrew the reflexive form, "making itself audible," the form of the word thus illustrating the apparent impersonality of a voice speaking without visible organs. The verse as a whole seems to imply that from this time forward communication was established between Jehovah and Moses from the mercy seat between the cherubim in the tent of meeting, as promised in Exod. 25 : 22. This fact of Moses' habitual converse with God in the tent of meeting seems to have made a very deep impression on the Hebrew imagination. He was regarded as the unique example of a prophet whom the Lord knew face to face (Deut. 34 : 10); in this method of communication he is pronounced by Jehovah *sui generis* (Num. 12 : 7, 8); those ineffably elevated and intimate transactions in the tent of appointment were guarded by the pillar of cloud standing as a sentinel at the door, while all the people at the entrance of their tents rose and worshiped as they saw the cloudy guardian which indicated that Moses was holding audience with Jehovah (Exod. 33 : 7-11). The luminous appearance of his face as a consequence of his direct converse with God (Exod. 34 : 30), and his habit of veiling himself

CHAPTER VIII.

1 AND the Lord spake unto Moses, saying,
2 Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.
3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the Lord commanded Moses.
4 And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the Lord had shewed Moses, so he made the candlestick.
5 And the Lord spake unto Moses, saying,
6 Take the Levites from among the children of Israel, and cleanse them.
7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean.
8 Then let them take a young bullock with his meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.
9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:
10 And thou shalt bring the Levites before the Lord: and the children of Israel shall put their hands upon the Levites:

1 AND the Lord spake unto Moses, saying,
2 Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give
3 light in front of the candlestick. And Aaron did so; he lighted the lamps thereof *so as to give light* in front of the candlestick, as the Lord
4 commanded Moses. And this was the work of the candlestick, beaten work of gold; unto the base thereof, *and* unto the flowers thereof, it was beaten work: according unto the pattern which the Lord had shewed Moses, so he made the candlestick.
5 And the Lord spake unto Moses, saying,
6 Take the Levites from among the children of
7 Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: sprinkle the water of expiation upon them, and let them cause a razor to pass over all their flesh, and let them wash their clothes, and cleanse themselves.
8 Then let them take a young bullock, and its meal offering, fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.
9 And thou shalt present the Levites before the tent of meeting: and thou shalt assemble the whole congregation of the children of Israel:
10 and thou shalt present the Levites before the Lord: and the children of Israel shall lay their

before the people (ibid., 34, 35), are made one of the great outstanding facts of ancient revelation on which Paul bases a comparison and contrast with the final revelation of the New Testament (2 Cor. 3 : 13–18).

Chap. 8. AN ITEM OF DIRECTIONS REGARDING THE GOLDEN CANDLESTICK. THE CONSECRATION OF THE LEVITES, AND THEIR PERIOD OF SERVICE. **1-4.** *Instructions for fixing the lamps upon the golden candlestick.* **When thou lightest,** rather, *settest up*, as in R. V. Marg. This verse is substantially a repetition of Exod. 25 : 37, last clause. The purport of the direction appears to be that, as the candlestick stood on the south side of the sanctuary with its branches extending lengthwise of the apartment, the lamps, which were movable, should be so placed on the branches that the extension or neck containing the wick should project out into the room, so as to throw the light toward the north side, *i. e.*, **over against** the candlestick. The candlestick is described in Exod. 25 : 31–40, and that part of the description which dwells upon its workmanship (ibid., 31, 36) is here repeated. The whole was made according to the *vision* (ver. 4), which Jehovah had shown to Moses. The directions for caring for the lamps and for providing the supply of oil are distributed in various places in the Pentateuch (Exod. 27 : 20; 30 : 7; Lev. 24 : 1–4), besides this place.

5-22. *The consecration of the Levites to their duties.* This passage connects with 3 : 5–13, and describes the actual ceremony of presenting the Levites to the Lord for the use of the priests. This ceremony is not called a sanctifying or filling of the hand, as was the corresponding ceremony at the consecration of the priests (Lev. 8 : 12, 33), but a cleansing (ver. 6). The first act of cleansing was to sprinkle them with "sin water," and have them shave their bodies and wash their clothes. The "sin water" in question can hardly have been such a water of purifying as was prepared for the leper when he was cleansed (Lev. 14 : 4–7), nor the water of separation that was prepared from the ashes of the red heifer for the cleansing of those who were defiled by the dead (Num. 19), for these seem to have been prescribed for the special cases mentioned; but perhaps the water from the laver which is apparently called "holy water" in 5 : 17. The ceremony of inauguration for these subordinate priests did not include the act of investiture, as they had no distinctive dress as a badge of office. Their clothing was therefore made ready for their new position by washing (ver. 7).

As the Levites were the gift of the whole nation to the priests, representative of their firstborn which were claimed by Jehovah, the whole congregation was assembled to participate in the ceremony of consecration. The congregation, doubtless through their representatives the heads of the tribes, were to lay their hands on the heads of the Levites (ver. 10), and then these temple servants were solemnly offered as a wave offering (ver. 11), the ceremony being performed

11 And Aaron shall offer the Levites before the Lord *for* an offering of the children of Israel, that they may execute the service of the Lord.
12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the Lord, to make an atonement for the Levites.
13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the Lord.
14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.
15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.
16 For they *are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me.
17 For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.
18 And I have taken the Levites for all the firstborn of the children of Israel.
19 And I have given the Levites *as* a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.
20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the Lord commanded Moses concerning the Levites, so did the children of Israel unto them.
21 And the Levites were purified, and they washed their clothes; and Aaron offered them *as* an offering before the Lord; and Aaron made an atonement for them to cleanse them.
22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the Lord had commanded Moses concerning the Levites, so did they unto them.

11 hands upon the Levites: and Aaron shall offer the Levites before the Lord for a wave offering, on the behalf of the children of Israel, that they
12 may be to do the service of the Lord. And the Levites shall lay their hands upon the heads of the bullocks: and offer thou the one for a sin offering, and the other for a burnt offering, unto the Lord, to make atonement for the Levites.
13 And thou shalt set the Levites before Aaron, and before his sons, and offer them for a wave offer-
14 ing unto the Lord. Thus shalt thou separate the Levites from among the children of Israel: and
15 the Levites shall be mine. And after that shall the Levites go in to do the service of the tent of meeting: and thou shalt cleanse them, and offer
16 them for a wave offering. For they are wholly given unto me from among the children of Israel; instead of all that openeth the womb, even the firstborn of all the children of Israel, have
17 I taken them unto me. For all the firstborn among the children of Israel are mine, both man and beast: on the day that I smote all the firstborn in the land of Egypt I sanctified them for
18 myself. And I have taken the Levites instead of all the firstborn among the children of Israel.
19 And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tent of meeting, and to make atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.
20 Thus did Moses, and Aaron, and all the congregation of the children of Israel, unto the Levites: according unto all that the Lord commanded Moses touching the Levites, so did the
21 children of Israel unto them. And the Levites purified themselves from sin, and they washed their clothes; and Aaron offered them for a wave offering before the Lord; and Aaron made atone-
22 ment for them to cleanse them. And after that went the Levites in to do their service in the tent of meeting before Aaron, and before his sons: as the Lord had commanded Moses concerning the Levites, so did they unto them.

by Aaron on behalf of the children of Israel. It will be remembered that the rite of waving is that which characterizes the making of such offerings as are presented to Jehovah to revert to the use of the priests or the sanctuary. On the wave offering, see comment on Lev. 7 : 28–34. Just how the act of waving a large company of people was performed cannot be stated with certainty. Perhaps they were solemnly conducted up to the altar and back; or the act may have been emblematically performed by Aaron's pointing to them and waving his hands as if they were filled with a gift for Jehovah. The Levites in their turn, having provided themselves with a couple of bullocks with their accompanying *minchah*, offered the one for a sin offering and the other for a burnt offering, thus entering on their office in a state of ceremonial freedom from all possible inadvertent guilt.

This act of consecration is summed up as consisting essentially of cleansing and waving (ver. 15); the theory of the waving being that they are wholly given (נְתוּנִים, *n'thunim*, cf. 3 : 9) to Aaron and to his sons; while that of their being separated and cleansed in general is that they are taken in lieu of the firstborn of Israel whom Jehovah consecrated to himself when he destroyed the firstborn of Egypt. This service of the Levites in the sanctuary is therefore strictly the function of the nation's firstborn; but as the service of the holy place is hazardous on account of the self-avenging sanctity of the sacred things, a specially consecrated tribe can more safely perform it than for the people to undertake that service promiscuously (ver. 19). In thus taking the specially sacred and hazardous part of the nation's lay duty, the Levites are considered as *covering*, or acting as an atoning buffer for them—**to make an atonement** (ver. 19)—in the presence of Jehovah.

All this ceremony of cleansing and waving is given in the form of a command to Moses; and then in ver. 20–22 it is stated that all was carried out according to the divine direction.

23 And the Lord spake unto Moses, saying,
24 This *is it* that *belongeth* unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:
25 And from the age of fifty years they shall cease waiting upon the service *thereof*, and shall serve no more:
26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

23 And the Lord spake unto Moses, saying,
24 This is that which belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service in the work
25 of the tent of meeting: and from the age of fifty years they shall cease waiting upon the work,
26 and shall serve no more; but shall minister with their brethren in the tent of meeting, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charges.

CHAPTER IX.

1 AND the Lord spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,
2 Let the children of Israel also keep the passover at his appointed season.
3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.
4 And Moses spake unto the children of Israel, that they should keep the passover.

1 AND the Lord spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of
2 Egypt, saying, Moreover let the children of Israel keep the passover in its appointed season.
3 In the fourteenth day of this month, at even, ye shall keep it in its appointed season: according to all the statutes of it, and according to all the
4 ordinances thereof, shall ye keep it. And Moses spake unto the children of Israel, that they

23-26. *The period of the Levites' service.* The regulation of this section fixing the age of Levitical service at from twenty-five to fifty years appears to be a correction or modification of 4 : 47, where the age of entering upon the service is fixed at thirty years. "As a correction representing quite another period when reason had arisen for accepting the service of younger men, this is plain and simple enough. As a regulation coming from the same legislator who made the regulation of chapter four in the same breath, as it were, it would be unintelligible indeed" (HORTON). The wholly unusual and hardly correct form of expression in the Hebrew with which the section is introduced, **this is it that belongeth unto the Levites** (ver. 24), seems to indicate the work of a supplemental hand; and yet, in any event, the modifier's inadvertence in not explaining his inconsistent insertion is strange. The attempt to explain the difference by supposing that the regulation of chapter four referred to the heavy work of transporting the tabernacle which needed men in their prime, while the service here provided for is the ordinary work of caring for it in its settled abode is wholly arbitrary. It is to be noted that, according to the chronicler (1 Chron. 23 : 24, seq.), one of the last acts of David was to change the age of entering on Levitical service, apparently from thirty years (cf. 1 Chron. 23 : 3), to twenty, on the ground that the heavy work of carrying the tabernacle no longer needed to be done. The lower limit seems to have been the recognized period of entering on service in the time of Hezekiah (2 Chron. 31 : 17) and after the exile (Ezra 3 : 8).

This section is more specific than chapter four in defining what is involved in retiring the Levites at the age of fifty years. They shall *return from the warfare of the service* (ver. 25), *i. e.*, the disciplinary severity which makes it like military duty, but shall assist their brethren in such duties as keeping guard or caring for property, involving no servile work.

Chap. 9. THE PASSOVER AT SINAI WITH ITS SUPPLEMENTAL ORDINANCE. THE SIGNALS GIVEN BY THE CLOUD. The direction here given antedates the command for the numbering recorded in 1 : 1, *seq.* **2-8.** This account of the observance of the Passover is evidently a piece of history introduced, like the narrative in Lev. 24 : 10–12, in order to exhibit the occasion and origin of an ordinance. The ordinance thus given its historical occasion is the second or "little" Passover prescribed for those who are hindered by uncleanness or absence from observing the feast in the first month. As related in the twelfth chapter of Exodus, the first Passover was observed in Egypt on the night when Jehovah smote the firstborn; and it contained one feature which did not belong to later observances of the feast, namely, the striking of the blood on the door posts by which the house thus marked was rendered immune from the plague. This feature appears to have been replaced by the sprinkling of the blood on the altar. From the twenty-fifth verse of that chapter it might have been inferred that the regular observances of the feast were to begin when the children of Israel were settled in their Promised Land; but this command in Numbers at the opening of the second year of the exodus appears to have forestalled such a misunderstand-

5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the Lord commanded Moses, so did the children of Israel.
6 And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:
7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the Lord in his appointed season among the children of Israel?
8 And Moses said unto them, Stand still, and I will hear what the Lord will command concerning you.
9 And the Lord spake unto Moses, saying,
10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the Lord.
11 The fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*.
12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.
13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the Lord in his appointed season, that man shall bear his sin.
14 And if a stranger shall sojourn among you, and will keep the passover unto the Lord; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

5 should keep the passover. And they kept the passover in the first *month*, on the fourteenth day of the month, at even, in the wilderness of Sinai: according to all that the Lord commanded Moses, so did the children of Israel.
6 And there were certain men, who were unclean by the dead body of a man, so that they could not keep the passover on that day: and they
7 came before Moses and before Aaron on that day: and those men said unto him, We are unclean by the dead body of a man: wherefore are we kept back, that we may not offer the oblation of the Lord in its appointed season among the
8 children of Israel? And Moses said unto them, Stay ye; that I may hear what the Lord will command concerning you.
9 And the Lord spake unto Moses, saying,
10 Speak unto the children of Israel, saying, If any man of you or of your generations shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto
11 the Lord: in the second month on the fourteenth day at even they shall keep it; they shall eat it
12 with unleavened bread and bitter herbs: they shall leave none of it unto the morning, nor break a bone thereof: according to all the statute
13 of the passover they shall keep it. But the man that is clean, and is not in a journey, and forbeareth to keep the passover, that soul shall be cut off from his people: because he offered not the oblation of the Lord in its appointed season,
14 that man shall bear his sin. And if a stranger shall sojourn among you, and will keep the passover unto the Lord; according to the statute of the passover, and according to the ordinance thereof, so shall he do: ye shall have one statute, both for the stranger, and for him that is born in the land.

ing. Some of the details connected with this observance of the Passover in the desert, as, for instance, how the thousands of lambs necessary for the feast, or, for that matter, the many victims requisite for maintaining the sacrifices could be provided by a people entirely dependent on manna for their daily food (Exod. 16 : 3; Numb. 11 : 6), or how the blood of so many victims could be sprinkled by Aaron and his two sons "between the two evenings," raise questions which must perhaps remain unsolved for lack of sufficient information.

The men who were unclean by the "soul" of a man have been conjectured to be Mishael and Elzaphan, the two who were employed to carry out the dead bodies of Nadab and Abihu after they were destroyed by fire from the Lord (see Lev. 10 : 4, 5). This act must have occurred within seven days of the time of this Passover, for the two young priests were stricken on the eighth day of their consecration, and that period did not begin until after the setting up of the tabernacle on the first day of the second year of the exodus (Exod. 40 : 17). Whether, therefore, they were the ones who made their petition to Moses on this occasion or not, they at least must in all probability have been included among those incapacitated. And the freedom, as well as the religious and national zeal, displayed in their remonstrance seems to indicate people of more or less prominence, and men who could approach Moses and Aaron with something of the boldness of relatives—men too, who could lay to their account the circumstance which thus deprived them of the privilege, **wherefore are we kept back**—all of which corresponds to the character and condition of these two cousins of the high priest at this time. Their conception of the Passover as their oblation or "corban of Jehovah," which they counted it a privilege to offer, is an interesting note of the religious feeling at this nascent period of tabernacle or church life in Israel. The decision regarding their case is reserved for inquiry at the mouth of Jehovah, as was done on a similar occasion (Lev. 24 : 12).

9-14. The result of Moses' inquiry is an ordinance of Jehovah, not only for the present case, but for future generations. The person who is unclean by a "soul," or is on a distant journey at the time of the feast, shall keep the Passover one month later, according to the same method as is prescribed for the regular Passover. This Passover was known among the Jews as the "Little Passover," as it did not include the seven days of unleavened bread. The right to observe it did not extend to those who had failed to keep the regular feast through neglect. Such

15 And on the day that the tabernacle was reared
up the cloud covered the tabernacle, *namely*, the
tent of the testimony: and at even there was upon
the tabernacle as it were the appearance of fire,
until the morning.
16 So it was alway: the cloud covered it *by day*,
and the appearance of fire by night.
17 And when the cloud was taken up from the
tabernacle, then after that the children of Israel
journeyed: and in the place where the cloud abode,
there the children of Israel pitched their tents.
18 At the commandment of the Lord the children
of Israel journeyed, and at the commandment of
the Lord they pitched: as long as the cloud abode
upon the tabernacle they rested in their tents.
19 And when the cloud tarried long upon the
tabernacle many days, then the children of Israel
kept the charge of the Lord, and journeyed not.
20 And *so* it was, when the cloud was a few days
upon the tabernacle; according to the command-
ment of the Lord they abode in their tents, and
according to the commandment of the Lord they
journeyed.
21 And *so* it was, when the cloud abode from even
unto the morning, and *that* the cloud was taken up
in the morning, then they journeyed: whether *it*
was by day or by night that the cloud was taken
up, they journeyed.
22 Or *whether it were* two days, or a month, or a
year, that the cloud tarried upon the tabernacle,
remaining thereon, the children of Israel abode in
their tents, and journeyed not: but when it was
taken up, they journeyed.
23 At the commandment of the Lord they rested
in the tents, and at the commandment of the Lord
they journeyed: they kept the charge of the Lord,
at the commandment of the Lord by the hand of
Moses.

15 And on the day that the tabernacle was reared
up the cloud covered the tabernacle, even the
tent of the testimony: and at even it was upon
the tabernacle as it were the appearance of fire,
16 until morning. So it was alway: the cloud cov-
ered it, and the appearance of fire by night.
17 And whenever the cloud was taken up from
over the Tent, then after that the children of
Israel journeyed: and in the place where the
cloud abode, there the children of Israel en-
18 camped. At the commandment of the Lord the
children of Israel journeyed, and at the com-
mandment of the Lord they encamped: as long
as the cloud abode upon the tabernacle they re-
19 mained encamped. And when the cloud tarried
upon the tabernacle many days, then the chil-
dren of Israel kept the charge of the Lord, and
20 journeyed not. And sometimes the cloud was a
few days upon the tabernacle; then according
to the commandment of the Lord they remained
encamped, and according to the commandment
21 of the Lord they journeyed. And sometimes the
cloud was from evening until morning; and
when the cloud was taken up in the morning,
they journeyed: or *if it continued* by day and by
night, when the cloud was taken up, they jour-
22 neyed. Whether it were two days, or a month,
or a year, that the cloud tarried upon the taber-
nacle, abiding thereon, the children of Israel
remained encamped, and journeyed not: but
23 when it was taken up, they journeyed. At the
commandment of the Lord they encamped, and
at the commandment of the Lord they jour-
neyed: they kept the charge of the Lord, at the
commandment of the Lord by the hand of Moses.

remissness must be punished by the severest ecclesiastical penalty. Hezekiah seems to have availed himself of this privilege of keeping the Passover in the second month when he celebrated the feast after his reformation, as he was unable to complete the purification of the temple and the priesthood in time for its observance in the first month (see 2 Chron. 29, 30). As for the foreigner dwelling among the children of Israel who keeps the Passover, he shall conform to the same ordinance as the native born —it being understood, however, according to Exod. 12 : 48, 49, that he must first submit to circumcision.

15-23. This section is closely connected with the account of the setting up of the tabernacle given in Exod. 40, and is indeed only an expanded and more circumstantial repetition of the subject-matter of ver. 34–38 of that chapter. The phenomenon of the pillar of cloud by day and of fire by night appeared with the first exodus from Egypt (Exod. 13 : 21, seq.); that cloud seems from the first to have so closely and intelligently adapted its movements to the exigencies of the host, not only in leading the way, but in warding off the enemy (ibid., 14 : 19, 20), that it seemed to the people clearly supernatural, and associated itself in their mind with the angel of God. Immediately on the completion of the tabernacle the cloud descended and filled it for a time with its radiance, making it impossible for Moses to enter (Exod. 40 : 34, 35), as did a similar cloud at the consecration of Solomon's temple (1 Kings 8 : 10, 11). The account here in Numbers goes on to say that not only did that cloud cover the tabernacle at the time of its first erection, but so it was all through the journeyings of the children of Israel. The tabernacle which it overshadowed is called the **tent of the testimony** (ver. 15), meaning the tent where the ark of the testimony was kept; but this is not to be taken as meaning that it covered only the holy of holies, though no doubt it stood centrally over that sacred spot where Jehovah dwelt between the cherubim. The behavior of the cloud became the signal for the people's breaking camp or remaining at rest; when it was lifted they journeyed, and where it settled, there they encamped. Thus they formed the habit of journeying at the "mouth" or command of Jehovah, that command being given through the agency of the cloud and interpreted for the children of Israel by the **hand** (ver. 23) of Moses.

This thought of a life making no plans of its own, having no prospects which can be anticipated and provided for by human judgment, but regulating all its action by specific divine command from day to day, is one that has

CHAPTER X.

1 AND the Lord spake unto Moses, saying,
2 Make thee two trumpets of silver; of a whole
piece shalt thou make them: that thou mayest use
them for the calling of the assembly, and for the
journeying of the camps.
3 And when they shall blow with them, all the
assembly shall assemble themselves to thee at the
door of the tabernacle of the congregation.
4 And if they blow *but* with one *trumpet*, then the
princes, *which are* heads of the thousands of Israel,
shall gather themselves unto thee.
5 When ye blow an alarm, then the camps that
lie on the east parts shall go forward.
6 When ye blow an alarm the second time, then
the camps that lie on the south side shall take
their journey: they shall blow an alarm for their
journeys.
7 But when the congregation is to be gathered
together, ye shall blow, but ye shall not sound an
alarm.
8 And the sons of Aaron, the priests, shall blow
with the trumpets; and they shall be to you for an
ordinance for ever throughout your generations.

1 AND the Lord spake unto Moses, saying,
2 Make thee two trumpets of silver; of beaten
work shalt thou make them: and thou shalt use
them for the calling of the congregation, and
3 for the journeying of the camps. And when
they shall blow with them, all the congregation
shall gather themselves unto thee at the door of
4 the tent of meeting. And if they blow but with
one, then the princes, the heads of the thousands
of Israel, shall gather themselves unto thee.
5 And when ye blow an alarm, the camps that lie
6 on the east side shall take their journey. And
when ye blow an alarm the second time, the
camps that lie on the south side shall take their
journey: they shall blow an alarm for their
7 journeys. But when the assembly is to be
gathered together, ye shall blow, but ye shall
8 not sound an alarm. And the sons of Aaron,
the priests, shall blow with the trumpets; and
they shall be to you for a statute for ever

always been attractive to those of most fervent piety and nearest walk with God. It is especially inspiring in relation to that aspect of our life which is like the journeying of the children of Israel, its temporariness and its uncertainty. Those are wisest who form the habit of holding their schemes subject to God's permission, and saying, "If the Lord will, we shall both live, and do this or that" (James 4 : 15). Yet such a piecemeal guidance by direct supernatural agency, attractive and infallible as it appears, would contribute only a one-sided development to the godward character. It might emphasize the existence and importance of the spiritual world (Deut. 8 : 3), but it would not, as a permanent discipline, develop spiritual judgment or self-reliance. Those in perpetual tutelage remain perpetually children. And it is to be noted that the daily sight of the supernatural did not, after all, prevent the children of Israel from missing their goal through unbelief. This visible parental conducting of the life has its lesson and stimulus for the Christian, but it presents us only one side of the pattern to which our spiritual growth is to conform. This is what God does for his people when he is carrying them as the eagle carries her young on her wings (Exod. 19 : 4; Deut. 32 : 11). We are not to reckon ourselves necessarily remiss in faith or immediate amenability to the divine command because our own higher life is more predominantly guided by our educated judgment and initiative. This may be the sign of greater maturity rather than of greater remoteness from God. But meanwhile let us also be inspired by this childlike journeying of God's people to wait in unquestioning faith for the direct guidance of God in that aspect of our inner life to which it applies. However wise or far-sighted we may train ourselves to be in following that part of the will of God which reveals itself to sanctified good sense, there ever and anon arise crises which bring home to us our helplessness and short-sightedness as those of higher citizenship journeying through an unknown desert. It is then that our highest wisdom will be found in reverting, with childlike spirit, to the pattern of that guidance vouchsafed to the children of God so long ago, and watching intently for the signs of God's specific mandate given, if not in direct supernatural revelation, at least in the spiritual interpretation of his daily providences, while in self-effacement we pray:

> Keep thou my feet; I do not ask to see
> The distant scene, one step enough for me.

Chap. 10. 1-10. THE SILVER TRUMPETS AND THEIR USE. The kind of trumpet here mentioned was probably a straight and somewhat slender tube expanding into a bell shape, as described by Josephus, Ant., III., 12 : 6. It thus differed from the שׁוֹפָר, *shophar*, or cornet, which was crooked and often made of the horn of a ram or chamois. Representations of the straight trumpet are found on the Arch of Titus. Evidently these silver trumpets were intended as a sacred instrument, to be used only by the priests for the calling of the congregation and on occasions where the orders or reminders given were to be taken as divine; as on the breaking up of the camp, or at the time of set feasts, or on occasions of religious rejoicing. They were thought of, not only as Jehovah's instrument for calling to the nation, but as their instrument for calling to him. When the nation went to war against the oppressor in

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.
10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the Lord your God.

9 throughout your generations. And when ye go to war in your land against the adversary that oppresseth you, then ye shall sound an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved
10 from your enemies. Also in the day of your gladness, and in your set feasts, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be to you for a memorial before your God: I am the Lord your God.

their land, the blast of these trumpets would remind Jehovah of their distress and bring him to the rescue (ver. 9). Whether in war or on occasions of festivity, the trumpets were to serve the general purpose of a reminder, **memorial** (ver. 10), or symbol of the power to summon a gracious God. In that war of vengeance against the Midianites in which Balaam was slain, the zealous Phinehas carried the silver trumpets, along with other temple utensils, into the battle (31 : 6). Abijah the king of Judah, in his battle for the succession against Jeroboam the usurper, made the presence in the host of the legitimate priests with the trumpets of alarm a great ground of confidence as he made his battle-taunt (2 Chron. 13 : 12); and indeed the timely sounding of these instruments served to remind the army of Judah, even though surprised and surrounded, of the help of God, and to turn panic into victory (ibid., ver. 14, 15). The same sort of straight trumpets to the number of one hundred and twenty was used in the temple band at the dedication of Solomon's temple (2 Chron. 5 : 12); but whether these instruments were regarded as of equal official sacredness with the original and divinely ordained two may be doubted.

When both trumpets were blown with short blasts the congregation was to assemble at the door of the tent of meeting, while a similar signal with one trumpet summoned only the princes or heads of the host. A long, full blast, or תְּרוּעָה, *t'ru'ah*, was the signal for the camps on the east side, or the van, to take up the line of march. A second long blast brought the camps on the south side to their feet; and the Septuagint adds as the natural conclusion of the command that the third blast was to set in motion the camps on the west, and the fourth the northward camps which brought up the rear. With this account of the trumpets and their uses ends the history of the sojourn at Sinai.

PART SECOND. THE JOURNEY FROM SINAI TO THE STEPPES OF MOAB. CHAPTERS 10 : 11 TO 22 : 1.

This section of the book of Numbers gives us practically all the history we have of the wilderness wandering of nearly forty years. With the exception of a few months at the beginning and end of the period, the whole time is spent in the neighborhood of Kadesh. The children of Israel start on their journey from Sinai and come to the wilderness of Paran; but on their way to that wilderness occurs the incident of the phenomenal flight of quails with its sequel of a more or less protracted period of sickness in the host. At Kadesh in the wilderness of Paran, a place which communicates by the Amorite hill-road with the *Negeb* or south country of Canaan, spies are sent out to reconnoitre and bring back a description of the Promised Land, but on account of their unfavorable report and the consequent murmuring of the congregation the people are doomed to wander in the wilderness until that whole generation has passed away. The principal incident of this wandering of which we have an account is the rebellion of Korah, Dathan, and Abiram, with the divine disclosure of the choice of Aaron which accompanied it. At the end of the long wandering the tribes are again gathered at Kadesh where Miriam dies, and Moses and Aaron, for their conduct at the waters of Meribah, are sentenced to failure in bringing the people into the Promised Land. The journey around the south end of the Dead Sea begun, Aaron dies and is buried at Mount Hor; the people being refused permission to pass through the territory of Edom, take the Elanitic gulf route, and at length, after various vicissitudes, arrive at the country of the Amorite Sihon, east of the Jordan, over whom they gain a decisive victory, and then exultantly take possession of the territory which he has recently wrested from Moab. As their men of war pass northward in the act of completing the conquest of the Amorites, their advance is disputed by Og the king of Bashan, whom they overcome in a similarly decisive manner. The section leaves

11 And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.
12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.
13 And they first took their journey according to the commandment of the Lord by the hand of Moses.
14 In the first *place* went the standard of the camp of the children of Judah according to their armies: and over his host *was* Nahshon the son of Amminadab.
15 And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.
16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.
17 And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.
18 And the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur.
19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.
20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.
21 And the Kohathites set forward, bearing the sanctuary: and *the other* did set up the tabernacle against they came.
22 And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.
23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.
24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.
25 And the standard of the camp of the children of Dan set forward, *which was* the rereward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.
26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.
27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.
28 Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

11 And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over
12 the tabernacle of the testimony. And the children of Israel set forward according to their journeys out of the wilderness of Sinai; and the
13 cloud abode in the wilderness of Paran. And they first took their journey according to the commandment of the Lord by the hand of
14 Moses. And in the first *place* the standard of the camp of the children of Judah set forward according to their hosts: and over his host was
15 Nahshon the son of Amminadab. And over the host of the tribe of the children of Issachar was
16 Nethanel the son of Zuar. And over the host of the tribe of the children of Zebulun was Eliab
17 the son of Helon. And the tabernacle was taken down; and the sons of Gershon and the sons of Merari, who bare the tabernacle, set forward.
18 And the standard of the camp of Reuben set forward according to their hosts: and over his
19 host was Elizur the son of Shedeur. And over the host of the tribe of the children of Simeon
20 was Shelumiel the son of Zurishaddai. And over the host of the tribe of the children of Gad
21 was Eliasaph the son of Deuel. And the Kohathites set forward, bearing the sanctuary: and *the other* did set up the tabernacle against
22 they came. And the standard of the camp of the children of Ephraim set forward according to their hosts: and over his host was Elishama
23 the son of Ammihud. And over the host of the tribe of the children of Manasseh was Gamaliel
24 the son of Pedahzur. And over the host of the tribe of the children of Benjamin was Abidan the
25 son of Gideoni. And the standard of the camp of the children of Dan, which was the rearward of all the camps, set forward according to their hosts: and over his host was Ahiezer the son of Am-
26 mishaddai. And over the host of the tribe of the children of Asher was Pagiel the son of
27 Ochran. And over the host of the tribe of the children of Naphtali was Ahira the son of Enan.
28 Thus were the journeyings of the children of Israel according to their hosts; and they set forward.

them in the Steppes of Moab over against Jericho, the object of apprehension and dislike to all their neighbors. Several chapters of Levitical regulations are inserted from the priestly sources without obvious connection with the history.

11-36. Departure of the children of Israel from Mount Sinai. Hobab secured as a guide. Functions of the ark in directing the movements of the host. The children of Israel had now been staying in the wilderness of Sinai nearly a full year (cf. Exod. 19 : 1), during which time the tabernacle had been reared, the Levitical law given, and the numbering and organizing of the camp for marching and for tabernacle service effected. Verse twelve relates in a summary way, and by anticipation, the protracted resting of the cloud in the wilderness of Paran where the people were sentenced to a forty years' wandering; but between Sinai and that place there were at least two encampings, at Kibroth-hattaawah and at Hazeroth (11 : 34, 35; 12 : 16). This wilderness of Paran was the half of the northern portion of the peninsula between Egypt and Canaan, which lies east of the river of Egypt and the desert of Shur, and west of the Arabah or deep valley stretching southward from the Dead Sea to the Gulf of Akabah. It is known to the modern Arabs as *Badiet et Tih*, or Desert of the Wandering. It is parted from the mountainous region of Sinai by a great sand belt extending across the peninsula from gulf to gulf, in which belt were the two stations, Kibroth-hattaawah and Hazeroth.

After a rather meaningless verse (13) which furnishes an excuse for a description of the order of march, the priestly author repeats the names of the leaders of the tribes and the arrangement of march already given in chap. 2, in something of the spirit of delight in the elaboration of detail which prompted the extraordinary repetitions of the seventh chapter. A variation is introduced in the placing of the

29 And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.
30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.
31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.
32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.
33 And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.
34 And the cloud of the LORD *was* upon them by day, when they went out of the camp.
35 And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.
36 And when it rested, he said, Return, O LORD, unto the many thousands of Israel.

29 And Moses said unto Hobab, the son of Reuel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken
30 good concerning Israel. And he said unto him, I will not go; but I will depart to mine own
31 land, and to my kindred. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and
32 thou shalt be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what good soever the LORD shall do unto us, the same will we do unto thee.
33 And they set forward from the mount of the LORD three days' journey; and the ark of the covenant of the LORD went before them three days' journey, to seek out a resting place for
34 them. And the cloud of the LORD was over them by day, when they set forward from the camp.
35 And it came to pass, when the ark set forward, that Moses said, Rise up, O LORD, and let thine enemies be scattered; and let them that hate
36 thee flee before thee. And when it rested, he said, Return, O LORD, unto the ten thousands of the thousands of Israel.

tabernacle between the first and second groups of three tribes in the line of march instead of between the second and third, as in chap. 2, and in the bringing of the most holy furniture three tribes behind, or in the original place of the whole tabernacle, that it might find the tent pitched in readiness for it when it arrived at the place of encamping.

29-32. It is not possible to determine with certainty whether Hobab or Reuel was the same as Jethro, and therefore whether Hobab was father-in-law or brother-in-law of Moses. The word חֹתֵן, *chothen*, here translated father-in-law, may possibly mean any relation on the wife's side, and in this passage the word may be in apposition either with *Hobab* or *Reuel*. If Reuel in Exod. 2 : 18 is the same as Jethro in 3 : 1, it appears more probable that Hobab, Reuel's son, was Moses' brother-in-law, but on the other hand, the narrative in Exod. 2 : 16 seems to preclude the idea that the priest of Midian had sons. It is said in Exod. 18 : 27 that Jethro, after his visit to Moses here at Sinai, was allowed to depart to his home; while from the present passage it seems to be implied that Hobab was prevailed upon to go with the children of Israel and act as their guide. We find from Judg. 1 : 16 and 4 : 11 that the descendants of Hobab, there called Kenites, were settled in Canaan, having thus obtained the fulfillment of the promise in verse thirty-two, and their ancestor's services to the children of Israel while in the wilderness were long held in grateful remembrance (1 Sam. 15 : 6). The narrative in this paragraph, as well as in the remainder of the chapter, is conjectured by critics to be derived from a different original source from the book of Numbers, or indeed of Leviticus, thus far, being the first occurrence in these books of material derived from the so-called JE document.

33-36. From this passage, which is believed to be from the JE source, the ark seems to be differently related to the host and to the tabernacle paraphernalia from what it is in the later and more elaborate temple organization of the priest document. Instead of being carefully wrapped and kept with the other material and furniture of the sanctuary, guarded front and rear by the two halves of the host, it appears to be the leader of the marching congregation, going far in advance in order to seek out a resting place for the camp and carrying the overshadowing cloud with it. This corresponds with the prominence given to it in the crossing of the Jordan (Josh. 3 : 3, 4), and to some extent in the siege of Jericho, where it is borne by priests (Josh. 6 : 4), though there it is accompanied by a vanguard and rearguard of armed men (ibid., 9). It seems to have been regarded as a palladium in the early history of Canaan (1 Sam. 4).

The movement of the ark appears to be taken as the central and official act in the movement of the host, especially in the formula for breaking camp and halting in ver. 35, 36. Here Moses addresses Jehovah as if he were symbolically embodied in the ark, the consciousness of his presence in the cloud, characteristic of the priestly narrative (see 9 : 15-23), being here entirely replaced by a sense of the divine identity with his written testimony. The sublime bit of poetry here given awakens a re-echoing note in the later songs of the people (Ps. 68 : 1; 132 : 8).

CHAPTER XI.

1 AND *when* the people complained, it displeased
the Lord: and the Lord heard *it;* and his anger
was kindled; and the fire of the Lord burnt among
them, and consumed *them that were* in the uttermost
parts of the camp.
2 And the people cried unto Moses; and when
Moses prayed unto the Lord, the fire was quenched.
3 And he called the name of the place Taberah:
because the fire of the Lord burnt among them.
4 And the mixt multitude that *was* among them
fell a lusting: and the children of Israel also wept
again, and said, Who shall give us flesh to eat?
5 We remember the fish, which we did eat in
Egypt freely; the cucumbers, and the melons, and
the leeks, and the onions, and the garlick:
6 But now our soul *is* dried away: *there is* noth-
ing at all, beside this manna, *before* our eyes.
7 And the manna *was* as coriander seed, and the
colour thereof as the colour of bdellium.
8 *And* the people went about, and gathered *it,*
and ground *it* in mills, or beat *it* in a mortar, and
baked *it* in pans, and made cakes of it: and the
taste of it was as the taste of fresh oil.
9 And when the dew fell upon the camp in the
night, the manna fell upon it.
10 Then Moses heard the people weep throughout
their families, every man in the door of his tent:
and the anger of the Lord was kindled greatly;
Moses also was displeased.
11 And Moses said unto the Lord, Wherefore hast
thou afflicted thy servant? and wherefore have I
not found favour in thy sight, that thou layest the
burden of all this people upon me?
12 Have I conceived all this people? have I be-
gotten them, that thou shouldest say unto me,
Carry them in thy bosom, as a nursing father bear-
eth the suckling child, unto the land which thou
swarest unto their fathers?

1 AND the people were as murmurers, *speaking*
evil in the ears of the Lord: and when the Lord
heard it, his anger was kindled; and the fire of
the Lord burnt among them, and devoured in
2 the uttermost part of the camp. And the people
cried unto Moses; and Moses prayed unto the
3 Lord, and the fire abated. And the name of that
place was called Taberah: because the fire of
the Lord burnt among them.
4 And the mixed multitude that was among
them fell a lusting: and the children of Israel
also wept again, and said, Who shall give us
5 flesh to eat? We remember the fish, which we
did eat in Egypt for nought; the cucumbers,
and the melons, and the leeks, and the onions,
6 and the garlick: but now our soul is dried
away; there is nothing at all: we have nought
7 save this manna to look to. And the manna
was like coriander seed, and the appearance
8 thereof as the appearance of bdellium. The
people went about, and gathered it, and ground
it in mills, or beat it in mortars, and seethed it
in pots, and made cakes of it: and the taste of
9 it was as the taste of fresh oil. And when the
dew fell upon the camp in the night, the manna
10 fell upon it. And Moses heard the people weep-
ing throughout their families, every man at the
door of his tent: and the anger of the Lord was
kindled greatly; and Moses was displeased.
11 And Moses said unto the Lord, Wherefore hast
thou evil entreated thy servant? and wherefore
have I not found favour in thy sight, that thou
layest the burden of all this people upon me?
12 Have I conceived all this people? have I brought
them forth, that thou shouldest say unto me,
Carry them in thy bosom, as a nursing-father
carrieth the sucking child, unto the land which

Chap. 11. THE MURMURING OF THE PEOPLE AT TABERAH AND KIBROTH-HATTAAWAH. APPOINTMENT OF SEVENTY ELDERS TO ASSIST MOSES. QUAILS GIVEN TO SATISFY THE PEOPLE. **1-3. And when the people complained,** etc. Rather, *And the people were as those that complain in the ears of Jehovah of something bad.* What was the subject of their complaint is not stated. In Ps. 78 : 20, 21 the occasion is poetically described as a questioning whether God would provide bread and flesh for the people. Evidently a fire which broke out at the extremity of the camp was accounted for as a judgment from Jehovah, and it apparently subsided at the intercession of Moses. **The place Taberah** is not generally reckoned as one of the stations in the wilderness journey, as the itinerary in chap. 33 places Kibroth-Hattaawah immediately after the wilderness of Sinai (ibid., ver. 16) in the order of stations. It is perhaps only the part of the camp at Kibroth-Hattaawah where the fire broke out.

4-15. The mixt multitude (ver. 4). The Hebrew word is an onomatopoetic coinage, like "riff-raff." A mixed multitude is mentioned at Exod. 12 : 38 as accompanying the Israelites from Egypt. These people, being less uplifted and sustained by the religious hopes of the nation, would be the first to be discontented. Their dissatisfaction seems to have infected the Israelites themselves, so that they *returned and wept, i. e.*, perhaps repeated the murmurings mentioned in Exod. 16 : 2, 3. A sort of nervous contagion, such as sometimes mysteriously sweeps through crowds, seems to have produced a general hysteria, so that the noise of weeping could be heard from every tent like a universal cry (ver. 10). It was not the fear of starvation this time, as at Exod. 16, leading them to remember the substantial food of Egypt, but a distaste for the monotony of their single divinely sent staple, making them long inordinately for flesh and fish and fresh vegetables. On another occasion they expressed it, "Our soul loatheth this light bread" (21 : 5). The Nile in Egypt is said to abound in fish, and the cucumbers and melons in that country are particularly choice, and the onions mild and appetizing. The writer takes occasion to describe the manna and its method of preparation somewhat more in detail than in Exod. 16 : 31. In both places it is described as like coriander seed; in Exodus it is said to have been white in color, and here to have been in appearance like bdellium, a substance mentioned in Gen. 2 : 12, but not well known. The manna appears to have been a dry

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.
14 I am not able to bear all this people alone, because *it is* too heavy for me.
15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.
16 And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.
17 And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.
18 And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat.
19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;
20 *But* even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?
21 And Moses said, The people, among whom I *am, are* six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.
22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

13 thou swarest unto their fathers? Whence should
I have flesh to give unto all this people? for
they weep unto me, saying, Give us flesh, that
14 we may eat. I am not able to bear all this peo-
15 ple alone, because it is too heavy for me. And
if thou deal thus with me, kill me, I pray thee,
out of hand, if I have found favour in thy sight;
and let me not see my wretchedness.
16 And the Lord said unto Moses, Gather unto
me seventy men of the elders of Israel, whom
thou knowest to be the elders of the people,
and officers over them; and bring them unto
the tent of meeting, that they may stand there
17 with thee. And I will come down and talk with
thee there: and I will take of the spirit which
is upon thee, and will put it upon them; and
they shall bear the burden of the people with
18 thee, that thou bear it not thyself alone. And
say thou unto the people, Sanctify yourselves
against to-morrow, and ye shall eat flesh: for ye
have wept in the ears of the Lord, saying, Who
shall give us flesh to eat? for it was well with
us in Egypt: therefore the Lord will give you
19 flesh, and ye shall eat. Ye shall not eat one
day, nor two days, nor five days, neither ten
20 days, nor twenty days; but a whole month,
until it come out at your nostrils, and it be
loathsome unto you: because that ye have re-
jected the Lord which is among you, and have
wept before him, saying, Why came we forth
21 out of Egypt? And Moses said, The people,
among whom I am, are six hundred thousand
footmen; and thou hast said, I will give them
22 flesh, that they may eat a whole month. Shall
flocks and herds be slain for them, to suffice
them? or shall all the fish of the sea be gathered
together for them, to suffice them?

enough substance so that it could be reduced to meal and baked, tasting, it is said, like a "moist cake of oil." The description is probably introduced to show the unreasonableness of complaint, at least on the ground of its unpleasantness.

The patience of Moses was sorely tried, and he seems to have felt a sort of disgust for his task, as if it were that of taking care of a lot of babies. His complaint takes the form of remonstrance with Jehovah for thus subjecting him to a kind and degree of penance to which death were preferable. It is especially in view of the apparently impossible demand that he should provide the multitude with flesh that he is thrown into perplexity; and the burden of the whole people, which to his overtaxed mind seems to rest upon him alone, impresses him as too heavy for him to bear.

16-22. The appointment of elders to assist Moses seems to have been a fascinating subject to the Hebrew narrators, as it recurs in several places and in connection with various exigencies. Twice the elders are spoken of as appointed for secular judges, and twice they are summoned to be brought into touch with the greater supernatural manifestations of Jehovah's presence. In Exod. 18 the appointment of elders to be subordinate rulers and judges is represented as being suggested by Jethro on the occasion of his visit to Moses to bring him his wife and children, though in Deuteronomy (1 : 9-18) Moses speaks as if he made the request for such a college of assistants of his own accord. On the one other occasion besides this on which the number seventy is specified (Exod. 24) the elders accompanied Moses into Mount Sinai and saw the glory of Jehovah, in some such way as the seventy are impressed to ecstasy with his glory here. Evidently the help which Moses needed, and which was held out to him on this occasion, is not simply a relieving him of detail work, but such a participation in and sympathy with his inner life as should lighten that awful sense of loneliness which was the principal ground of his complaint. Something of his spirit was to be put upon them (ver. 17), so that they could mentally bear his burden with him. Sometimes mental or spiritual sympathy is worth far more than routine help, even though it perform no act of assistance. The precise official functions of these elders are obscure; but it is quite evident that they did not form a permanent body which was continued through the history of the nation and revived in the Sanhedrin after the exile, as the Talmudists and the rabbins imagine.

As for the people, Moses is directed to issue orders that they sanctify or prepare themselves by ceremonial purifications for the morrow,

23 And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.
24 And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.
25 And the Lord came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease.
26 But there remained two *of the* men in the

23 And the Lord said unto Moses, Is the Lord's hand waxed short? now shalt thou see whether my word shall come to pass unto thee or not.
24 And Moses went out, and told the people the words of the Lord: and he gathered seventy men of the elders of the people, and set them
25 round about the Tent. And the Lord came down in the cloud, and spake unto him, and took of the spirit that was upon him, and put it upon the seventy elders: and it came to pass, that, when the spirit rested upon them, they
26 prophesied, but they did so no more. But there

with the half-promise, half-threat, that they shall eat flesh for a whole month of days, until it comes out of their nostrils and becomes loathsome to them. How this prediction shall be fulfilled is as mysterious to Moses as to the rest of the people, so that in a bewildered way he casts about in his mind for some conceivable means by which it could possibly be accomplished (ver. 21, 22).

23-35. After being reminded of the power of Jehovah and enjoined to hold himself in readiness for a manifestation of it, Moses goes out of the tent and reports Jehovah's words to the people. Then according to directions he assembles seventy of the elders of the people in the neighborhood of the sanctuary. The glory-cloud begins to descend. Nearer and nearer it comes, overspreading their sky, enveloping them with an impressive obscuration, filling them with awe as it isolates them from all their visible surroundings. Of another company in New Testament times, similarly overshadowed with a cloud of glory, it was written, "They feared as they entered into the cloud" (Luke 9: 34). Presently the cloud, as often before, became communicative to Moses; and now all at once the seventy, through some electrical thrill of sympathy, were penetrated by a marvelous sense of the divine greatness, and in the intensest excitement they began to speak what they felt. Moses' spirit was communicated to them, not by the ordinary means of inculcation, that is, articulate speech and believing assent, but by a transfer of his mental standpoint to their consciousness, so that they perceived spiritual truth directly, as he did. The moment they were raised to Moses' point of view their unaccustomed souls were excited to the point of ecstasy. The account says (ver. 25) that they prophesied, but "did not add," *i. e.*, did not continue to speak ecstatically (see R. V.). This perhaps does not imply that they soon lost their new perception of truth, but rather that after becoming more accustomed to the new and wonderful outlook they took the experience more sanely, having developed into elevated and spiritually minded men who could be a genuine help and reliance for Moses in dealing with the discontented people.

In this early manifestation of a phenomenon destined to become characteristic of Hebrew religion, we have an indication of the essential nature of all prophecy. The prophet is raised above the realm of faith into the realm of sight; but the sight of God, be it observed, is not a sight which tends to picturableness in terms of visible form, but a sight which tends to formulableness in terms of speech. The self-revealed God is a Word. God's formula, symbol, or in Bible language his name, is all the sight of God that is revealable to human perception (cf. Exod. 33: 18, 19; 34: 5, seq.). Hence direct perception of God issues in speech, unstudied, compelled, impulsive, or ecstatic, according to the degree of nervous excitement which the perception induces. A historical note in regard to the prophet as a character (see 1 Sam. 9; 9) chronicles the fact that he was at first described by his mental status and power as a seer, but afterward by his characteristic habit of impulsive speaking as a נָבִיא, *nabi*, or prophet. It hardly needs to be said that prophesying is not necessarily, or even predominantly, a foretelling of future events, but simply a speaking forth of the things of God from direct perception. If it seem a matter of regret that so small a portion of the truth perceived by the Scripture characters who were on various occasions prophetically endowed is preserved for the use of the world, it is worthy of being pointed out that probably only the lowest stratum of such truth is capable of being brought within the realm of ordinary inculcation so as to be laid hold of by assent or faith. Only that part of prophetic truth becomes useful for common guidance which can commend itself to the ordinary sense of value by attaching itself to some practical issue of life. The heavenly words which Paul heard it was not possible or lawful to utter (2 Cor. 12: 4).

Two of the men (ver. 26) included in the written list—which must have comprised seventy-

camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them.

29 And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, *and* that the Lord would put his spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

31 And there went forth a wind from the Lord, and brought quails from the sea, and let *them* fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread *them* all abroad for themselves round about the camp.

33 And while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the Lord

remained two men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but had not gone out unto the Tent: and they prophesied
27 in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do
28 prophesy in the camp. And Joshua the son of Nun, the minister of Moses, one of his chosen men, answered and said, My lord Moses, forbid
29 them. And Moses said unto him, Art thou jealous for my sake? would God that all the Lord's people were prophets, that the Lord
30 would put his spirit upon them! And Moses gat him into the camp, he and the elders of
31 Israel. And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, about a day's journey on this side, and a day's journey on the other side, round about the camp, and about two cubits
32 above the face of the earth. And the people rose up all that day, and all the night, and all the next day, and gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round
33 about the camp. While the flesh was yet between their teeth, ere it was chewed, the anger

two, perhaps six to a tribe—had for some reason not gone to the tent of meeting with the other seventy; and yet these men were infected with the same spirit and began to attract attention by prophesying in the camp. This breaking out of the higher manifestations of religion amid commonplace and secular surroundings was impressively noticeable, and with the idea that something was wrong a young man without loss of time ran to inform Moses. Joshua, the son of Nun, Moses' attendant from his youth (ver. 28, see R. V. Margin), who was with Moses at the tabernacle and had seen the whole spectacle of the seventy, which to the eye of his delighted loyalty so enhanced the glory of his master, could not bear an outbreak so irregular and so independent of constituted authority as this of Eldad and Medad. Joshua's instincts were military (cf. Exod. 32 : 17), and along with the tactician's sense of Moses' prerogative, there was also in his mental make-up a certain deficiency which prevented him from realizing the superiority of the free spirit to tactical commands. He would have had his master suppress the irregular manifestation, even of the divine Spirit. To his mind everything from God must come through Moses. It is the old conflict, always cropping out because there are always opposite sorts of mind, between the sense for order and the sense for freedom. Moses, who was himself sufficiently insistent on orderly methods (cf. com. on Lev. 10 : 16-20), was nevertheless so fully inspired, and withal so meek, as to rejoice in whatever indicated God's presence with his people, even though it was apparently independent of his initiative. He could wish that the spiritual perception and free utterance of Eldad and Medad were universal. As Dillmann remarks: "It is the highest goal of the church of which Moses has here a glimpse (essentially according to John 3), and to attain this goal is the true man's highest wish, not the defending of his personal honor."

The meeting at the tabernacle being broken up, and Moses having returned to the camp, there followed the fulfillment of Jehovah's second promise. A strong wind, called a wind from Jehovah, and in Ps. 78 : 26 designated as a southeast wind, brought a flock of quails from the direction of the Elanitic gulf and spread them over the camp, flying about two cubits above the earth and covering the space of a day's journey in each direction. This seems to be the meaning of ver. 31, rather than that they fell in solid heaps two cubits high, as the Authorized version seems to imply. The quail is said to hang upon the wind in its flying, and when wearied it flies low, so that these birds could easily be grasped. Many of them no doubt also fell to the ground from exhaustion. The people fell to with the utmost eagerness, and gathered and dressed quails all that day and night and the next day, so that ten *chomers*, or fifty to sixty bushels, was accounted a small portion. No doubt they ate greedily during this time, and yet unable to make use of them all while they were fresh the people spread them out to dry in the sun all about the camp. Their unrestrained greediness, after so long a period of comparative abstinence, brought on its con-

was kindled against the people, and the Lord smote the people with a very great plague.
34 And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted.
35 *And* the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.

of the Lord was kindled against the people, and the Lord smote the people with a very great
34 plague. And the name of that place was called Kibroth-hattaavah: because there they buried
35 the people that lusted. From Kibroth-hattaavah the people journeyed unto Hazeroth; and they abode at Hazeroth.

CHAPTER XII.

1 AND Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.
2 And they said, hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard *it*.
3 (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)

1 AND Miriam and Aaron spake against Moses because of the Cushite woman whom he had married: for he had married a Cushite woman.
2 And they said, Hath the Lord indeed spoken only with Moses? hath he not spoken also with
3 us? And the Lord heard it. Now the man Moses was very meek, above all the men which

sequences of disgust and deathly sickness, so that in many instances people died with their mouths full (ver. 33). The great pestilence which followed was attributed to the anger of Jehovah; and so many were the graves of those that died that the place was called Kibroth-Hattaawah, or Graves of Greediness.

The next stopping-place after Kibroth-Hattaawah, where they must have stayed at least a month, was a place called Hazeroth, a name meaning, "fenced enclosures." Attempts to identify the place with Haderah, which is apparently too far east, or with El Ain, are conjectures carrying little or no certainty, as the name Hazeroth is one that could be applied to many places.

Chap. 12. Rebellion of Miriam and Aaron against Moses, and Miriam's leprosy. **1-9.** Miriam is called in Exod. 15 : 20 "the prophetess, the sister of Aaron," and she is mentioned in Micah 6 : 4 as one of the three leaders of Israel from Egypt. She was no doubt the sister who watched the infant Moses when he was placed in the flags by the river, and procured the mother as his nurse when he was discovered (Exod. 2 : 7, 8). The prominence given to Miriam in this chapter, and the emphasis put upon prophecy as a source of honor, have led modern critics quite unanimously to assign this chapter to the source called E. The Cushite or Ethiopian woman cannot have been the same as the Midianite Zipporah (see Exod. 2 : 21), styled an Ethiopian by Miriam in contempt and because of her dark skin, for the author takes pains to add the explanation—omitted, however, in the Vulgate—"for he had married a Cushite woman." It is supposed that Zipporah had died and Moses had married a new wife, though there is no other mention of this fact; and the supposition requires that all this bereavement and readjustment of Moses' domestic relations took place with a considerable degree of expedition, for it was but a short while since Zipporah was alive and well (Exod. 18 : 2). Josephus and the Targum of Jonathan preserve the tradition that Moses, while still a prince of Egypt and previous to his flight to Midian, married the Ethiopian princess of Meroë (Jos., Ant., II., 10 : 2), but it is difficult to see, in the absence of further detail, how that fact should start up an outbreak at this late day. The whole biblical account of the early domestic relations of Moses is so full of omissions and apparent redactional glosses as to render the precise facts very obscure. What relation Moses' marriage had to his preeminence as the medium for the divine revelations is not clear. All we can see is that Miriam's irritation and perhaps outraged national pride at Moses' domestic arrangements issued in an attack on his assumed exclusiveness in exercising the prophetic function.

That attack appears to have been nothing else but an expression of pure envy. Miriam was looking only at the honor of being a recognized prophet—an honor which in Moses' case had received great augmentation by recent events. This honor was the last thing in Moses' thoughts. So noticeably indeed was this the case that the author says Moses was the meekest of men upon the face of the earth. Far from his mind was it to claim that the Lord had spoken only by him. Even Eldad's and Medad's prophesying in the camp, so irregular as to seem to many an irreverent procedure, was welcomed by Moses with the wish that such things might be general. All that Miriam needed in order to get everything she was claiming was to go to work and prophesy; Moses would have been as glad to see the gift in her as in any of the rest of the Lord's people. It looks as if Miriam's prophetic gift which she had once exercised was no longer active, but had sunk into a memory and a claim. She was taking the course which has again and again been taken in the church in all ages: instead of

4 And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.
5 And the Lord came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.
6 And he said, Hear now my words: If there be a prophet among you, *I* the Lord will make myself known unto him in a vision, *and* will speak unto him in a dream.
7 My servant Moses *is* not so, who *is* faithful in all mine house.
8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?
9 And the anger of the Lord was kindled against them; and he departed.
10 And the cloud departed from off the tabernacle; and, behold, Miriam *became* leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.
11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.
12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.
13 And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee.
14 And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in *again*.

4 were upon the face of the earth. And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tent of meeting. And they three came out.
5 And the Lord came down in a pillar of cloud, and stood at the door of the Tent, and called Aaron and Miriam: and they both came forth.
6 And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, I will speak
7 with him in a dream. My servant Moses is not
8 so; he is faithful in all mine house: with him will I speak mouth to mouth, even manifestly, and not in dark speeches; and the form of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant, against
9 Moses? And the anger of the Lord was kindled
10 against them; and he departed. And the cloud removed from over the Tent; and, behold, Miriam was leprous, as *white as* snow: and Aaron looked upon Miriam, and, behold, she was lep-
11 rous. And Aaron said unto Moses, Oh my lord, lay not, I pray thee, sin upon us, for that we have done foolishly, and for that we have
12 sinned. Let her not, I pray, be as one dead, of whom the flesh is half consumed when he com-
13 eth out of his mother's womb. And Moses cried unto the Lord, saying, Heal her, O God, I be-
14 seech thee. And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut up without the camp seven days, and after that she

gaining preeminence by the way which is always open to every one—the way of preeminent usefulness—she was holding back and accusing the one who had found that way and its reward of arrogating an exclusive dignity to himself. As for Aaron, he appears to have been a weak echo of his stronger-minded sister, and not much else.

A sudden summons from Jehovah brought the three to the tent of meeting. The theophanic cloud took its stand at the door of the tent; and there Aaron and Miriam, like a pair of culprits at the bar, heard the divine explanation of the difference between God's revelation to Moses and that to other prophets. The explanation appears to amount to this: the kind of allocution of which Moses was the organ consisted of truth communicable in plain language and to the intellect at its ordinary level; while other prophets became recipients only of communications adapted to dream-states or to symbolic representation in visions, impressions which make a more ecstatic seizure on the feelings. Moses' kind of truth was less showy because less productive of rapture; but it was really far more important because it was more weighty with national utilities and human moral issues. Moses is distinguished as being spoken to for *business;* he is the man of affairs and of responsibility, this is perhaps what is meant by, **who is faithful in all mine house** (ver. 7). One somewhat obscure addition is made to this description, *the form of Jehovah shall he behold* (ver. 8)—a reference perhaps to the experience related in Exod. 33 : 17–23. This whole passage appears intended to make the highest claim as revelation for that form of inspiration which appears least unearthly, and issues in prosaic moral law like the Pentateuch. It is largely on account of this passage perhaps that the Pentateuch is regarded by Jews and Samaritans as the most highly inspired part of the Old Testament (cf. com. on 7 : 89).

10–16. Leaving behind an impression of the divine anger the cloud removes from over the tent, and the terror-stricken Aaron turns and beholds his sister a ghastly, corpse-like leper. It is Moses whom he realizes they have wronged; it is Moses in whom the divine majesty seems almost to embody itself; and to Moses Aaron abjectly prays that he will not count their guilt against them in that they have *played the fool* (ver. 11) and sinned. He entreats that his sister, whom under the divine stroke he involuntarily contemplates with horror, may not be like a corpse or like a half-decayed, untimely stillbirth (ver. 12). Moses, with his characteristic unselfishness, entreats the Lord that she may be healed, and it is implied that this prayer is answered at once. But it is no more than right that, like every restored leper (Lev. 14 : 8), she

15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.
16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

15 shall be brought in again. And Miriam was shut up without the camp seven days: and the people journeyed not till Miriam was brought
16 in again. And afterward the people journeyed from Hazeroth, and pitched in the wilderness of Paran.

shall undergo some penance of separation; since even if she had experienced no more than a public expression of parental displeasure (ver. 14), she would have been humiliated for seven days. So Miriam was put outside of the camp, but the congregation remained encamped in the same spot until the seven days were finished. Afterward the people accomplished the final stage of the journey which was summarily described at the first mention of their breaking camp after the sojourn at Sinai (10 : 12). The station at which they are found at the opening of the next chapter is Kadesh (13 : 26), which is mentioned as if it were identical with, or in the wilderness of Paran.

It is noteworthy that, just as the early days of the Christian church were signalized by gifts of the Spirit manifesting themselves in prophecy and speaking with tongues, so the beginning of the church life in the wilderness is accompanied with an outbreak of prophecy. But it is in connection with the faith side of their religion rather than the mere institutional or law side that this upspringing of spontaneous life occurs. When the people once get fairly started for their land, and the promises and prospects of their divinely given home begin to be accentuated in their lives, then it is that they begin to see divine things for themselves and to speak their swelling joys. Prophecy always has something forward-looking about it—it hails the coming day. The faith in God's promises is the most natural soil on which it can spring up: "Received ye the Spirit by the works of the law," says Paul, "or by the hearing of faith?" (Gal. 3 : 2.) Noteworthy too, is the fact that this sweetest blossom of religion differentiates itself in its origin from, or quickly finds its contrast with unspirituality and pride. It is the intense laying hold of the promise in antagonism to the gross unbelief which would fain go back to Egypt for its sensual luxuries that predisposes the seventy for the divine gift at the tabernacle; it is the contrast and the intolerance of officialism which Eldad and Medad very promptly encounter in Joshua, just as spontaneous religion encounters it in every period of the church. Miriam misapprehends the value of prophecy and externalizes and cheapens the conception of it by dragging it, as it were, into politics. So the first appearance of the gift in the church in the wilderness not only associates itself with the familiar psychological conditions which always accompany higher spiritual insight and rapture, but it very promptly encounters the same foes of the higher spiritual liberty, officialism, and worldly ambition, which as constant traits of human nature ever lie in wait to curb or cheapen the manifestations of the Spirit.

Chap. 13. The dispatch of the spies, and their report. This chapter and the following are to be taken together as making up one narrative, the narrative of the spies. It is quite unmistakably a double account, being composed of two elements woven together, each of which, read continuously, makes up a nearly complete narrative and which present the characteristics respectively of P and JE. The composite character of the chapters appears especially in the fact that one narrative frequently parallels the other (*e. g.*, 13 : 22 parallels ver. 21; ver. 32 parallels ver. 27–31, and 14 : 26–35 parallels ver. 11–25), and also in the fact that the two accounts differ in their representations of the facts. Thus, according to JE the spies go only as far as the neighborhood of Hebron (13 : 22–24), while according to P they go through the whole country to the far north (ver. 21). In the one account they represent the country on their return as fertile but too strongly defended for them to conquer (13 : 27–31); in the other they call it a country that "eateth up its inhabitants," that is, a country too poor to be worth taking (13 : 32). In JE Caleb alone stills the people and is alone exempted from the sentence of exclusion from Palestine (13 : 30; 14 : 24); in P Joshua is included with Caleb in the act of pacifying the people and in the exemption from the divine sentence. Perhaps too, we may trace to the double character of the account the fact that in some parts of the narrative the spies are represented as starting out from and returning to the wilderness of Paran (13 : 3, 26), while in others the place is named as Kadesh (13 : 26). In other parts of the Pentateuch where this story of the spies is recapitulated (e. g., Num. 32 : 8–13; Deut. 1 : 22–45), the narrative of JE seems to be the one of the two in this double chapter which is more closely followed in respect to the shortness of the journey—*i. e.*, only to Eshcol—and in respect to the characteristic name Kadesh-barnea, as distin-

CHAPTER XIII.

1 AND the Lord spake unto Moses, saying,
2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.
3 And Moses by the commandment of the Lord sent them from the wilderness of Paran: all those men *were* heads of the children of Israel.
4 And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur.
5 Of the tribe of Simeon, Shaphat the son of Hori.
6 Of the tribe of Judah, Caleb the son of Jephunneh.
7 Of the tribe of Issachar, Igal the son of Joseph.
8 Of the tribe of Ephraim, Oshea the son of Nun.
9 Of the tribe of Benjamin, Palti the son of Raphu.
10 Of the tribe of Zebulun, Gaddiel the son of Sodi.
11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.
12 Of the tribe of Dan, Ammiel the son of Gemalli.
13 Of the tribe of Asher, Sethur the son of Michael.
14 Of the tribe of Naphtali, Nahbi the son of Vophsi.
15 Of the tribe of Gad, Geuel the son of Machi.
16 These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.
17 And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* southward, and go up into the mountain:

1 AND the Lord spake unto Moses, saying,
2 Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a prince among them.
3 And Moses sent them from the wilderness of Paran according to the commandment of the Lord: all of them men who were heads of the
4 children of Israel. And these were their names: of the tribe of Reuben, Shammua the son of
5 Zaccur. Of the tribe of Simeon, Shaphat the
6 son of Hori. Of the tribe of Judah, Caleb the
7 son of Jephunneh. Of the tribe of Issachar,
8 Igal the son of Joseph. Of the tribe of Ephraim,
9 Hoshea the son of Nun. Of the tribe of Ben-
10 jamin, Palti the son of Raphu. Of the tribe of
11 Zebulun, Gaddiel the son of Sodi. Of the tribe of Joseph, *namely*, of the tribe of Manasseh,
12 Gaddi the son of Susi. Of the tribe of Dan,
13 Ammiel the son of Gemalli. Of the tribe of
14 Asher, Sethur the son of Michael. Of the tribe of
15 Naphtali, Nahbi the son of Vophsi. Of the tribe
16 of Gad, Geuel the son of Machi. These are the names of the men which Moses sent to spy out the land. And Moses called Hoshea the son of
17 Nun Joshua. And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way by the South, and go up into the

guished from the more general name, wilderness of Paran, though not in respect to the inclusion of Caleb alone in the exception to the general panic. [It is, perhaps, right for the general editor to say that the reasons presented by Doctor Genung in support of the hypothesis of a "double narrative" do not appear to be conclusive. This Doctor Genung virtually admits in the sequel, suggesting himself a natural way of accounting for the most striking apparent discrepancy, namely, that which relates to the extent of the exploration of the country by the spies. See comment on ver. 21–33.—A. H.]

1. And the Lord spake unto Moses. In the account of this incident which is put into the mouth of Moses in Deuteronomy (Deut. 1 : 22), the idea, instead of emanating from the Lord, comes as the suggestion to Moses of the people. The direction of Jehovah here in Numbers is that these men sent shall all be heads or princes of their tribes. The men selected, however, are entirely distinct from the heads of the tribes named in chap. 1, 2, though Hoshea, the representative here of the tribe of Ephraim, is the grandson of Elishama, the prince at the head of the tribal host in chap. 2 (1 Chron. 7 : 26, 27). None of these men, as is fitting, come to any distinction so as to be named elsewhere, except Caleb and Hoshea. With Caleb this exploit was always a proud reminiscence (Josh. 14 : 6–8), as it brought him the distinction of a divine mention and promise (14 : 24). Hoshea (ver. 16), unaccountably spelled Oshea in the Authorized version, is here said to be the original name of the servant of Moses already familiarly known as Joshua. Moses changed his name from Hoshea, which means "salvation" or "welfare," to Jehoshua (shortened in English to Joshua), "Jah is salvation"; but whether this was done on this occasion or earlier, say on the more likely occasion of his victory over Amalek (Exod. 17 : 8–13), we have no means of knowing, as in all earlier mentions of his name he already appears as Joshua, and in only one other place (Deut. 32 : 44) is he called by his original name.

17. These men are directed by Moses to ascend the mountains which here at Kadesh lie as a barrier between them and their future home, known as the Amorite hill country (cf. Deut. 1 : 20), and go **into the mountain,** *Negeb*, the southern and least fertile part of Canaan, extending from the south border nearly to Hebron, and on into the hill country of Judea. They were to make a thorough examination of the land in regard to its fertility, its inhabitants, and its military strength, and to bring ocular demonstration of its characteristics in the form of specimens of its products (ver. 20).

In ver. 21 we have the story from the P source, the same as that from which the first sixteen

18 And see the land, what it *is;* and the people that dwelleth therein, whether they *be* strong or weak, few or many;
19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;
20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the firstripe grapes.
21 So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.
22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, *were.* (Now Hebron was built seven years before Zoan in Egypt.)
23 And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.
24 The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

18 mountains: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, whether they be few or many;
19 and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in camps, or in strong
20 holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time
21 of the firstripe grapes. So they went up, and spied out the land from the wilderness of Zin
22 unto Rehob, to the entering in of Hamath. And they went up by the South, and came unto Hebron; and Ahiman, Sheshai, and Talmai, the children of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt.)
23 And they came unto the valley of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it upon a staff between two; *they brought* also of the pomegranates, and
24 of the figs. That place was called the valley of Eshcol, because of the cluster which the chil-

verses are derived, and this appears again in ver. 25 and the first part of 26, and in 32. The continuous account as this relates it would be: that the spies went through the whole land from the south boundary to Rehob in the far north (ver. 21), and returned at the end of forty days to the wilderness of Paran (ver. 25, 26a), and brought back an evil report of the land to the effect that it consumed its inhabitants, besides being defended by men of gigantic stature (ver. 32). On the other hand, the story from the JE source, which starts in at ver. 17, indicates that the spies were directed to go up into the Negeb, and so on to the hill country, and make a careful reconnaissance bringing back specimens of the fruits, as it was early grape harvest (ver. 17-20); that these went up into the Negeb and on to Hebron, finding there the three sons of Anak, and brought back various kinds of fruits, especially a bunch of grapes of extraordinary weight from the valley of Eshcol (ver. 22-24), and that on their return to Kadesh they showed the fruit and admitted that the land was all that had been anticipated, but that the people were strong and the cities great and fortified; and, finally, before any explicit intimation is given that the congregation were panic-stricken, that Caleb stilled the people, being in this matter opposed by the other spies who maintained their inability to take the land (ver. 27-31), and described with great vividness their contrast to the Nephilim, the sons of Anak (ver. 33). **21. The wilderness of Zin.** This is the desert into which the wilderness of Paran merges at its northeast side, stretching eastward to the Arabah. It is mentioned here, as also in 34: 3, *seq.*, as the southern boundary of the Holy Land, or Judah (Josh. 15: 1, 3). In this desert Kadesh was situated (20: 1; 27: 14; 33: 36), and the apparent location of Kadesh in the wilderness of Paran in ver. 26 would indicate that the distinction between the wilderness of Paran and that of Zin was not always clearly observed. Rehob is probably the place mentioned as Beth-Rehob in Judg. 18: 28 (cf. 2 Sam. 10: 6, 8), near the city of Laish which the Danites took and named Dan. **As men come to Hamath,** rather, *the entering in of Hamath* (see R. V.), is the valley or pass between Lebanon and Anti-Lebanon, called Cœle-Syria. It is possible that the two accounts of the spies may be harmonized by supposing that some of them were instructed to keep in the south, while other parties of them went to the middle portion and to the far north, and returned somewhat later. Those who explored the south, at least, found at Hebron the three men of the race of Anak, Ahiman, Sheshai, and Talmai (ver. 22), men whom Caleb afterward drove out (Josh. 15: 14; Judg. 1: 20). A note mentions Hebron as very ancient (ver. 22); its early name was Kirjath-Arba, or city of Arba (Gen. 35: 27), so called from Arba, who was the greatest man among the Anakim (Josh. 14: 15), indeed, the ancestor of the race (Josh. 21: 11). These sons of Anak were described by the frightened spies on their return as descendants of the Nephilim (ver. 33), a name used elsewhere only of the giants or Titans of antediluvian times (Gen. 6: 4). **23. The brook of Eshcol,** or rather, *valley* (see R. V.). This place was evidently near Hebron; and that region is celebrated to this day for its vines, which have been known to yield clusters, weighing eleven or twelve pounds, of grapes like plums in size. The bunch of grapes, Heb. אֶשְׁכֹּל, *'eshkol*, is said by the author to have given at a later period

25 And they returned from searching of the land after forty days.
26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.
27 And they told him, and said, We came unto the land whither thou sendest us, and surely it floweth with milk and honey; and this *is* the fruit of it.
28 Nevertheless the people *be* strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover we saw the children of Anak there.
29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.
30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.
31 But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.
32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* men of a great stature.
33 And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

25 dren of Israel cut down from thence. And they
returned from spying out the land at the end of
26 forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them
27 the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey;
28 and this is the fruit of it. Howbeit the people that dwell in the land are strong, and the cities are fenced, *and* very great: and moreover we
29 saw the children of Anak there. Amalek dwelleth in the land of the South: and the Hittite, and the Jebusite, and the Amorite, dwell in the mountains: and the Canaanite dwelleth by the
30 sea, and along by the side of Jordan. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are
31 well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than
32 we. And they brought up an evil report of the land which they had spied out unto the children of Israel, saying, The land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people that
33 we saw in it are men of great stature. And there we saw the Nephilim, the sons of Anak, which come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight.

the name to the valley (ver. 24). It is to be noted that according to Gen. 14 : 13, 24 an Amorite living in this region, brother of Mamre and Aner, and an ally of Abram, was named Eshcol, and it is not impossible that the name Eshcol, which the valley may have already had at the visit of the spies, was derived from the ancient Canaanite, and that the name through its meaning came to be associated with the bunch of grapes gathered there, and popularly referred to that incident for its origin. **26. To Kadesh.** The place is here mentioned as in the wilderness of Paran, but it is elsewhere said to be in the wilderness of Zin. This place is second only to Sinai in importance in connection with the journeyings of the children of Israel. It is first mentioned in Gen. 14 : 7, where it is identified with En-Mishpat. A somewhat later name is Kadesh-barnea (32 : 8; Deut. 1 : 2, etc.), or Kadesh of wandering. This becomes the headquarters of the host of Israel for thirty-eight years, perhaps the place of the sanctuary and of Moses' residence. It is probably to be identified with the site discovered by Rowland in 1842, known among the Arabs as 'Ain Qadis, or Holy Well. It is in a fertile plain or oasis, where a stream of water issues from a wall of limestone rock and is collected into troughs for the watering of cattle. In Deuteronomy it is described as eleven days' journey from Mount Horeb by way of Mount Seir (Deut. 1 : 2).

The spies come back and show their fruits and report that the land is indeed a fertile land, but that the people are strong and the cities great and strongly fortified (ver. 27, 28). Their special bugbear is the sons of Anak, to whom they recur in ver. 33. The tribes that occupy the land are roughly classified and located (ver. 29), Amalek in the Negeb, the Hittites, Jebusites, and Amorites in the hill country, and the Canaanites by the sea and in the Jordan Valley. These last, who seem to be described as lowlanders, are also mentioned as living in other and more mountainous regions than the one here specified (14 : 43, 45; 21 : 1). Caleb, apparently noting the rising tide of the people's dissatisfaction, begins to still the multitude, but his efforts only call out the more vehement opposition from the remaining spies. It was this hero who in his old age chose this very place Hebron, where the greatest difficulties existed, and where the sons of Anak were found, as the inheritance which he would undertake to conquer and possess (Josh. 14 : 12). As for Joshua, he does not appear in his rôle of pacifier until the next chapter.

Chap. 14. THE REBELLION OF THE PEOPLE AND THEIR SENTENCE. The effect of the adverse report of the spies was first that it threw the multitude into an extraordinary depression, or as Moses puts it in Deuteronomy (1 : 28), "made their hearts melt," and

CHAPTER XIV.

1 AND all the congregation lifted up their voice,
and cried; and the people wept that night.
2 And all the children of Israel murmured against
Moses and against Aaron: and the whole congre-
gation said unto them, Would God that we had
died in the land of Egypt! or would God we had
died in this wilderness!
3 And wherefore hath the Lord brought us unto
this land, to fall by the sword, that our wives and
our children should be a prey? were it not better
for us to return into Egypt?
4 And they said one to another, Let us make a
captain, and let us return into Egypt.
5 Then Moses and Aaron fell on their faces be-
fore all the assembly of the congregation of the
children of Israel.
6 And Joshua the son of Nun, and Caleb the son
Jephunneh, *which were* of them that searched the
land, rent their clothes:
7 And they spake unto all the company of the
children of Israel, saying, The land, which we
passed through to search it, *is* an exceeding good
land.
8 If the Lord delight in us, then he will bring us
into this land, and give it us; a land which floweth
with milk and honey.
9 Only rebel not ye against the Lord, neither fear
ye the people of the land; for they *are* bread for
us: their defence is departed from them, and the
Lord *is* with us: fear them not.
10 But all the congregation bade stone them with
stones. And the glory of the Lord appeared in the
tabernacle of the congregation before all the chil-
dren of Israel.
11 And the Lord said unto Moses, How long will
this people provoke me? and how long will it be
ere they believe me, for all the signs which I have
shewed among them?

1 AND all the congregation lifted up their voice,
and cried; and the people wept that night.
2 And all the children of Israel murmured against
Moses and against Aaron: and the whole con-
gregation said unto them, Would God that we
had died in the land of Egypt! or would God
3 we had died in this wilderness! And wherefore
doth the Lord bring us unto this land, to fall by
the sword? Our wives and our little ones shall
be a prey: were it not better for us to return
4 into Egypt? And they said one to another, Let
us make a captain, and let us return into Egypt.
5 Then Moses and Aaron fell on their faces before
all the assembly of the congregation of the chil-
6 dren of Israel. And Joshua the son of Nun and
Caleb the son of Jephunneh, which were of
them that spied out the land, rent their clothes:
7 and they spake unto all the congregation of the
children of Israel, saying, The land, which we
passed through to spy it out, is an exceeding
8 good land. If the Lord delight in us, then he
will bring us into this land, and give it unto us;
a land which floweth with milk and honey.
9 Only rebel not against the Lord, neither fear ye
the people of the land; for they are bread for
us: their defence is removed from over them,
10 and the Lord is with us: fear them not. But all
the congregation bade stone them with stones.
And the glory of the Lord appeared in the tent
of meeting unto all the children of Israel.
11 And the Lord said unto Moses, How long will
this people despise me? and how long will they
not believe in me, for all the signs which I have

then awakened, as the next stage in their perturbation, an unreasonable resentment against their leaders Moses and Aaron. Finally their dissatisfaction assumed the more definite shape of making inchoate plans to choose a leader and go back to Egypt (ver. 4). Moses and Aaron fell on their faces before God in order to entreat his interposition, but not, according to Deut. 1: 29–31, until they had unsuccessfully tried to reassure the people by encouragements and persuasions. Joshua, who now for the first appears (ver. 6) as a stiller of the rebellion, joins Caleb in manifesting his grief at the people's perverseness and in attempting to inspire something of an enterprising and warlike spirit. The threefold motive on which they sought to work was faith in God, cupidity, and belief in the doom of the Canaanites. Not simply the cupidity of those seeking homes or places to grow the slow fruits of the earth did these heroes attempt to arouse, but the fiercer cupidity of those anticipating a swift return in the way of spoil. **Neither fear ye the people of the land; for they are bread for us** (ver. 9), perhaps means that the people, so far from being an incumbrance or drawback, are an additional asset, for they represent accumulated wealth, or food ready for use, which by a little boldness can immediately be secured, so as to bring us at once into plenty. And all this is urged as a sure thing because, as the picturesque Hebrew expresses it, "their shadow is removed from them" (ver. 9)—the people, as doomed to destruction by Jehovah, are really without defense, however strong they may appear. The figurative use of the term "shadow" to signify defense or security is not uncommon in Hebrew literature (see, e. g., Isa. 30: 2; Ps. 91: 1; 121: 5). The reasoning was really on a very high plane of faith; it was firmly grounded on the assurance that Jehovah's favor is security, and his displeasure always means nakedness and defenselessness despite the strongest armaments. But the people were not in the mood for such transcendent reasoning as this; and they began to raise the cry of a mob (ver. 10), until the glory of Jehovah shone forth from the tent of meeting in its threatening majesty and awed them into silence.

The appearance of the divine glory in the tent seems to have been not only intended to effect the rescue of the devoted Joshua and Caleb, but to portend a momentous communication to Moses. Jehovah's sentence on the rebellious people, with Moses' intercession, is given in the manner perhaps characteristic of JE in ver. 11–25, while in ver. 26–38 the same sentence is given

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.
13 And Moses said unto the Lord, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;)
14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou Lord *art* among this people, that thou Lord art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.
15 Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,
16 Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.
17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,
18 The Lord *is* longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth *generation*.
19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.
20 And the Lord said, I have pardoned according to thy word:
21 But *as* truly *as* I live, all the earth shall be filled with the glory of the Lord.
22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;
23 Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:
24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

12 wrought among them? I will smite them with the pestilence, and disinherit them, and will make of thee a nation greater and mightier than
13 they. And Moses said unto the Lord, Then the Egyptians shall hear it; for thou broughtest up
14 this people in thy might from among them; and they will tell it to the inhabitants of this land: they have heard that thou Lord art in the midst of this people; for thou Lord art seen face to face, and thy cloud standeth over them, and thou goest before them, in a pillar of cloud by
15 day, and in a pillar of fire by night. Now if thou shalt kill this people as one man, then the nations which have heard the fame of thee will
16 speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the
17 wilderness. And now, I pray thee, let the power of the Lord be great, according as thou hast
18 spoken, saying, The Lord is slow to anger, and plenteous in mercy, forgiving iniquity and transgression, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, upon the third and upon the fourth
19 generation. Pardon, I pray thee, the iniquity of this people according unto the greatness of thy mercy, and according as thou hast forgiven
20 this people, from Egypt even until now. And the Lord said, I have pardoned according to thy
21 word: but in very deed, as I live, and as all the earth shall be filled with the glory of the Lord;
22 because all those men which have seen my glory, and my signs, which I wrought in Egypt and in the wilderness, yet have tempted me these ten times, and have not hearkened to my voice;
23 surely they shall not see the land which I sware unto their fathers, neither shall any of them
24 that despised me see it: but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall

in a somewhat different form more characterized by the style of P. God's patience is represented as sorely tried (ver. 11), and the proposal which first appeared in Exod. 32:10 to destroy the nation and make Moses a new national founder is here repeated. Moses again, as in that chapter, reasons with Jehovah, urging here, however, the consideration, not that the Egyptians would interpret the Israelites' destruction as a proof of Jehovah's malignity (cf. Exod. 32:12), but that they, and all the nations to whom they would tell of the glorious starting out of the exodus (ver. 13), would reason that the divine strength was exhausted in the wilderness without being able to bring its intentions to pass. Then Moses pleads that the power of the Lord, if that must be manifested, may be seen in confirming that revelation of his mercy which he had made to Moses when he asked God at Sinai to show him his glory (Exod. 34:6, seq.). An impressive thing it is, and an exaltation of Old Testament revelation, to see a mortal fully possessed of the truth that the highest divine glory is forbearance and mercy, and pleading that truth with God against an implacableness which, no doubt to test his servant, God apparently assumed. Moses' self-devotion does not on this occasion reach the sublime height which it reached at Sinai where he entreated that Jehovah would blot him out of his book rather than refuse to forgive the people's sin (Exod. 32:32), but he apparently pleads God's revealed mercy to such good purpose that God promises to forgive his countrymen. Jehovah, however, takes a solemn oath that none of these men who have seen his glory and his signs, and have tempted or exasperated him ten times, shall see the land which he swore to their fathers, except Caleb who had another spirit in him and has followed him fully.

The number ten (ver. 22), as applied to the occasions when the Israelites tried the patience of God, no doubt is meant simply as equivalent to an indefinite complete number — "times enough." The rabbis, however, always prosaic, reckon up the precise occasions on which these temptations occurred, and of course with sufficient ingenuity make them agree with the number here. They are: at the Red Sea (Exod. 14:11, seq.); at Marah (Exod. 15:23, seq.), in the wilderness of Sin (Exod. 16:2, seq.); their disregard

25 (Now the Amalekites and the Canaanites dwelt
in the valley.) To morrow turn you, and get you
into the wilderness by the way of the Red sea.
26 And the Lord spake unto Moses and unto
Aaron, saying,
27 How long *shall I bear with* this evil congrega-
tion, which murmur against me? I have heard
the murmurings of the children of Israel, which
they murmur against me.
28 Say unto them, *As truly as* I live, saith the
Lord, as ye have spoken in mine ears, so will I do
to you:
29 Your carcases shall fall in this wilderness;
and all that were numbered of you, according to
your whole number, from twenty years old and
upward, which have murmured against me,
30 Doubtless ye shall not come into the land,
concerning which I sware to make you dwell there-
in, save Caleb the son of Jephunneh, and Joshua
the son of Nun.
31 But your little ones, which ye said should be
a prey, them will I bring in, and they shall know
the land which ye have despised.
32 But *as for* you, your carcases, they shall fall in
this wilderness.
33 And your children shall wander in the wilder-
ness forty years, and bear your whoredoms, until
your carcases be wasted in the wilderness.
34 After the number of the days in which ye
searched the land, *even* forty days, each day for a
year, shall ye bear your iniquities, *even* forty years,
and ye shall know my breach of promise.
35 I the Lord have said, I will surely do it unto
all this evil congregation, that are gathered to-
gether against me: in this wilderness they shall be
consumed, and there they shall die.
36 And the men, which Moses sent to search the
land, who returned, and made all the congregation
to murmur against him, by bringing up a slander
upon the land,

25 possess it. Now the Amalekite and the Canaanite
dwell in the valley: to-morrow turn ye, and get
you into the wilderness by the way to the Red
Sea.
26 And the Lord spake unto Moses and unto
27 Aaron, saying, How long *shall I bear* with this evil
congregation, which murmur against me? I have
heard the murmurings of the children of Israel,
28 which they murmur against me. Say unto them,
As I live, saith the Lord, surely as ye have
29 spoken in mine ears, so will I do to you: your
carcases shall fall in this wilderness; and all
that were numbered of you, according to your
whole number, from twenty years old and up-
30 ward, which have murmured against me, surely
ye shall not come into the land, concerning
which I lifted up my hand that I would make
you dwell therein, save Caleb the son of Je-
31 phunneh, and Joshua the son of Nun. But your
little ones, which ye said should be a prey, them
will I bring in, and they shall know the land
32 which ye have rejected. But as for you, your
33 carcases shall fall in this wilderness. And
your children shall be wanderers in the wilder-
ness forty years, and shall bear your whore-
doms, until your carcases be consumed in the
34 wilderness. After the number of the days in
which ye spied out the land, even forty days,
for every day a year, shall ye bear your ini-
quities, even forty years, and ye shall know my
35 alienation. I the Lord have spoken, surely this
will I do unto all this evil congregation, that are
gathered together against me: in this wilderness
they shall be consumed, and there they shall
36 die. And the men, which Moses sent to spy out
the land, who returned, and made all the con-
gregation to murmur against him, by bringing

of directions regarding the manna (Exod. 16 : 20); their attempt to gather it on the seventh day (Exod. 16 : 27, 28); their murmuring for water at Meribah (Exod. 17 : 2, seq.); their sin with the golden calf (Exod. 32); the burning at Taberah (Num. 11 : 1, seq.); the murmuring of the mixed multitude at Kibroth-Hattaawah (Num. 11 : 4, seq.); and finally this occasion.

In ver. 25 the fatal command is issued. It is preceded by the statement that the Amalekite and the Canaanite dwell in the valley or plain, a statement which but imperfectly accords with 13 : 29 and 14 : 43, 45, where these tribes are described as mountaineers. The command is that on the morrow the people shall turn southward and strike into the wilderness by the Red Sea road—the modern Hajj route from 'Aqabah to Suez—for their long wandering.

26-45. In this section the sentence of Jehovah against the rebellious people is repeated in quite different terms and in another style. There is no divine threat appeased by human intercession, but a prediction in prosaic statistical terms, embellished by arithmetical coincidences and grim humor, of what shall befall the people and their children, the recurring burden being, **your carcases shall fall in this wilderness,** or its equivalent (ver. 29, 32, 33, 35). Both Caleb and Joshua, instead of Caleb alone as in the preceding section, are exempted from the sentence of exclusion (ver. 30). The fulfillment of the wish which in their panic they uttered, that they might die in the wilderness, is grimly forced upon them (ver. 29); the prediction that their children should become a prey is falsified by the assertion that these shall supersede them in the privilege of beholding the Promised Land (ver. 31), though they must first be shepherds in the wilderness forty years as an infliction for their parents' unfaithfulness. The correspondence of the forty years' wandering with the forty days spent by those spies who in one narrative were said to have gone to Rehob (13 : 21, 25) is drawn out with a kind of relish, the most depressing fact of that wandering being described as, that they shall know or experience what it is to have God turn away from them. **34. My breach of promise** is more exactly rendered, *my turning away.* See R. V. The wandering which in this narrative is apparently described as exhibiting an exact coincidence with the forty days' expedition is elsewhere said to have lasted thirty-eight years (Deut. 2 : 14).

The story goes on in ver. 36, 37 to relate what was the fate of the spies who brought in an evil report of the land. It is not expressly said that

37 Even those men that did bring up the evil report upon the land, died by the plague before the Lord.
38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.
39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.
40 And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the Lord hath promised: for we have sinned.
41 And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper.
42 Go not up, for the Lord *is* not among you; that ye be not smitten before your enemies.
43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the Lord, therefore the Lord will not be with you.
44 But they presumed to go up unto the hill top; nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp.
45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto Hormah.

37 up an evil report against the land, even those
men that did bring up an evil report of the land,
38 died by the plague before the Lord. But Joshua
the son of Nun, and Caleb the son of Jephunneh,
remained alive of those men that went to spy
39 out the land. And Moses told these words unto
all the children of Israel: and the people
40 mourned greatly. And they rose up early in
the morning, and gat them up to the top of the
mountain, saying, Lo, we be here, and will go
up unto the place which the Lord hath promised:
41 for we have sinned. And Moses said, Wherefore
now do ye transgress the commandment of the
42 Lord, seeing it shall not prosper? Go not up, for
the Lord is not among you; that ye be not smit-
43 ten down before your enemies. For there the
Amalekite and the Canaanite are before you,
and ye shall fall by the sword: because ye are
turned back from following the Lord, therefore
44 the Lord will not be with you. But they pre-
sumed to go up to the top of the mountain:
nevertheless the ark of the covenant of the
Lord, and Moses, departed not out of the camp.
45 Then the Amalekite came down, and the Ca-
naanite which dwelt in that mountain, and
smote them and beat them down, even unto
Hormah.

CHAPTER XV.

1 AND the Lord spake unto Moses, saying,

1 AND the Lord spake unto Moses, saying,

this stroke from the Lord's presence occurred at this time; and the passage may be taken as an anticipation of the later history of these men, just as the following verse anticipates the later history of Joshua and Caleb. Deut. 2 : 15 seems to indicate that there was an unusual sickliness in the camp during the thirty-eight years which shortened the life of the whole generation. As for the statement made here and repeatedly (e. g., Num. 26 : 63-65) that not one of those over twenty years of age save Caleb and Joshua survived to the second numbering under Eleazar, we must surely modify it to the extent of excepting Eleazar himself who was a prominent leader at the time of the first numbering at Sinai (Num. 3 : 2, 32; Exod. 28 : 1), and survived to conduct the second numbering in person.

The sentence, which had been given from the tent of meeting to Moses, was now reported to the people, and they were greatly exercised at the consequences of their rebellion. Their spirit, however, seems not to have been that of genuine repentance, but rather a feverish eagerness to undo their error and snatch the fleeting opportunity just vanishing out of their grasp. **40. They rose up early in the morning,** and went up to the **top of the mountain,** *i. e.*, evidently not to the highest summit, but to some intermediate spur or table-land, as the Amalekites and Canaanites still "came down" (ver. 45) to meet them when the battle occurred. They offered to make the invasion of the Promised Land at once, but Moses warned them that they would not succeed. He assured them that Jehovah was no longer with them (ver. 41); they had turned back from following him, so that they could no more count on his assistance. **44.** Nevertheless **they presumed,** lit., *made a swell,* **to go up to the top of the mountain,** but the ark of the covenant and Moses stayed in the camp. This idea of the ark as a palladium is more characteristic of the JE source, which seems to be drawn upon in this section, than of the later legislation of P, which enjoins a more elaborate seclusion of the sacred coffer (see on 10 : 33-36). **45.** Orphaned of the divine assistance as the people were, the Amalekite and Canaanite **came down . . . and smote them, and discomfited them, even unto Hormah.** These tribes, which Moses in Deuteronomy (1 : 44) calls by the more general title of Amorites, or hill-country men, are said in that place to have chased them as bees do in Seir. The place Hormah, or חָרְמָה, *Charmah*, is so named here by anticipation, as it apparently did not receive this name until afterwards. It was formerly called Zephath (Judg. 1 : 17), and in two places the name Charmah, or Place of the ban, is accounted for as arising from the fact of its utter destruction by the Israelites as provided for (Lev. 27 : 28, 29; Num. 21 : 3; Judg. 1 : 17). From the apparent resemblance of the name Zephath —which is not very clear, however—ancient Hormah has been conjecturally identified with Sebatah, a group of noble ruins in the Negeb about twenty-five miles north of Kadesh.

Chap. 15. LAWS REGARDING VARIOUS OFFERINGS. THE SABBATH-BREAKER. THE LAW OF "FRINGES." **1-16.** In this chapter

2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,
3 And will make an offering by fire unto the Lord, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the Lord, of the herd, or of the flock:
4 Then shall he that offereth his offering unto the Lord bring a meat offering of a tenth deal of flour mingled with the fourth *part* of an hin of oil.
5 And the fourth *part* of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.
6 Or for a ram, thou shalt prepare *for* a meat offering two tenth deals of flour mingled with the third *part* of an hin of oil.
7 And for a drink offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the Lord.
8 And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in performing a vow, or peace offerings unto the Lord:
9 Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.
10 And thou shalt bring for a drink offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the Lord.
11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.
12 According to the number that ye shall prepare, so shall ye do to every one according to their number.
13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the Lord.
14 And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the Lord; as ye do, so he shall do.
15 One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the Lord.
16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your
3 habitations, which I give unto you, and will make an offering by fire unto the Lord, a burnt offering, or a sacrifice, to accomplish a vow, or as a freewill offering, or in your set feasts, to make a sweet savour unto the Lord, of the herd,
4 or of the flock: then shall he that offereth his oblation offer unto the Lord a meal offering of a tenth part *of an ephah* of fine flour mingled with
5 the fourth part of an hin of oil: and wine for the drink offering, the fourth part of an hin, shalt thou prepare with the burnt offering or for
6 the sacrifice, for each lamb. Or for a ram, thou shalt prepare for a meal offering two tenth parts *of an ephah* of fine flour mingled with the third
7 part of an hin of oil: and for the drink offering thou shalt offer the third part of an hin of wine,
8 of a sweet savour unto the Lord. And when thou preparest a bullock for a burnt offering, or for a sacrifice, to accomplish a vow, or for peace
9 offerings unto the Lord: then shall he offer with the bullock a meal offering of three tenth parts *of an ephah* of the fine flour mingled with half
10 an hin of oil. And thou shalt offer for the drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the Lord.
11 Thus shall it be done for each bullock, or for each ram, or for each of the he-lambs, or of the
12 kids. According to the number that ye shall prepare, so shall ye do to every one according
13 to their number. All that are homeborn shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the
14 Lord. And if a stranger sojourn with you, or whosoever be among you throughout your generations, and will offer an offering made by fire, of a sweet savour unto the Lord; as ye do, so he
15 shall do. For the assembly, there shall be one statute for you, and for the stranger that sojourneth *with you*, a statute for ever throughout your generations: as ye are, so shall the stranger
16 be before the Lord. One law and one ordinance shall be for you, and for the stranger that sojourneth with you.

we find the characteristic style and theme of the priest-code as this is seen predominantly all through Leviticus. The ordinances, as also in various places in that book (Lev. 19 : 23; 23 : 10; 25 : 2; etc.), have explicit reference to the time when the people shall come into their land; but so dispassionately does the chapter refer to that time, and so completely does it ignore the fact that the whole generation has just been condemned to a death in the wilderness, that it seems clear that it could not have been written in immediate connection with the history of the preceding chapter, but was rather inserted from some other source. It is useless to attempt to exhibit any close or necessary connection of thought between these insertions from the priest-code and the sequence of the history in which they occur.

The purpose of these directions seems to be to supply some details regarding the quantity of fine flour and wine to be used in the meal and drink offerings which belong to the sacrifices appropriate for the fulfillment of vows or for spontaneous expressions of devotion. It seems to be taken for granted that the coming into the land where oil and wine may be had will naturally result in many fervent and joyous expressions of this kind. When the meal offering is described in Lev. 2 there is no mention of the drink offering or libation, though some scattered notices (Exod. 29 : 40; Lev. 23 : 13) seem to indicate that it was a natural accompaniment of the meal offering. In this place the definite amount of flour and wine appropriate for each offering of a lamb, or for each beast in the larger functions where many victims are offered at a time, is carefully prescribed. These are: for a lamb an עִשָּׂרוֹן, *'issaron*, or tenth (of an ephah) of fine flour mingled with a fourth of a hin of oil, with a libation of the same quantity of wine, these being the amounts prescribed in Exod. 29 : 40 for the lamb of the morning and evening sacrifice. For a ram the flour is doubled, while the fraction of the hin of wine and oil is one-third. Three-tenths of flour with a half-hin each of oil and wine accompany the sacrifice

17 And the Lord spake unto Moses, saying,
18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,
19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the Lord.
20 Ye shall offer up a cake of the first of your dough *for* an heave offering: as *ye do* the heave offering of the threshingfloor, so shall ye heave it.
21 Of the first of your dough ye shall give unto the Lord an heave offering in your generations.
22 And if ye have erred, and not observed all these commandments, which the Lord hath spoken unto Moses,
23 *Even* all that the Lord hath commanded you by the hand of Moses, from the day that the Lord commanded *Moses*, and henceforward among your generations;
24 Then it shall be, if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the Lord, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.
25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the Lord, and their sin offering before the Lord, for their ignorance:
26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.
27 And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.
28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him.

17 And the Lord spake unto Moses, saying,
18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I
19 bring you, then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave
20 offering unto the Lord. Of the first of your dough ye shall offer up a cake for an heave offering: as ye do the heave offering of the
21 threshing-floor, so shall ye heave it. Of the first of your dough ye shall give unto the Lord an heave offering throughout your generations.
22 And when ye shall err, and not observe all these commandments, which the Lord hath
23 spoken unto Moses, even all that the Lord hath commanded you by the hand of Moses, from the day that the Lord gave commandment, and on-
24 ward throughout your generations; then it shall be, if it be done unwittingly, without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the Lord, with the meal offering thereof, and the drink offering thereof, according to the ordinance, and one he-
25 goat for a sin offering. And the priest shall make atonement for all the congregation of the children of Israel, and they shall be forgiven; for it was an error, and they have brought their oblation, an offering made by fire unto the Lord, and their sin offering before the Lord, for their
26 error: and all the congregation of the children of Israel shall be forgiven, and the stranger that sojourneth among them; for in respect of all
27 the people it was done unwittingly. And if one person sin unwittingly, then he shall offer a she-
28 goat of the first year for a sin offering. And the priest shall make atonement for the soul that erreth, when he sinneth unwittingly, before the Lord, to make atonement for him; and he shall

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of a bullock. These proportions must be repeated with each victim when many are offered in a series. It is carefully specified that this regulation is a uniform one, not only for the home-born, but for foreigners sojourning among them who may wish to fulfill vows or offer free-will offerings to Jehovah.

17-21. The first realizing of the products of the land after the people's entrance thither is to be signalized by the offering of a תְּרוּמָה, *t'rumah*, or heave offering to Jehovah. This is to be a cake of the first grits or coarse meal (ver. 20), just as in the case of the *t'rumah* of the threshing-floor, which is alluded to as well known, though mentioned only here. The ceremony is not restricted to the first harvest after entering the land, but is to be the perpetual custom (ver. 21).

It will be remembered that in regard to newly planted trees a peculiar system of regarding the fruit as uncircumcised for three years, and wholly consecrated for one year more, before it could be eaten, is instituted in Lev. 19 : 23–25.

22-31. The תְּרוּמוֹת, *t'rumoth*, were the perquisite of the priests, as is more fully set forth in the eighteenth chapter. All peace offerings must pay the tribute of the right thigh as a *t'rumah* to the priest (Lev. 7 : 32). The custom of offering first fruits was enjoined in the earliest legislation (Exod. 23 : 19) and repeatedly, and this particular offering of coarse meal is referred to in Ezek. 44 : 30 and Neh. 10 : 37.

22-31. This section seems to betray a consciousness on the part of the legislator that the ordinances are becoming somewhat complex and numerous for an ordinary person, or even the whole congregation, to be sure of remembering; and the main objective point seems to be to assure the people that if the sin is unintentional (ver. 24–29) there is provision for atonement. In form the enactment starts out as if intended to cover only sins of omission (ver. 22), and this is often taken as the intended distinction from the legislation in Lev. 4, and thus as explaining the slight difference in the victims and sacrifices prescribed. The main difference is that here the bullock for the congregation is prescribed as a *burnt offering*, while in the case of the sin of the anointed priest (Lev. 4 : 3, seq.), or of the whole congregation (ibid., 13, seq.), according to Leviticus, the bullock is to be offered as a *sin offering*. It is questionable, however, whether this restriction to sins of omission is intended throughout (see

29 Ye shall have one law for him that sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.
30 But the soul that doeth *ought* presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people.
31 Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.
32 And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.
33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.
34 And they put him in ward, because it was not declared what should be done to him.
35 And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.
36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.

29 be forgiven. Ye shall have one law for him that doeth aught unwittingly, for him that is home-
born among the children of Israel, and for the
30 stranger that sojourneth among them. But the soul that doeth aught with an high hand, whether he be homeborn or a stranger, the same blasphemeth the Lord; and that soul
31 shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment; that soul shall utterly be cut off, his iniquity shall be upon him.
32 And while the children of Israel were in the wilderness, they found a man gathering sticks
33 upon the sabbath day. And they that found him gathering sticks brought him unto Moses
34 and Aaron, and unto all the congregation. And they put him in ward, because it had not been
35 declared what should be done to him. And the Lord said unto Moses, The man shall surely be put to death: all the congregation shall stone
36 him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.

ver. 24, 27, 29), as a popular provision for a pure negative would be somewhat difficult to maintain or enforce. It is more likely that the passage here and that in Leviticus represent slightly different strata of legislation, this being inserted especially to emphasize the distinction between sins of error and sins of presumption. For sins of error only is the provision made; while for the one who commits sin with a "high hand" (ver. 30) there remains only the stern penalty of cutting off from among the people, as the presumptuous sin is constructive blasphemy. The commandment is asserted to be binding for home-born and foreigner alike (ver. 29, 30).

This legal principle that a transgression must be strictly a sin of error or ignorance in order to be accessible to remission appears to have become very deeply ingrained into Jewish thought; so that even the unlearned Peter, in calling to repentance those who had been parties to the death of Christ, grounds his gospel of remission on the consideration that they had done it κατὰ ἄγνοιαν, or through ignorance (Acts 3 : 17). In this incident we may perhaps catch a glimpse of an interesting fact in human nature, exemplified in Jewish progress between the time of this legislation and that of Christ and paralleled in the legal history of other nations. This is, that as human feeling becomes milder, laws which, though remaining in force, become too harsh for public sentiment to tolerate are often evaded or made consistent with more merciful treatment by the device of liberal interpretation. Thus in England, long before the law which prescribed the death penalty for petty theft was repealed, juries would take care, though often absurdly, to estimate the amount of the theft at less than the fatal limit in order to save the life of the culprit. In a similar way we may perhaps see that among the Jews this harsh law that every transgression not strictly in error should be punished by death became modified by a liberal interpretation of what constituted error. At least Peter must have been accustomed to a very liberal understanding of the matter to be able to concede that not only the people but also *their rulers*, those men who had so deliberately set about, by corrupting his disciples, and even by employing false testimony, to compass the death of Christ, had done the deed through ignorance.

32-36. The introduction of this incident by the note of time, **while the children of Israel were in the wilderness,** not only marks it as an isolated event picked out from among the occurrences of the forty years' wandering, but also stamps it as the utterance of an author who was not himself in the wilderness at the time of writing. It appears to be an example of the high-handed sin for which there was no atonement, or the constructive blasphemy whose penalty was stoning (cf. John 8 : 59; Acts 7 : 58). The penalty for Sabbath-breaking is in other places prescribed as cutting off from among the people, or death (Exod. 31 : 14; 35 : 2), but the precaution of putting the man in custody until some decision could be obtained regarding him would be necessary in order to determine the precise degree of presumption in his case, and so whether it was a crime subject to the punishment of blasphemy. Jehovah's direction to Moses was that the man should be stoned with stones by the whole congregation, a form of punishment which, as it employed all the people

37 And the Lord spake unto Moses, saying,
38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:
39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:
40 That ye may remember, and do all my commandments, and be holy unto your God.
41 I *am* the Lord your God, which brought you out of the land of Egypt, to be your God: I *am* the Lord your God.

37 And the Lord spake unto Moses, saying,
38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of each bor-
39 der a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, and after which ye
40 use to go a whoring: that ye may remember and do all my commandments, and be holy
41 unto your God. I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

as executioners, called out the most widespread interest possible in the enforcing of law and order.

37-41. The translation of this passage as it is found in the Revised version is more faithful to the Hebrew. A command similar to this is given also in Deut. 22 : 12, though with a different word for "fringe." Much care and ingenuity were expended by the Jews on the construction of these fringes or tassels. They so arranged the threads and knots as to set forth symbolically the six hundred and thirteen precepts of which the law was believed to consist. The ordinary Jewish outer garment was a square piece of cloth, something like a plaid, and the tassels were attached to each of the four corners. In later times, as the fashion of dress changed, a smaller piece of cloth called the *tallith* was substituted and worn as an undergarment. It is still used in the synagogue. Apparently our Lord wore an outer garment with a κράσπεδον, or *fringe,* which the people were eager to touch as a conveyer of healing power (Matt. 9 : 20; 14 : 36; Mark 6 : 56); and the Pharisees in his time were accustomed to make these tassels or fringes on their garments very large in token of their peculiar strictness or sanctity (Matt. 23 : 5).

The reason given for the use of these tassels is that the wearers may look upon them and be reminded of the commandments of Jehovah (ver. 39), and especially that their attention might be kept at home instead of their "spying out" after their own heart as those that are led into impure desires by inflaming sights. The verb used is the same as that which describes the act of the spies in exploring the Promised Land. Their high privilege and obligation of being a holy people, a people whose God was Jehovah the deliverer from Egypt, was thus constantly kept before them. It became like the badge of an order, calculated to remind the people that they had something to live up to, and thus to foster and develop the *esprit* of the nation.

Chap. 16. REBELLION OF KORAH, DATHAN, AND ABIRAM. The company, the motives, and the places and manners of punishment in this extensive uprising are so obviously diverse and so easily separable that modern critics very confidently discover two or perhaps three narratives combined in this chapter. That the main basis of this and the following chapter, which belongs with it, is priestly is apparent; the attack of Korah and his company is primarily upon the priestly prerogatives enjoyed by the tribe of Levi, or the family of Aaron; and the result of the total vindication of the divine Levitical arrangement is a very wholesome dread on the part of the lay congregation for the awful sanctities of the tabernacle (see 17 : 12, 13). As an account of a rebellion of laymen against the exclusive privileges of the priesthood the narrative moves in the sphere of P. A further differentiation is made in the P element by which a part, designated as P^2 (see ver. 8–11, 36–40), is distinguished as making the rebellion a movement of the Levites or inferior priests against the family of Aaron, *i. e.*, a schism in the priestly body itself. But aside from this strife over sacerdotal privileges there appears to be, on the part of Dathan and Abiram, a dissatisfaction with Moses as a civil ruler (see ver. 13); and these men appear to be punished in their own tents, instead of at the sanctuary, and for contumacy rather than for presuming to offer incense. They do not seem to have been guilty of sacrilege; they were rebellious. This causes the critics to assign the parts relating to these Reubenites to JE. Thus Driver says: "In JE Dathan and Abiram, Reubenites, give vent to their dissatisfaction with *Moses,* complaining (ver. 14) that his promises have been unfulfilled, and resenting the authority (13^b) and judgeship (15^b) possessed by him: they, with their tents and households, are swallowed up by the earth (ver. 27–34). This is a rebellion of laymen against the *civil* authority claimed by Moses."

CHAPTER XVI.

1 NOW Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men:*
2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

1 NOW Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth,
2 sons of Reuben, took *men:* and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the congregation, called to the assembly, men of

1-3. There is no doubt evidence of more or less compilation and redaction in this account; but whether the whole is a badly welded narrative of two or three separate rebellions confused with each other, or whether it is a history of one widespread uprising of the theoretically consecrated people against the priests, headed and perhaps instigated by Korah who presented their plea as their advocate and yet had ulterior aims of his own, will be considered as we examine the variant passages more in detail.

The chief instigator, or informing spirit, of this rebellion, from whom it always takes its name, was Korah, who belonged to that family of the Levitical tribe which was concerned with the care of the most holy furniture of the tabernacle—the family of Kohath. To this family also belonged Moses and Aaron, who were of the branch of Amram, while Korah came of the next brother Izhar (cf. Exod. 6 : 18). Korah was therefore near enough to the priestly dignity to aspire to a place in the front rank; and as he saw the priesthood becoming legally restricted and fixed in the family of Aaron he felt that the remaining Levites had reason for discontent. It is to be noted that previous to the time of Deuteronomy the rigid distinction between priests and Levites does not appear always to have been clearly maintained (see on 3 : 5-10); and this account of Korah's rebellion may well be taken as reflecting the dissatisfaction which arose when the Levites—whatever time that may have been in Israelitish history—found themselves being relegated to the position of subordinate temple militia.

It is this dissatisfaction at being a subordinate priest which the penetrating Moses detects in Korah as his personal motive in stirring up the rebellion (see ver. 8-11). But like all masterful and ambitious men Korah has his company whom he makes his tools to help him into power; and these he has fired with a quite different and more popular dissatisfaction. Korah's more immediate company consists of two hundred and fifty men (ver. 2) who are princes and prominent men in the tribes, not all Levites, as may easily be inferred from such passages as 27 : 3, where Manassites find it necessary to deny complicity with the sedition. Rather loosely joined with these, and treated in the narrative almost as a separate company, are Dathan and Abiram, descendants through Eliab of Reuben, and On, who is not again mentioned, also a Reubenite and a son of Peleth, perhaps the same as Pallu (Gen. 46 : 9) who was the father of Eliab (Num. 26 : 8). These Reubenites could be most easily bent to Korah's purpose as their ancestor Reuben was the firstborn of Israel, and no doubt his descendants felt that his rights of primogeniture were being invaded. The magistracy had been assumed by Moses, and the priesthood, which now in the completed tabernacle was assuming a dignity and glory worth contending for, was restricted to the tribe of Levi—and where did the firstborn come in? The rejection of Reuben, as based on Jacob's dying oracle (Gen. 49 : 4), was probably not yet known, or at least not acquiesced in; and that oracle itself reflected the ideas of a time when Levi's contrasted destiny was thought of more as a penal denial of land inheritance (Gen. 49 : 7) than as a dignity or headship which Reuben had any reason to envy.

These men under the leadership of Korah held a meeting and presented their complaint against Moses and Aaron. Their grievance was that those leaders were usurping, especially in the prerogatives of the temple service, a dignity which belonged to the whole congregation. The whole body of the people were theoretically Jehovah's priests (Exod. 19 : 5, 6), and that Jehovah was among them had been not only often asserted, but was especially emphasized in that outbreak of prophecy at Kibroth-Hattaawah (11 : 25, 26). The heart of the contention, no doubt, was that the function of worship ought to be a family matter, and that in providing an exclusively dedicated sanctuary and a formal ritual Moses and Aaron were seeking to enhance their own dignity and keep others down. That the provision of orderly worship for the whole nation meant taking away the right of praying to God from individuals and families was, no doubt, a misunderstanding, and the whole contention in regard to worship is strikingly like Miriam's contention regarding prophecy (12 : 2),

3 And they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?
4 And when Moses heard *it*, he fell upon his face:
5 And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him.
6 This do; Take you censers, Korah, and all his company;
7 And put fire therein, and put incense in them before the LORD to morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi.
8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:
9 *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?
10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?
11 For which cause *both* thou and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye murmur against him?

3 renown: and they assembled themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the assem-
4 bly of the LORD? And when Moses heard it, he
5 fell upon his face: and he spake unto Korah and unto all his company, saying, In the morning the LORD will shew who are his, and who is holy, and will cause him to come near unto him: even him whom he shall choose will he
6 cause to come near unto him. This do; take
7 you censers, Korah, and all his company; and put fire therein, and put incense upon them before the LORD to-morrow: and it shall be that the man whom the LORD doth choose, he *shall be* holy: ye take too much upon you, ye sons of
8 Levi. And Moses said unto Korah, Hear now,
9 ye sons of Levi: *seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself; to do the service of the tabernacle of the LORD, and to stand before the con-
10 gregation to minister unto them; and that he hath brought thee near, and all thy brethren the sons of Levi with thee? and seek ye the
11 priesthood also? Therefore thou and all thy company are gathered together against the LORD: and Aaron, what is he that ye murmur

where a function which Moses had expressly wished might be exercised by all (11 : 29) was taken as monopolized by Moses. Like Miriam's contention too, this charge was actuated by envy, for if the people had been pure-hearted, they could have seen that by the maintenance of an exclusively holy sanctuary and priesthood for the standard public worship, no essential privilege was being taken from them except the privilege of relatively exalted position. In this insistence on the priestly privileges of the whole congregation Dathan and Abiram no doubt sympathized, though they were probably not present at the meeting (ver. 12). They were, perhaps, preparing to offer a *minchah* (ver. 15), intended to operate to the disparagement of the public sacrifices, and possibly they had, along with Korah, set up a kind of rival tabernacle in their own part of the camp (see ver. 24, 27).

In this connection it is worth while to notice the grammatical puzzle which occurs in the first verse. In the Hebrew the chapter begins, *And took*, meaning that Korah and his company **took** something, but no object of the verb is given, the word **men** in our Authorized and Revised versions being supplied. Various completions of the sense have been conjecturally furnished; the LXX puts it, *and talked;* and some have thought the missing object of "took" ought to be *counsel*, and have pointed out that Korah and the Reubenites were located comparatively near each other on the south side of the camp, so that they could easily confer with each other. But considering that a presumptuous offering on their part is indicated in ver. 15, why may not the missing object be conjectured to be *minchah*? According to this understanding, these men *took an offering* as their first overt act of rebellion and as a concrete indication that they claimed the right to do so, and then assembled themselves against Moses and Aaron in order to justify and defend the movement.

4-11. The first act of Moses when this charge of self-aggrandizement was sprung upon him was to throw himself upon his face, to signify, as he also expressly indicates in ver. 11, that the question is one of divine arrangement rather than of human ambition. But he has the penetration to see that Korah is not really contending for an open priesthood, that is to say, for the abolition of the hierarchy, but is really challenging the title of Aaron to an exclusive dignity which he would gladly perpetuate and hold. The only way to decide this title is to submit the question to the decision of Jehovah, and the test proposed is the act of offering incense before Jehovah in competition, on the part of Korah's company and Aaron respectively, for the resultant signs of his approval. This was the act which had proved so disastrous to Nadab and Abihu (Lev. 10 : 1, 2), and in consenting to this test Korah was consistently and presumptuously standing by an unbelief which had asserted that the tenure of Aaron's priesthood was that of human ambition rather than of divine appointment.

In ver. 8–11, which the critics take to belong to another stratum of priestly thought, Moses reminds Korah that as one of the favored Levites

12 And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:
13 *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?
14 Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.
15 And Moses was very wroth, and said unto the Lord, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.
16 And Moses said unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron, to morrow:
17 And take every man his censer, and put incense in them, and bring ye before the Lord every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer.
18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.
19 And Korah gathered all the congregation against them unto the door of the tabernacle of

12 against him? And Moses sent to call Dathan and Abiram, the sons of Eliab: and they said,
13 We will not come up: is it a small thing that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but thou must needs make thyself also a
14 prince over us? Moreover thou hast not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will
15 not come up. And Moses was very wroth, and said unto the Lord, Respect not thou their offering: I have not taken one ass from them, neither
16 have I hurt one of them. And Moses said unto Korah, Be thou and all thy congregation before the Lord, thou, and they, and Aaron, to-morrow:
17 and take ye every man his censer, and put incense upon them, and bring ye before the Lord every man his censer, two hundred and fifty censers; thou also, and Aaron, each his censer.
18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood at the door of the tent of meeting with
19 Moses and Aaron. And Korah assembled all the congregation against them unto the door of

he already holds special privileges by express divine appointment, and that really there is nothing more for him to seek except the priesthood. He retorts in Korah's own words (see ver. 3) that the Levites rather than he are *taking* **too much upon** *themselves*. The impiety of their act is enhanced by the fact that they are already the objects of special divine favor, and this fact ought to place them in a position to see that it is not merely Aaron their fellow in dependence on God's will, but Jehovah himself whom they are resisting.

12-15. Dathan and Abiram seem to have remained in their tents nursing their discontent in a more sullen, and withal more secular way. It appears from ver. 15 that these men had done the most of overt and defiant exercising of priestly functions as laymen, while Korah only laid claim as a pretext to the right which they went on and assumed. Invited by Moses to the conference and test at the tent of meeting, they refused to come up, alleging as their reason a dissatisfaction with Moses' chimerical schemes and domineering methods (ver. 13) and a distrust of his specious ways of covering up his failures (ver. 14). He had not kept his promise of bringing them to a land of plenty and he was now seeking to divert their attention from the real seriousness of the situation. By the expression, **wilt thou put,** or *bore,* **out the eyes of these men?** (ver. 14) they perhaps meant to hint that by getting Korah and his company up to the tent of meeting where he was at home with his thaumaturgical methods and appliances, he would succeed in blinding them, or, *throwing dust in their eyes*—to translate into our familiar idiom—so that these dupes would be persuaded that there was nothing wrong. For their own part they were going to keep out of the range of his subtleties.

The charge that he was attempting to "play the lord" over them (ver. 13) made Moses very angry for, conscious of his own meekness (12 : 3), he felt keenly its injustice. He could profess before God that he had never practised any of the arts of the despot either in the way of extortion or injury (ver. 15). Moreover there was apparent some great preparation for a spectacular sacrifice which, if it were to succeed, would operate greatly to the detriment of the dignity and influence of the sanctuary. Moses fervently prayed that this impious offering might elicit no signs of the divine approval. Just as a contentious and rebellious claim to the right of prophesying is visited with the punishment of leprosy (chap. 12), so the presenting of a meal offering in a manner and spirit subversive of authority could safely be accorded only rejection; though in neither case is it necessarily implied that no one may speak in God's name or approach him with gifts except those duly constituted by forms of investiture.

16-35. Moses repeats in detail the directions, given in ver. 6, 7, for a conference of the parties concerned, the two hundred and fifty men representing the ideal right of all the people to offer incense, Korah representing the right of the Levites to discharge the highest priestly functions, and Aaron alone on the other side as the representative of the divinely constituted priesthood. The directions are carried out, Korah taking pains to assemble the whole congregation to witness the great trial (ver. 19). Up to this point there is no express mention of divine

the congregation: and the glory of the Lord appeared unto all the congregation.
20 And the Lord spake unto Moses and unto Aaron, saying,
21 Separate yourselves from among this congregation, that I may consume them in a moment.
22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?
23 And the Lord spake unto Moses, saying,
24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.
25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.
26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.
27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.
28 And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for *I have* not *done them* of mine own mind.
29 If these men die the common death of all men, or if they be visited after the visitation of all men; *then* the Lord hath not sent me.
30 But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord.
31 And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

the tent of meeting: and the glory of the Lord appeared unto all the congregation.
20 And the Lord spake unto Moses and unto
21 Aaron, saying, Separate yourselves from among this congregation, that I may consume them in
22 a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with
23 all the congregation? And the Lord spake unto
24 Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle
25 of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram;
26 and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be con-
27 sumed in all their sins. So they gat them up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood at the door of their tents, and their wives, and their sons, and their little
28 ones. And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for *I have* not *done them* of mine own
29 mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me.
30 But if the Lord make a new thing, and the ground open her mouth, and swallow them up, with all that appertain unto them, and they go down alive into the pit; then ye shall understand that these men have despised the Lord.
31 And it came to pass, as he made an end of speaking all these words, that the ground clave

interference either by way of command or theophany, but now that the climax of impiety is reached the divine glory shines out with a lurid and ominous light, as on a former occasion at Kadesh (see 14 : 10). The warning goes forth to Moses and Aaron to separate themselves from the congregation in order to give an opportunity for a sudden and wholesale act of retribution from Jehovah (ver. 20, 21). This seems to be a repetition in another form of the same threat which has repeatedly come so near execution and yet has been averted by intercession (Exod. 32 : 10, seq.; Num. 14 : 12, seq.). In this case Moses and Aaron prostrate themselves in entreaty and remonstrance against involving the great, thoughtless multitude in the punishment of the few (ver. 22).

In ver. 24 and 27 the word translated **tabernacle** is a word that is never used in prose of any structure except the sanctuary of Jehovah. This fact has led some critics to conjecture that the original form may have been "tabernacle of Jehovah," as in 17 : 13. It seems to me not impossible that this peculiar term, used as it is in the singular of a structure belonging in common to the three conspirators, may have been employed to denote some sort of rival sanctuary which these men had set up as the focus or meeting-point of their sacerdotal pretensions.

The narration now leaves the company whose contention was especially about the exclusive priesthood of Aaron, and takes up the contention and punishment of those who disputed the divine legation of Moses. Accompanied by the elders of Israel Moses went to Dathan and Abiram, warning the congregation to keep away from their tents lest they be involved in their sin and ruin. Finding themselves the objects of such a formal visitation and of such general avoidance, Dathan and Abiram with all their families came and stood at their tent doors to await the end. Solemnly and confidently Moses proposed the test whereby Jehovah's mind should be known, and yet at the same time the retribution should be so manifestly divine as to exonerate Moses from the charge of procuring it himself. He thus forestalled the charge which was nevertheless carelessly made the next day (see ver. 41). Regarding his own divine commission, Moses was willing to be vindicated by an act of Jehovah which should be like a new creation in its uniqueness and in the power involved (ver. 30). Moses is not usually given to talking very much in definite prediction of what Jehovah is going to do, but in this case his own prescience as a prophet needed to be vindicated, as well as his enjoyment of the divine protection. In fulfillment of his words the earth

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.
33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.
34 And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.
35 And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.
36 And the Lord spake unto Moses, saying,
37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.
38 The censers of these sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the Lord, therefore they are hallowed: and they shall be a sign unto the children of Israel.
39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:
40 *To be* a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the Lord; that he be not as Korah, and as his company: as the Lord said to him by the hand of Moses.
41 But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord.
42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the Lord appeared.
43 And Moses and Aaron came before the tabernacle of the congregation.

32 asunder that was under them: and the earth opened her mouth, and swallowed them up, and their households, and all the men that ap-
33 pertained unto Korah, and all their goods. So they, and all that appertained to them, went down alive into the pit: and the earth closed upon them, and they perished from among the
34 assembly. And all Israel that were round about them fled at the cry of them: for they said, Lest
35 the earth swallow us up. And fire came forth from the Lord, and devoured the two hundred and fifty men that offered the incense.
36 And the Lord spake unto Moses, saying,
37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are
38 holy; even the censers of these sinners against their own lives, and let them be made beaten plates for a covering of the altar: for they offered them before the Lord, therefore they are holy: and they shall be a sign unto the chil-
39 dren of Israel. And Eleazar the priest took the brasen censers, which they that were burnt had offered; and they beat them out for a cov-
40 ering of the altar: to be a memorial unto the children of Israel, to the end that no stranger, which is not of the seed of Aaron, come near to burn incense before the Lord; that he be not as Korah, and as his company: as the Lord spake unto him by the hand of Moses.
41 But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the peo-
42 ple of the Lord. And it came to pass, when the congregation was assembled against Moses and against Aaron, that they looked toward the tent of meeting: and, behold, the cloud covered it,
43 and the glory of the Lord appeared. And Moses and Aaron came to the front of the tent of meet-

opened and swallowed up the whole rebellious company in that part of the camp with their households. These are described as **the men that appertained unto Korah** (ver. 32), though we have the express statement (26 : 11) that the children of Korah died not; and as for Korah himself it is not clear whether he was involved in this destruction by earthquake or whether he perished by fire among those that offered the incense at the tent of meeting. In punishment of the two hundred and fifty who were in contention with Aaron, the consuming fire of the sanctuary manifested the self-avenging holiness of Jehovah's altar (ver. 35), as in the case of Nadab and Abihu (Lev. 10 : 1, 2).

36-40. The censers and the coals which had been so immediately and awfully associated with a direct act of divine retribution were too sacred ever to be employed for common purposes. Eleazar, who was not so strictly interdicted as the high priest himself from going among the dead (see Lev. 21 : 1-6), was directed to scatter the fire with which they had kindled their incense afar off (ver. 37), and to make the censers into beaten plates to cover the altar. These plates would thus remain as a reminder that no one not of the seed of Aaron was to burn incense before Jehovah (ver. 40). The line between priests and Levites was thus definitely drawn. As for the further test as to which was the priestly tribe, this was furnished by the events narrated in the next chapter. The latter part of ver. 40 seems to place Korah among those who perished at the sanctuary.

41-50. By the next day the people were somewhat recovered from the terror (ver. 34) inspired by the earthquake, and their resentment fixed itself on Moses and Aaron as the authors of the calamity of the day before. Such an inveterate eagerness to believe Moses and Aaron in the wrong, as well as the rash willingness of two hundred and fifty men to follow Korah as a leader into the most awful danger, shows how formidable and widely representative of the nation's dissatisfaction was Korah's conspiracy. They assembled at the door of the tent of meeting, on the very ground that had just been cleared of the corpses of those who had sinned **against their own souls,** *lives* (ver. 38), and charged the devoted brothers with murdering the people of the Lord. Again the ominous cloud and glory gathered about the sanctuary and attracted their shuddering attention (ver. 42). Again the voice of Jehovah bade Moses leave

44 And the Lord spake unto Moses, saying,
45 Get you up from among this congregation, that
I may consume them as in a moment. And they
fell upon their faces.
46 And Moses said unto Aaron, Take a censer,
and put fire therein from off the altar, and put on
incense, and go quickly unto the congregation,
and make an atonement for them: for there is
wrath gone out from the Lord; the plague is
begun.
47 And Aaron took as Moses commanded, and
ran into the midst of the congregation; and, be-
hold, the plague was begun among the people:
and he put on incense, and made an atonement
for the people.
48 And he stood between the dead and the living;
and the plague was stayed.
49 Now they that died in the plague were four-
teen thousand and seven hundred, beside them
that died about the matter of Korah.
50 And Aaron returned unto Moses unto the door
of the tabernacle of the congregation: and the
plague was stayed.

44 ing. And the Lord spake unto Moses, saying,
45 Get you up from among this congregation, that
I may consume them in a moment. And they
46 fell upon their faces. And Moses said unto
Aaron, Take thy censer, and put fire therein
from off the altar, and lay incense thereon, and
carry it quickly unto the congregation, and
make atonement for them: for there is wrath
gone out from the Lord; the plague is begun.
47 And Aaron took as Moses spake, and ran into
the midst of the assembly; and, behold, the
plague was begun among the people: and he
put on the incense, and made atonement for
48 the people. And he stood between the dead
and the living; and the plague was stayed.
49 Now they that died by the plague were fourteen
thousand and seven hundred, besides them that
50 died about the matter of Korah. And Aaron
returned unto Moses unto the door of the tent
of meeting: and the plague was stayed.

CHAPTER XVII.

1 AND the Lord spake unto Moses, saying,
2 Speak unto the children of Israel, and take of
every one of them a rod according to the house of
their fathers, of all their princes according to the
house of their fathers twelve rods: write thou every
man's name upon his rod.
3 And thou shalt write Aaron's name upon the
rod of Levi: for one rod *shall be* for the head of the
house of their fathers.
4 And thou shalt lay them up in the tabernacle
of the congregation before the testimony, where I
will meet with you.
5 And it shall come to pass, *that* the man's rod,
whom I shall choose, shall blossom: and I will make
to cease from me the murmurings of the children of
Israel, whereby they murmur against you.

1 AND the Lord spake unto Moses, saying,
2 Speak unto the children of Israel, and take of
them rods, one for each fathers' house, of all
their princes according to their fathers' houses,
twelve rods: write thou every man's name upon
3 his rod. And thou shalt write Aaron's name
upon the rod of Levi: for there shall be one rod
4 for each head of their fathers' houses. And
thou shalt lay them up in the tent of meeting
before the testimony, where I meet with you.
5 And it shall come to pass, that the man whom I
shall choose, his rod shall bud: and I will make
to cease from me the murmurings of the chil-
dren of Israel, which they murmur against you.

him free to destroy the people in a moment; and again Moses and Aaron prostrated themselves in the act of intercession (ver. 45). By some intuition which enabled him to follow the movements of the divine wrath Moses knew that the plague had broken out among the people; and he bade Aaron make haste and employ that priestly censer which had been exalted the day before by an act of destruction in supplicating the divine power to save (ver. 46). Thus the rationale of the high priesthood was more amply and normally manifested in saving its very despisers than by its power to repel profanation. While the plague raged with fatal effect Aaron stood as it were between dead and living until his intercession finally stayed its ravages, but not until fourteen thousand and seven hundred people had been fatally stricken.

Chap. 17. CONFIRMATION OF THE PRIESTLY PREROGATIVES OF THE TRIBE OF LEVI. Now that the rebellion is quelled, the real question at issue can be decided in a more declarative and instructive way. During the tumult of passion the voice of the teacher is hushed; the only thing to which power can then address itself is the restoration of order. The utmost which the dreadful example made of Korah's company could teach was the negative truth, of which remembrance was constantly made in the beaten plates of the altar (16 : 40), "that no stranger, which is not of the seed of Aaron, come near to burn incense before the Lord." The positive attestation of Jehovah's choice of Levi, or Aaron, is now exhibited through a miracle in his express behalf.

1-11. Moses was directed to take of each of the princes or heads of the tribes a rod inscribed with the name of the possessor, making twelve rods. It seems probable that Ephraim and Manasseh were counted as two tribes, so that there were twelve exclusive of Levi, Aaron's being an additional rod, as the Vulgate understands it. This was the reckoning which was characteristic of P (see 1 : 10, 32, 34, etc.), though the counting of Joseph as one tribe was not unknown (Deut. 27 : 12). Aaron was considered the prince or head of the house of Levi. These rods were to be laid up in the tent of meeting, before the testimony, *i. e.*, the tables of stone, which was Jehovah's chosen place to be communicated with (ver. 4; comp. Exod. 30 : 36), and there Jehovah would work a miracle of growth which would assuage the murmurings of the children

6 And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.
7 And Moses laid up the rod before the Lord in the tabernacle of witness.
8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.
9 And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod.
10 And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.
11 And Moses did *so:* as the Lord commanded him, so did he.
12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.
13 Whosoever cometh anything near unto the tabernacle of the Lord shall die: shall we be consumed with dying?

6 And Moses spake unto the children of Israel, and all their princes gave him rods, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was
7 among their rods. And Moses laid up the rods before the Lord in the tent of the testimony.
8 And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed
9 blossoms, and bare ripe almonds. And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked,
10 and took every man his rod. And the Lord said unto Moses, Put back the rod of Aaron before the testimony, to be kept for a token against the children of rebellion; that thou mayest make an end of their murmurings against me,
11 that they die not. Thus did Moses: as the Lord commanded him, so did he.
12 And the children of Israel spake unto Moses, saying, Behold, we perish, we are undone, we
13 are all undone. Every one that cometh near, that cometh near unto the tabernacle of the Lord, dieth: shall we perish all of us?

CHAPTER XVIII.

1 AND the Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.
2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee:

1 AND the Lord said unto Aaron, Thou and thy sons and thy fathers' house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your
2 priesthood. And thy brethren also, the tribe of Levi, the tribe of thy father, bring thou near with thee, that they may be joined unto thee,

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of Israel. Moses did according to directions, and the next day, on going into the tent of testimony, he found Aaron's rod exhibiting all the stages of vegetation from buds to blossoms and ripe almonds (ver. 8). Thus that house was designated for the priesthood whose sceptre had life and growth in it. The rods were all brought out and each man was bidden identify his own and see for himself whose insignia exhibited the tokens of Jehovah's choice (ver. 9). Finally the burgeoned staff was laid up before the testimony along with the memorial manna (Exod. 16 : 34) and the standard incense (Exod. 30 : 36), that it might be a permanent evidence or token to the "sons of rebellion" (ver. 10), calculated to silence controversy and prevent the fatal consequences of sedition.

12, 13. These two verses, which are translated better in the Revised version, appear to express more naturally the feelings of the people after the dreadful events of chap. 16 than after the miracle that has just been recounted. They form indeed a natural transition from this whole episode of judgment and separation to the legislation of the next chapter, and may well be read in close connection with 18 : 1.

Chap. 18. Duties, relative position, and revenues of the priests and Levites. **1-7.** The regulations of this chapter revert to the preceding chapters as their occasion, especially in ver. 3, 5, where they are said to be intended to prevent Levites from fatally intruding on the priests' duties, and in ver. 22, where the Levites themselves appear as safeguards against the provoking of the divine wrath on the part of the people. This first section simply defines the priests' and the Levites' relative position and duties. It is addressed to Aaron, sometimes as head of the tribe of Levi, sometimes as the chief priest. He with his sons and his father's house (ver. 1), *i. e.*, all the tribe, are to be responsible for the sanctuary in general; while he and his sons are to occupy the narrower circle of the priesthood. Of these respective spheres of duty the incumbents are said to **bear the iniquity,** meaning that for whatever fault there is in the performance or the defense of these sacred functions they are to be responsible. That the sanctuary itself and its most sacred performances incurred defilement was recognized in the annual act of atonement (see Lev. 16 : 16, 18); and that the consecrated body of men should recognize in their weighty responsibilities a certain burden of "iniquity," would follow from the principle that those assuming the holiest duties and characters are the most sensitive to shortcoming (see on chap. 6 : 13-21).

As for the Levites, these were to be **joined** (ver. 2) to Aaron, and to act as his subordinates,

but thou and thy sons with thee *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.

6 And I, behold, I have taken your brethren the Levites from among the children of Israel: to you *they are* given *as* a gift for the Lord, to do the service of the tabernacle of the congregation.

7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office *unto you as* a service of gift: and the stranger that cometh nigh shall be put to death.

8 And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things, *reserved* from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons.

10 In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

and minister unto thee: but thou and thy sons with thee shall be before the tent of the testi-
3 mony. And they shall keep thy charge, and the charge of all the Tent: only they shall not come nigh unto the vessels of the sanctuary and unto the altar, that they die not, neither they, nor ye.
4 And they shall be joined unto thee, and keep the charge of the tent of meeting, for all the service of the Tent: and a stranger shall not
5 come nigh unto you. And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be wrath no more upon the
6 children of Israel. And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are a gift, given unto the Lord, to do the service of the tent of meet-
7 ing. And thou and thy sons with thee shall keep your priesthood for every thing of the altar, and for that within the veil; and ye shall serve: I give you the priesthood as a service of gift: and the stranger that cometh nigh shall be put to death.

8 And the Lord spake unto Aaron, And I, behold, I have given thee the charge of mine heave offerings, even all the hallowed things of the children of Israel, unto thee have I given them by reason of the anointing, and to thy
9 sons, as a due for ever. This shall be thine of the most holy things, *reserved* from the fire: every oblation of theirs, even every meal offering of theirs, and every sin offering of theirs, and every guilt offering of theirs, which they shall render unto me, shall be most holy for
10 thee and for thy sons. As the most holy things shalt thou eat thereof: every male shall eat
11 thereof; it shall be holy unto thee. And this is thine; the heave offering of their gift, even all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, as a due for ever: every one that is clean in thy house shall eat

their charge being the tent; while to the vessels of the sanctuary and to the altar (ver. 3), and to all that is within the veil (ver. 7) the priests alone had the right of admission and contact. The word "joined" is a play upon the name Levi, which means *joined*, the writer thus indicating that Levi exemplified the meaning of his name in being joined to the priesthood, as well as in the circumstance which led his mother first to give it to him (see Gen. 29 : 34). The Levites are further described as a gift *given* נְתֻנִים, *nethunim*, to Jehovah (ver. 6), as more fully explained in 3 : 5–10; and the priesthood is described as a "service of gift" (ver. 7), *i. e.*, perhaps a dignity derived from Jehovah by direct bestowal, and not a right which any one might claim or seize. The word **stranger** in ver. 4 means one not of the tribe of Levi, while in ver. 7 it means one not of the seed of Aaron, in either case meaning an alien in relation to the particular privileged class under consideration at the time.

8-19. We have in this section an account of the revenues especially devoted to the priests. Like the first section it is addressed specifically to Aaron (ver. 8). Aaron and his sons have the *charge*, or *guardianship*, of Jehovah's תְּרוּמוֹת, *t'rumoth*, or offerings which the children of Israel elevate in token of consecration. The word is used in its widest sense, as in 5 : 9; Lev. 22 : 12; and the priests have the strongest motive for seeing that these offerings are faithfully rendered to Jehovah, namely, their own interest as direct beneficiaries. These are given them **by reason of the anointing** (ver. 8), or perhaps *for an anointing portion* (see the same word in Exod. 29 : 29), and confirmed to them as an **ordinance for ever,** *of eternity*. Five different kinds of offerings are enumerated in detail: (1) The "most holy things from the fire," *i. e.*, all oblations, such as the meal offerings, sin offerings, guilt offerings, of which only the "memorial" was burned. The burnt offering is not enumerated, because that was entirely consumed, and only the skin went to the priest. These were most sacredly reserved for Aaron and the male members of his family, who were to eat them in a holy place (ver. 10; cf. Lev. 7 : 6). (2) "The תְּרוּמָה, *t'rumah*, of their gift," *i. e.*, the wave breast and the heave thigh of the peace offerings, as specified in Lev. 7 : 28–34. Of this all who were ceremonially clean belonging to the priest's household might eat, whether sons or daughters, or even servants born in the house or bought with his money (ver. 11; cf. Lev. 22 : 11),

12 All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the Lord, them have I given thee.

13 *And* whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine; every one that is clean in thine house shall eat *of* it.

14 Every thing devoted in Israel shall be thine.

15 Every thing that openeth the matrix in all flesh, which they bring unto the Lord, *whether it be* of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which *is* twenty gerahs.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the Lord.

18 And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.

19 All the heave offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* a covenant of salt for ever before the Lord unto thee and to thy seed with thee.

20 And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I *am* thy part and thine inheritance among the children of Israel.

21 And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

12 thereof. All the best of the oil, and all the best of the vintage, and of the corn, the firstfruits of them which they give unto the Lord, to thee
13 have I given them. The firstripe fruits of all that is in their land, which they bring unto the Lord, shall be thine; every one that is clean in
14 thy house shall eat thereof. Every thing devoted
15 in Israel shall be thine. Every thing that openeth the womb, of all flesh which they offer unto the Lord, both of man and beast, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean
16 beasts shalt thou redeem. And those that are to be redeemed of them from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the
17 sanctuary (the same is twenty gerahs). But the firstling of an ox, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto
18 the Lord. And the flesh of them shall be thine, as the wave breast and as the right thigh, it
19 shall be thine. All the heave offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, as a due for ever: it is a covenant of salt for ever before the Lord
20 unto thee and to thy seed with thee. And the Lord said unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any portion among them: I am thy portion and thine inheritance among the children of Israel.
21 And unto the children of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they serve,
22 even the service of the tent of meeting. And henceforth the children of Israel shall not come nigh the tent of meeting, lest they bear sin, and

(3) The "fat" of the oil, and of the vintage, and of the corn, and the first fruits which are offered to Jehovah (ver. 12, 13; cf. Lev. 23 : 20). (4) Everything made *cherem*, or put under the ban (ver. 14; see Lev. 27 : 28). (5) "Everything that openeth the womb," *i. e.*, all firstlings, whether of man or beast, which by fundamental principle belonged to Jehovah (Exod. 13 : 2). Of these the firstborn of man was invariably to be redeemed, and that of an unclean beast to be redeemed or destroyed according to regulations given more in detail elsewhere (Lev. 27 : 6; Exod. 13 : 13; 34 : 20; Lev. 27 : 27). The firstling of a beast such as is offered in sacrifice could not be redeemed (ver. 17), as its blood was to be dashed on the altar, and its fat as sacred was to be burned for an odor of pleasantness to Jehovah. The flesh, however, went to the priest (ver. 18), just as the wave breast and the right thigh of the peace offering. This was to be for Aaron and his sons and daughters an ordinance of eternity (ver. 19), designated as a "covenant of salt," *i. e.*, a covenant carrying with it obligations as inviolable as those of hospitality, of which salt is the symbol (see on Lev. 2 : 13, and cf. 2 Chron. 13 : 5).

20-24. This section appears to be addressed to Aaron as the head of the tribe of Levi. Ver. 20 therefore outlines the general principle which applies to the whole tribe, namely, that Jehovah, rather than a tract of land, is his inheritance. His support is a sacred revenue coming from Jehovah himself. It is from this point of view that the tithes of the children of Israel are called their heave offering to Jehovah (ver. 24), an unusual designation for the secular tithe which, so far as we know, was not literally elevated in token of consecration. This principle of a divine rather than a landed maintenance being enunciated, the details of the Levites' secular support are given in ver. 21–24, and that of the priests in ver. 25–32.

The custom of the tithe came down from patriarchal times (see Gen. 14 : 20; 28 : 22), and is made a legal institution in Lev. 27 : 30–33; but here for the first the specific use or application of that tax is designated. The tithe of the children of Israel comes to the Levites as wages **in return for the service which they serve** (ver. 21). That service, here described as a service to the children of Israel, is so far as they are concerned the service of protecting them from necessary contact with the self-avenging sanctities of the tabernacle (ver. 22; cf. 1 : 53; 8 : 19, and notes). This revenue being simply business wages, there is

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.
24 But the tithes of the children of Israel, which they offer *as* an heave offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.
25 And the Lord spake unto Moses, saying,
26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, *even* a tenth *part* of the tithe.
27 And *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress.
28 Thus ye also shall offer an heave offering unto the Lord of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the Lord's heave offering to Aaron the priest.
29 Out of all your gifts ye shall offer every heave offering of the Lord, of all the best thereof, *even* the hallowed part thereof out of it.
30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.
31 And ye shall eat it in every place, ye and your households: for it *is* your reward for your service in the tabernacle of the congregation.
32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

23 die. But the Levites shall do the service of the tent of meeting, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, and among the children of
24 Israel they shall have no inheritance. For the tithe of the children of Israel, which they offer as an heave offering unto the Lord, I have given to the Levites for an inheritance: therefore I have said unto them, Among the children of Israel they shall have no inheritance.
25 And the Lord spake unto Moses, saying,
26 Moreover thou shalt speak unto the Levites, and say unto them, When ye take of the children of Israel the tithe which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, a
27 tithe of the tithe. And your heave offering shall be reckoned unto you, as though it were the corn of the threshing-floor, and as the ful-
28 ness of the winepress. Thus ye also shall offer an heave offering unto the Lord of all your tithes, which ye receive of the children of Israel; and thereof ye shall give the Lord's heave
29 offering to Aaron the priest. Out of all your gifts ye shall offer every heave offering of the Lord, of all the best thereof, even the hallowed
30 part thereof out of it. Therefore thou shalt say unto them, When ye heave the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the
31 increase of the winepress. And ye shall eat it in every place, ye and your households: for it is your reward in return for your service in the
32 tent of meeting. And ye shall bear no sin by reason of it, when ye have heaved from it the best thereof: and ye shall not profane the holy things of the children of Israel, that ye die not.

CHAPTER XIX.

1 AND the Lord spake unto Moses and unto Aaron, saying,

1 AND the Lord spake unto Moses and unto

no restriction as to when and where it shall be eaten as in the case of the holy things over which special jurisdiction is claimed.

25-32. Jehovah now addresses Moses (ver. 25), as the Levites are to be instructed concerning an obligation which Aaron is not competent to enforce. Observe that while the Levites are the subordinates or assistants of Aaron (ver. 2) they are not his employees. They receive their support from the people (ver. 21), and Aaron is therefore their beneficiary rather than their paymaster. The principle laid down in this section is, that when the tithe has once come into possession of the Levites it is as much theirs to be accounted for and taxed in its turn as if it were their produce from the ground (ver. 27). Of this tithe they are to take a tenth as their heave offering to Jehovah (ver. 26), and this shall go the priest. This tenth must be of the best, constituting indeed the *holy part* of their gifts (ver. 29). It is not until this holy part has been taken that the remainder has really become their own, or secular wages (ver. 31), so that they can eat it wherever they choose without fear of "profaning the holy things of the children of Israel," and so incurring risk of death (ver. 32).

Chap. 19. THE WATER OF PURIFICATION; ITS PREPARATION AND USE. With the peculiar characteristics of Jewish religious feeling, which centered the integrity of the spiritual life in the shunning of contagion from without (see Commentary on Leviticus, remarks at the beginning of chap. 11), the providing of a water of purification was a logical, one might almost say an inevitable, outgrowth of the desire to make religion available for the emergencies of common life. This water was a kind of portable preparation in which were concentrated the ceremonially cleansing virtues of the sin offering. It could be applied without the intervention of the priest, and at a distance from the sanctuary. Just as, when baptism is held to be of vital importance for the salvation of the soul, ecclesiastical regulations permit this rite to be performed by laymen in cases of emergency, so when entire ceremonial cleanness can alone fit the person for the congregation of Jehovah, there is provision made for the restoration of that cleanness without the presence of the priest. The most common source of accidental defilement would be by the dead; and if this chapter may be taken as having any special

2 This *is* the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke:
3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and *one* shall slay her before his face:
4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:
5 And *one* shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:
6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.
7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.
8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.
9 And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it *is* a purification for sin.
10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.
11 He that toucheth the dead body of any man shall be unclean seven days.

2 Aaron, saying, This is the statute of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish,
3 *and* upon which never came yoke: and ye shall give her unto Eleazar the priest, and he shall bring her forth without the camp, and one shall
4 slay her before his face: and Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood toward the front of the
5 tent of meeting seven times: and one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he
6 burn: and the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of
7 the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the
8 even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water,
9 and shall be unclean until the even. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a
10 water of separation: it is a sin offering. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth
11 among them, for a statute for ever. He that toucheth the dead body of any man shall be un-

connection with the time and events, the occurrence of so many deaths by the plague (16 : 49), and the needs of those who engaged in the task of burial, would suggest the necessity of some such legislation. The use of purifying waters was not uncommon in ancient religions. The red heifer, with its rites so redolent of chemico-ethical suggestion, was a fascinating subject to the Oriental mind, so that the title "The Heifer" is given to a whole Sura of the Koran.

1-10. This ordinance is called **the ordinance, *statute*, of the law** (ver. 2), a form of expression which occurs in only one other place (31 : 21), where this same law of purification from the dead is enforced and amplified. Addressed to Moses and Aaron (ver. 1), it simply prescribes in detail the preparation of a **water of separation,** or, *impurity* (ver. 9), for the cleansing of those who have been defiled by the dead. The children of Israel are to bring to the priest a red heifer which is perfect, without spot, and on which no yoke was ever imposed (ver. 2). It will be remembered that the kine by which the Philistines sent back the ark into Judea were also to be such as had never borne a yoke (1 Sam. 6 : 7). This heifer is to be delivered to Eleazar the priest, the one who was chosen to take up the censers from the burning (16 : 37), as the task which at every step left the operator defiled could not be imposed on the high priest. The victim is to be slain without the camp, under Eleazar's personal inspection (ver. 3), and he is to sprinkle of the blood with his finger seven times toward the front of the tent of meeting (ver. 4). In the later times of the Jewish people the heifer was slain on the Mount of Olives in full view of the east gate of the temple. After slaughtering, the animal is burned entire under the eye of the priest (ver. 5), while he personally casts into the fire cedar wood and hyssop and scarlet, the substances used in connection with the cleansing of the leper (Lev. 14 : 4, 6). As both the priest (ver. 7) and the one who does the burning (ver. 8) are rendered unclean by their respective shares of the work, the final task of gathering the ashes and storing them in a clean place has to be performed by a third person, ceremonially untainted (ver. 9), who in his turn is rendered unclean and has to undergo the same ablutions as his predecessors (ver. 10). The symbolism of the red color, of the unblemished and untainted condition of the beast, and of the cedar and scarlet and hyssop are not explained and can only be conjectured. A certain mystery, however, always attaches to the insisting on conditions and the concocting of ingredients the uses of which are not obvious. This sacrifice is designated, so far as its efficacy is concerned, as a sin offering (ver. 9); and it is prescribed as a perpetual ordinance,

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.
13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him.
14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days.
15 And every open vessel, which hath no covering bound upon it, *is* unclean.
16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.
17 And for an unclean *person* they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:
18 And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:
19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.
20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.
21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.
22 And whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.

12 clean seven days: the same shall purify himself therewith on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall
13 not be clean. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. This is the law when a
14 man dieth in a tent: every one that cometh into the tent, and every one that is in the tent,
15 shall be unclean seven days. And every open vessel, which hath no covering bound upon it,
16 is unclean. And whosoever in the open field toucheth one that is slain with a sword, or a dead body, or a bone of a man, or a grave, shall
17 be unclean seven days. And for the unclean they shall take of the ashes of the burning of the sin offering, and running water shall be put
18 thereto in a vessel: and a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched the bone, or the slain, or the
19 dead, or the grave: and the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify him; and he shall wash his clothes, and bathe himself in water, and shall be clean
20 at even. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from the midst of the assembly, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled
21 upon him; he is unclean. And it shall be a perpetual statute unto them: and he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of
22 separation shall be unclean until even. And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

11-22. Though this substance prepared from the ashes of the red heifer is called a "water of separation" (ver. 9) it is not until ver. 17 that the direction to add water to the ashes is distinctly given; and it seems more likely that the purifying specific was preserved in the form of ashes than in the form of lye, and that running or "living" water was added to it as it was needed. The general law for the one who touches the dead is that he is unclean and that seven days is the least period that will restore him. On the third day and on the seventh day he is to purify himself with the water of separation, after which he is clean. Neglect of the first or third-day application, however, hinders the final efficacy of the process (ver. 12); and entire neglect of the law entails the cutting off of the delinquent from the congregation (ver. 13). The disregard of these precautions in respect to uncleanness from the dead is said to "defile the tabernacle of Jehovah," a sort of implied identification of the temple of God with the human body of which we see traces in early Christian feeling (John 2 : 19, 21; 1 Cor. 6 : 19, 20). In ver. 14-17 specific cases of defilement requiring the use of the water of separation are given. A death in a tent renders every one in it, and every subsequent visitor while the body is there, unclean for seven days (ver. 14). Every open vessel which has not a cover tied on (lit., "a cover, a string") is also rendered unclean (ver. 15). Those in the open air who come in contact with a slain man, or a corpse, or a bone, or a grave are also rendered unclean (ver. 16). The application of the water is more particularly described in ver. 17, *seq.*, we being furnished not only with the information that the ashes are to be treated with living water (ver. 17), but also that the patients are to be sprinkled by some clean person (ver. 18), instead of by themselves as might have been inferred from ver. 12; and that the administrator (ver. 19, 21), or indeed whoever touches the water or the unclean person (ver. 22), shall incur a defilement lasting until the evening.

Chap. 20. DEATH OF MIRIAM. THE WATERS OF STRIFE. REFUSAL OF A PASSAGE THROUGH EDOM. DEATH OF AARON AT MOUNT HOR. **1.** Perhaps it would be of small profit to the general reader to undertake to identify and delimit the passages in this and the following chapter which are described by

CHAPTER XX.

1 THEN came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.
2 And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.
3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord!

1 AND the children of Israel, even the whole congregation, came into the wilderness of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried
2 there. And there was no water for the congregation: and they assembled themselves together
3 against Moses and against Aaron. And the people strove with Moses, and spake, saying, Would God that we had died when our brethren died

the critics as compiled from P and from JE, or E alone, respectively. It is enough to say that the section appears to be compiled from various sources rather than struck out at a heat by a single author. Certainly Moses, if he were writing the sustained account as we have it, would have made his chronology clearer than to bring his congregation abruptly into Kadesh in the **first month** (ver. 1), without mentioning the year, after having given, as his last note of time, the second year, and the second month, and the twentieth day of the month (10 : 11), the date at which the cloud was lifted from the tabernacle for the removal from Sinai. See R. F. Horton, "Inspiration and the Bible," pp. 186, 187.

The year of this assembling is perhaps the fortieth year of the wandering, as it seems to be in close connection with this event that the people move on to Mount Hor (see ver. 22) where Aaron dies; and this occurred in the fortieth year after the children of Israel came out of Egypt (see 33 : 38). Of this long wandering, during which the whole generation was wasting away, we have no history except the account of the dispute about the priesthood (chap. 16, 17) which may have occurred in the earlier part of it. The people were sentenced to the nomadic life by being commanded to take the Red Sea road (14 : 25), which is the modern Hajj route far to the south of Kadesh, leading to the head of the gulf of 'Akabah. It is probable that the congregation, who were sentenced to be *shepherds* in the wilderness (see 14 : 33), were scattered throughout the wadies of the peninsula where they could find pasturage for their cattle. That cattle in large numbers could be maintained in those valleys at that epoch is indisputable, for the Bedouin keep large flocks and herds in those regions at the present day. The nucleus of the camp would be the sanctuary and the camp of Moses and the Levites; and the names of the camping-places given in 33 : 19–35 designate probably the places where the tabernacle rested. From this list of places, most of which are unknown, it appears that the farthest point south and east reached by the tabernacle was Ezion-geber (33 : 35; cf. Judg. 11 : 16) at the head of the eastern arm of the Red Sea. Various temporary or partial convenings of the people may have occurred at times during the wandering, as is perhaps indicated by the names קְהֵלָתָה, *Q'helathah, assembling* (33 : 22) and, מַקְהֵלֹת, *Maq' heloth, assemblies* (ibid., 25) among the camping-places, but this verse at the beginning of the twentieth chapter relates the assembling of the whole congregation at Kadesh preparatory to resuming their journey as a unified host. All the working up of the movement, the firing of decadent ardor, the organizing of bands, the busy movement to and fro of messengers, the search for remote groups hid among the hills, which must have gone to make this assembling in the fortieth year possible, we can only imagine.

At this place and time Miriam dies, that remarkable woman who forty years since was so revered by the people that the whole camp tarried a week on its journey while she was excluded from the camp on her recovery from her leprosy (12 : 15; see comment on whole chapter).

2–13. And there was no water (ver. 2). Perhaps an unusual drought at the time, together with the unwonted demand occasioned by such a multitude coming so suddenly into the neighborhood with all their flocks and herds, produced a shortage of water to drink. The congregation, whose forty years of discipline had not cured them of the habit of grumbling, held a kind of indignation meeting against Moses and Aaron and gave expression to the rather peculiar wish that they had shared in the fate of the two hundred and fifty who were destroyed in the affair of Korah (ver. 3; cf. 16 : 35), as if these were regarded as heroes who had perished in a noble cause. This seems to indicate that there was still a strong animus against the priesthood. The same P account goes on in ver. 6 to state, in its characteristic formula for narrating crises of this kind, that Moses and Aaron went to the door of the tent of meeting and fell on their faces (cf. 14 : 5; 16 : 4, 22), and that the

4 And why have ye brought up the congregation
of the Lord into this wilderness, that we and our
cattle should die here?
5 And wherefore have ye made us to come up out
of Egypt, to bring us in unto this evil place? it *is*
no place of seed, or of figs, or of vines, or of pome-
granates; neither *is* there any water to drink.
6 And Moses and Aaron went from the presence
of the assembly unto the door of the tabernacle of
the congregation, and they fell upon their faces:
and the glory of the Lord appeared unto them.
7 And the Lord spake unto Moses, saying,
8 Take the rod, and gather thou the assembly to-
gether, thou, and Aaron thy brother, and speak ye
unto the rock before their eyes; and it shall give
forth his water, and thou shalt bring forth to them
water out of the rock: so thou shalt give the con-
gregation and their beasts drink.
9 And Moses took the rod from before the Lord,
as he commanded him.
10 And Moses and Aaron gathered the congrega-
tion together before the rock, and he said unto
them, Hear now, ye rebels; must we fetch you
water out of this rock?
11 And Moses lifted up his hand, and with his
rod he smote the rock twice: and the water came
out abundantly, and the congregation drank, and
their beasts *also*.

4 before the Lord! And why have ye brought the
assembly of the Lord into this wilderness, that
5 we should die there, we and our cattle? And
wherefore have ye made us to come up out of
Egypt, to bring us in unto this evil place? it is no
place of seed, or of figs, or of vines, or of pome-
granates; neither is there any water to drink.
6 And Moses and Aaron went from the presence
of the assembly unto the door of the tent of
meeting, and fell upon their faces: and the
7 glory of the Lord appeared unto them. And the
8 Lord spake unto Moses, saying, Take the rod, and
assemble the congregation, thou, and Aaron thy
brother, and speak ye unto the rock before their
eyes, that it give forth its water; and thou shalt
bring forth to them water out of the rock: so
thou shalt give the congregation and their cattle
9 drink. And Moses took the rod from before the
10 Lord, as he commanded him. And Moses and
Aaron gathered the assembly together before
the rock, and he said unto them, Hear now, ye
rebels; shall we bring you forth water out of
11 this rock? And Moses lifted up his hand, and
smote the rock with his rod twice: and water
came forth abundantly, and the congregation

glory of Jehovah appeared to them (cf. 14 : 10; 16 : 19, 42). The account which is attributed to the JE source compares with this very much as Dathan and Abiram's grievance compares with that of Korah in chap. 16. The complaint is directed especially against Moses (ver. 3a), and its burden is the familiar one that their leaders have lured the "assembly of Jehovah" out of Egypt with false hopes (ver. 4, 5). Indeed, the complaint in ver. 4, 5 sounds a little strange as coming from the lips of a people who had had forty years to forget the land of Egypt, and who had not yet resumed active traveling with Moses in search of the Promised Land. In a secular writing one would suspect such a passage to be a somewhat inartistic bit of stock description not quite clearly and consistently imagined. "The language of the murmurers. . . has the air of a traditional remonstrance handed down from the last generation."

Moses is directed to take his wonder-working rod (ver. 8; cf. Exod. 7 : 17, 20; 9 : 23; 10 : 13; 14 : 16; 17 : 5, 9, seq.), which as we are here alone informed (ver. 9) was kept laid up before Jehovah, and along with Aaron to assemble the congregation and speak to the rock, or cliff, in their presence, and thus bring forth water for the people and their cattle. The same rod had been employed on a similar occasion at Rephidim (Exod. 17 : 5-7), and there by divine direction Moses had used it to smite the rock. Here, on the other hand, the direction is to speak to the rock, and the reason why Moses should take the trouble to fetch the rod from its resting-place is not obvious. Perhaps the mere inattention to detail involved in striking with the rod instead of holding it idly in his hand was not counted an important part of the sin for which he was excluded from the land of promise. Certainly that failure in exactness did not block the outflow of miraculous power, for the water gushed forth abundantly at the stroke. **Speak ye unto the rock** (ver. 8). The word is סֶלַע, *sela'*, or *cliff*, instead of the more common word צוּר *tsur*, used of the rock in Horeb (Exod. 17 : 6). The rabbis in their comments or *haggadoth* on this passage and 21 : 16–18 have fancied that the rock in Rephidim and this were the same rock, it having followed the children of Israel through all their forty years' wandering—a tradition which is evidently employed and spiritualized by Paul in 1 Cor. 10 : 4.

Moses and Aaron assembled the congregation before the cliff and in an imperious and self-sufficient way, and evidently in some irritation, Moses demanded of the people, whom he characterized as murmurers or **rebels; must, *shall*, we fetch you water out of this rock?** accompanying the harsh interrogatory with two blows of the rod (ver. 11). For the spirit in which this was done both Moses and Aaron were debarred from the privilege of bringing the children of Israel into their land (ver. 12). It is only in this place that the reason given for the sentence is that they did not **believe** in God, and even here the unbelief is not simply doubt, but such a neglect to fix the people's faith and expectation upon God as resulted in his not being sufficiently sanctified or acknowledged in the presence of the children of Israel. In all other places the sin of Moses and Aaron is characterized as rebellion, the

12 And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.
13 This *is* the water of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them.
14 And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us:
15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:
16 And when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border:

12 drank, and their cattle. And the Lord said unto Moses and Aaron, Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them.
13 These are the waters of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them.
14 And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen
15 us: how our fathers went down into Egypt, and we dwelt in Egypt a long time; and the Egyp-
16 tians evil entreated us, and our fathers: and when we cried unto the Lord, he heard our voice, and sent an angel, and brought us forth out of Egypt: and, behold, we are in Kadesh, a

verb used in most cases being from the same root as the word "rebels" in ver. 10. They "rebelled against Jehovah's word," or, *mouth* (ver. 24; 27 : 14); they "trespassed against him and sanctified him not in the midst of the children of Israel" (Deut. 32 : 51); they "were rebellious against his spirit and Moses spake unadvisedly with his lips" (Ps. 106 : 33). Evidently the speaking to the congregation as if Moses and Aaron were the independent providers for their wants, and as if they were to be the supreme authors of the miracle—a sort of invasion of the divine prerogative—was accounted as the center of their sin. At the same time, according to Moses' review of the transaction in Deuteronomy, it was on the people's account as much as on his that he was debarred from the Promised Land (Deut. 1 : 37; 3 : 26; 4 : 21). It seems very probable that if Moses and Aaron, after all that God had wrought through them and after this conspicuous slight of Jehovah's majesty, had gone on and made a triumphal entry into Canaan, they would on their death have gone perilously near becoming the objects of such a hero worship on the part of the people as would have threatened the integrity of their allegiance to Jehovah. This danger, and not a mere petty jealousy on Jehovah's part of a mortal, would be a legitimate reason for the sentence of failure. As Moses' predominant characteristic was meekness (12 : 3), so his great life-failure resulted from a manifestation of the very opposite trait, or undue self-exaltation. It was natural that the sentence of Jehovah should thus come home to his conscience, for it is through what we have in our own conscience that the Spirit convinces us of sin. Moses felt condemned for lacking in the virtue which to him was most important. So Jesus, whose supreme virtue was self-sacrifice, saw the temptation, which he most energetically repelled, in the suggestion to be lacking in that unreserving devotion (see Matt. 16 : 23).

The name given to the place (ver. 13) is derived from the people's contention with Jehovah rather than from the sin of Moses and Aaron. The final result of this contention was that the impression of Jehovah's holiness was greatly enhanced. This repeated mention of the making holy, or sanctifying, of Jehovah (יְ-ק-ד, *q-d-sh*; see ver. 12, 13) may possibly contain an allusion to the name Kadesh, the *holy place*, where if anywhere Jehovah ought to be sanctified. This **Meribah** is sometimes called Meribah of Kadesh (27 : 14; Deut. 32 : 51) to distinguish it from the place of the former similar miracle which was also sometimes called "Meribah" (see Exod. 17 : 7).

14-21. Preparations were now set on foot for the final march and the invasion of the Promised Land. Instead of going directly from Kadesh into Canaan by the Negeb as was formerly planned (13 : 17, seq.), the project was to go in a northeasterly direction through the territory of Edom, around the southern end of the Dead Sea and through the country of Moab, thus entering the land from the east by crossing the Jordan. "The first move was up along the natural boundary line of Canaan, from Kadesh-barnea, through the wilderness of Zin, to the boundary hinge of Jebel Madurah on the plains of Moserah, the junction of wadies Murrah and Madurah" (H. C. TRUMBULL, "Kadesh-barnea"). As the proposed route was to lie through Edom, **Moses sent messengers from Kadesh unto the king of Edom**—for we learn from Gen. 36 : 31–43 that there was a whole line of kings in Edom before the monarchy was established in Israel—asking in diplomatic fashion for a passage through his territory. Reminding him that the nations were brothers (ver. 14), he recounted briefly the history of Israel's vicissitudes since the two ancestors had parted in peace centuries before (Gen. 33 : 16, 17), skillfully implying that the nation's enterprise of going to Canaan was deserving of encouragement since it was manifestly furthered by divine and even miraculous help (ver. 16). According to the message

17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to the left, until we have passed thy borders.
18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.
19 And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet.
20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.
21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.
22 And the children of Israel, *even* the whole congregation, journeyed from Kadesh, and came unto mount Hor.

17 city in the uttermost of thy border: let us pass, I pray thee, through thy land: we will not pass through field or through vineyard, neither will we drink of the water of the wells: we will go along the king's *high* way, we will not turn aside to the right hand nor to the left, until we
18 have passed thy border. And Edom said unto him, Thou shalt not pass through me, lest I
19 come out with the sword against thee. And the children of Israel said unto him, We will go up by the high way: and if we drink of thy water, I and my cattle, then will I give the price thereof: let me only, without *doing* any
20 thing *else*, pass through on my feet. And he said, Thou shalt not pass through. And Edom came out against him with much people, and
21 with a strong hand. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.
22 And they journeyed from Kadesh: and the children of Israel, even the whole congregation,

of Jephthah in Judg. 11 : 17, a similar request was sent to the king of Moab. Moses' request was a moderate one, simply that the host might go through without disturbing farm or vineyard or drinking water from the wells, but keeping to **the king's . . . way,** or main, raised thoroughfare (ver. 17), without turning aside to right or left. Such military roads, or main thoroughfares, are still called in Oriental countries *Derb es-Sultan*, or "way of the emperor." But that such an immense host should go through the country without causing any loss or damage was perhaps more than even Moses could legitimately guarantee. "We can easily understand the objection of the king of Edom. Many of the defiles through which the main road wound were not adapted for the march of a great multitude. The Israelites could scarcely have gone through Edom without injuring the fields and vineyards, and though the undertaking was given in good faith by Moses, how could he answer for the whole of that undisciplined host he was leading toward Canaan? The safety of Edom lay in denying to other peoples access to its strongholds. The difficulty of approaching them was their main security. Israel might go quietly through the land now, but its armies might soon return with hostile intent. Water too, was very precious in some parts of Edom. Enough was stored in the rainy season to supply the wants of the inhabitants; beyond that there was none to spare, and for this necessary of life money was no equivalent. A multitude traveling with cattle would have made scarcity or famine—might have left the region almost desolate. With the information they had, Moses and Joshua may have believed that there were no insuperable difficulties. Yet the best generalship might have been unequal to the task of controlling Israel in the passes and among the cultivated fields of that singular country" (WATSON). The king of Edom, therefore, firmly refused the Israelites passage, even though they offered to pay for the water they drank (ver. 19), and came out against them with a military force (ver. 20). According to Moses' account in Deuteronomy (Deut. 2 : 4–8), it was their conviction that Mount Seir was divinely allotted to the children of Esau, which prevented the Israelites from attempting a forcible invasion.

22–29. The main point in this section, not plain from the text itself, is the location of **mount Hor.** The word "Hor" means mountain, and the Hebrew form in this place is *mountain, the mountain*, a name which is also applied to Mount Hermon in 34 : 7, 8. Tradition identifies this mountain with Jebel Neby Harun, "mountain of the prophet Aaron," near Petra, on the east side of the Arabah, or low valley extending from the Dead Sea to the gulf of 'Akabah. This mountain is crowned with a rude, domed structure purporting to be the tomb of Aaron. But this location does not fit in with the text, and "it was not until the days of Josephus, fifteen centuries after Aaron's death, that the mountains near Petra were thought to be the place of this funeral. . . Is it likely that after Israel had asked permission to enter Edom and been met with a refusal, they would march into the very heart of the country, camp close to its capital, and then bury Aaron in the mountain close by?" (HENRY A. HARPER, "The Bible and Modern Discoveries.") The mountain where Aaron was buried is more probably the remarkable isolated peak known as Jebel Madurah, thirty or forty miles northeast of **Kadesh,** where the two wadies divide to go down into the Arabah. "On that isolated and remarkable mountain, at the very border-

23 And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,
24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.
25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:
26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.
27 And Moses did as the Lord commanded: and they went up into mount Hor in the sight of all the congregation.
28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.
29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

23 came unto mount Hor. And the Lord spake
unto Moses and Aaron in mount Hor, by the
24 border of the land of Edom, saying, Aaron shall
be gathered unto his people: for he shall not
enter into the land which I have given unto the
children of Israel, because ye rebelled against
25 my word at the waters of Meribah. Take Aaron
and Eleazar his son, and bring them up unto
26 mount Hor: and strip Aaron of his garments,
and put them upon Eleazar his son: and Aaron
shall be gathered *unto his people*, and shall die
27 there. And Moses did as the Lord commanded:
and they went up into mount Hor in the sight
28 of all the congregation. And Moses stripped
Aaron of his garments, and put them upon
Eleazar his son; and Aaron died there in the
top of the mount: and Moses and Eleazar came
29 down from the mount. And when all the congregation saw that Aaron was dead, they wept for Aaron thirty days, even all the house of Israel.

CHAPTER XXI.

1 AND *when* king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took *some* of them prisoners.

1 AND the Canaanite, the king of Arad, which dwelt in the South, heard tell that Israel came by the way of Atharim; and he fought against

line of the Land of Promise and yet outside of it, Aaron died and was buried; and before that mountain, on the borders of Edom yet not within Edom's line, the people mourned for thirty days over the loss of their faithful high priest" (TRUMBULL). The encampment of the children of Israel during the funeral and the thirty days of mourning was perhaps in the plain of Moserah (33 : 30, 31), the place where, according to the remarkable insertion in Deut. 10 : 6, the death of Aaron took place. It was probably while the messengers were on their way to the king of Edom, and before their return with his answer, that the events of this section occurred.

The solemn intimation came to Moses and Aaron from Jehovah, apparently after the people had reached the vicinity of the mountain (ver. 23), that Aaron must be **gathered unto his people,** and the guilt of that rebellious missing of the divine Spirit at Meribah was impressed upon them as the theocratic cause of his doom (ver. 23, 24). The directions to Moses were to take Aaron and Eleazar his son up on the mountain and, after solemnly stripping the aged priest of his official garments, to invest the son, now a man well beyond the flower of his age (cf. Exod. 28 : 1; Num. 3 : 2, 32), with those insignia of the high-priestly office (ver. 26). This command was carried out by Moses, and in due course there followed the peaceful death of the great priest on that lonely peak in sight of the hills of Judah (ver. 28), and the people on their discovery of the fact observed a mourning period of thirty days (ver. 29).

Chap. 21. FROM MOUNT HOR TO THE STEPPES OF MOAB. **1-3. King Arad the Canaanite,** rather, *the Canaanite, the king of Arad*, R. V. Arad appears to have been a district in the Negeb, or southern part of Canaan, in the territory afterward belonging to Judah (Judg. 1 : 16; Josh. 12 : 14). **By the way of the spies.** The obscure word, אֲתָרִים, *'atharim*, here translated spies, is taken as a proper name in the R.V. "There really seems no justification for its rendering as 'spies.' 'Tracks' or 'monuments' (indicating a way marked or 'blazed' by signal-cairns, after a manner still common in that region), would be justified from the Chaldaic *'athar*, 'a place' or 'track.'" What way is meant we have not the data for knowing. Perhaps the Canaanitish king was alarmed lest the Israelites should invade his country by the most direct way from Kadesh, the way by which the spies had entered the Negeb forty years before. It seems likely that while the children of Israel were encamped at the foot of Mount Hor the messengers returned from their embassy to the king of Edom with the intelligence that no passage would be afforded through his land (20 : 18, seq.). So they turned back from their proposed route, which would have led directly from the foot of Jebel Madurah down into and across the Arabah, to retrace their steps westward and southward and so regain the Red Sea road (ver. 4). "As the Israelites turned back at this time, the Canaanitish king of Arad came against them and struck at them, probably at their rear as they were moving off, 'and took some of them prisoners.'" It was just when the

2 And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.
3 And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.
4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.
5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread.
6 And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.
7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people.
8 And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

2 Israel, and took some of them captive. And
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ple spake against God, and against Moses,
Wherefore have ye brought us up out of Egypt
to die in the wilderness? for there is no bread,
and there is no water; and our soul loatheth
6 this light bread. And the Lord sent fiery ser-
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7 ple; and much people of Israel died. And the
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against thee; pray unto the Lord, that he take
away the serpents from us. And Moses prayed
8 for the people. And the Lord said unto Moses,
Make thee a fiery serpent, and set it upon a
standard: and it shall come to pass, that every
one that is bitten, when he seeth it, shall live.

Israelites were smarting under the disappointment of not being permitted to go through Edom, and were apparently retreating, that this little king struck his spiteful and unexpected blow and carried off some of their brethren. Unable to undertake a campaign against him at this time, the children of Israel contented themselves with making a solemn vow to Jehovah that if these people should ever fall into their power they would accord them the extreme treatment of putting their cities under the ban (ver. 2). For the ban, see Lev. 27, 28, *seq.* It is human nature to be especially resentful against interferers who wantonly put added calamities on those who are having bad luck (cf. Ps. 137 : 7; Obad. 10, seq.). The account of the Canaanites' defeat (ver. 3) is here inserted by anticipation, like 14 : 37, 38. The actual conquest and banning occurred long afterward. As Dillmann remarks, if this fulfillment of the vow had been carried out under Moses, the Israelites must necessarily have gained a complete victory over the king of Arad which would have removed all hindrance to their invading the Promised Land from the south. The account of the fulfillment of the vow is given in Judg. 1 : 17. From that passage we learn that the chief city of the king of Arad which, from the circumstance of the banning, was called Hormah (from חֵרֶם, *cherem*, the ban, *cf.* on 14 : 45) was previously called Zephath.

4-9. As the children of Israel were not permitted to go through the land of Edom, they were obliged to go around it, and cross the Arabah to its east side far to the south of Edom, near the head of the gulf of 'Akabah (cf. Deut. 2 : 8). As the way led down into that hot, barren valley, the burning and shifting sands and the gravel and detritus of granite which in that region make travel so difficult, were a great source of discouragement. Food and water were scarce, and the manna to which the people were more closely than ever restricted became very distasteful (cf. 11 : 6). Moreover, that region was infested with serpents, described as *burning* serpents, perhaps on account of the inflammation and intense thirst caused by their bite, or on account of their fiery, metallic appearance, or perhaps for both reasons. There are still to be found in that part of Arabia and the Arabah many fiery colored, venomous snakes which are much dreaded by the Arabs. The bite of these reptiles proved fatal to many of the incautious Israelites; and it is a significant mark of the chastened spirit of this generation, as compared with the rebellious disposition of former years, that the people came to Moses apparently of their own accord and penitently accounted for these bites as divine visitations in punishment of their rebellious words against God and against Moses (cf. ver. 5). They asked Moses to entreat Jehovah that the serpents might be called off from their mission of retribution. As Moses interceded in behalf of the people, the intimation came to him from Jehovah, not that this peril incident to the wilderness journey would be removed, but that while the danger from the deadly reptiles remained as besetting as ever, Moses was to make a שָׂרָף, *saraph*, or "fiery serpent," and elevate it on a pole or standard, and that for any bitten culprit who should look at this image of his tormentor the

9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

9 And Moses made a serpent of brass, and set it upon the standard: and it came to pass, that if a serpent had bitten any man, when he looked

bite would not be fatal (ver. 8). Moses made the image out of brass and set it on the standard, and it was found that if any one on being bitten looked attentively at the serpent of brass he escaped the deadly effect of the poison (ver. 9). This introduction into the religious life of the Israelites of what at first sight looks like a bit of fetichism, was so noteworthy an event in the history of religion that it was used by our Saviour as a type or illustration of his own spiritual effect on the life of the world (see John 3 : 14, 15).

The resemblance of the brazen serpent, at least in its religious aspect, to the manifestation of the Son of Man must be sought in its psychical or spiritual power for the people of its time rather than its mere outward features. The features of similarity between a healing serpent lifted up on a pole and the dying Saviour lifted up on the cross are easily observed, and with sufficient ingenuity and the employment of doctrinal as well as visible analogies they may be drawn out to great fineness in many and interesting ways. But these are resemblances that suggest themselves to us who have the saving and inspiring fulfilment to read the symbol by. To the people in the wilderness, on the contrary, this serpent was not a symbol; there was no impulse to look away from or beyond it for its hidden meaning; it simply prevented death when they looked at it. It is to be remembered that no historic Christ had come to throw light on this piece of brass for them; they did not have the second term of the comparison which alone could make an analogy intelligible or possible. In short, they were not saved by an analogy or type; they were saved by a *brazen serpent*. The analogy of this serpent with Christ was not therefore an analogy existing in the people's minds—not a doctrinal analogy which could be fruitful only as it was expounded and understood—but a similarity of mental or spiritual effects on the people in the wilderness and on those of Christendom respectively such as could be secured without doctrinal explanation. The historical inquiry is: What did the unspeculative people who looked at a brass serpent and were healed receive for the religious life which was commensurable with what those receive who simply and unspeculatively believe in Christ?

That this unspeculative benefiting was spiritual and not merely fetichistic is evident from the after history of the image. When the people in later times were found to have made the brazen serpent into a fetich, *i. e.*, an object containing mysterious divine power in itself, it was stigmatized as a "piece of brass" and destroyed (2 Kings 18 : 4). The author of the Wisdom of Solomon calls it a "symbol of salvation," only he makes it a reminder, as a symbol, of the commandment of the law, and says that he who turned to it was not saved because of the thing seen, but because of God the Saviour of all (Wisdom 16 : 5–7). That the use of the serpent image here was prompted by the heathen veneration of the serpent as the divinity of wisdom and healing, such as we see shadowed in the emblem of Esculapius and Hygeia, is an impossible supposition, as this would detach it in idea entirely from the deadly creatures which were the occasion of the expedient. Its employment points to a way of looking at sin and death which is connected somehow with faith in Christ, and each theologian's way of drawing out the analogy will no doubt be influenced by his theory of our Saviour's atonement for sin. Not ununworthy of notice is the danger that in expounding the efficacy of the cross in its essential resemblance to the power of the serpent in the wilderness the atonement itself may be made fetichistic through laying too great emphasis on its inscrutable and arbitrary connection with the sin for which it is the appointed specific. While not attributing an incredible degree of spiritual discernment to the bitten Israelite, we cannot but feel that somehow he idealized sin and its penalty, death, in the act of being healed. Lange thus contrasts the idea of death and sin of which this was the starting-point with the pagan idea: "Heathenism proclaims its delusion in two words: sin is merely an ill, an endurable fate, but the ill itself is the real peculiar harm, far worse than the sin. Christendom, on the contrary, in its truth proclaims: sin is the intolerable injury, but the ill result, its consequence, is also its remedy. Thus in the cross, or even in death, in the communion in death with Christ, is salvation." This much of resemblance in spiritual effect between type and antitype we may perhaps discern without an undue excursion into the realms of fancy: The serpent's victim felt himself dying; and in that moment of intense experience so full of helpless-

10 And the children of Israel set forward, and pitched in Oboth.
11 And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which *is* before Moab, toward the sunrising.
12 From thence they removed, and pitched in the valley of Zared.
13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.
14 Wherefore it is said in the book of the wars of the Lord, What he did in the Red sea, and in the brooks of Arnon,
15 And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

10 unto the serpent of brass, he lived. And the children of Israel journeyed, and pitched in
11 Oboth. And they journeyed from Oboth, and pitched at Iye-abarim, in the wilderness which
12 is before Moab, toward the sunrising. From thence they journeyed, and pitched in the val-
13 ley of Zered. From thence they journeyed, and pitched on the other side of Arnon, which is in the wilderness, that cometh out of the border of the Amorites: for Arnon is the border of
14 Moab, between Moab and the Amorites. Wherefore it is said in the book of the Wars of the Lord,

Vaheb in Suphah,
And the valleys of Arnon,
15 And the slope of the valleys
That inclineth toward the dwelling of Ar,
And leaneth upon the border of Moab.

ness and penitence and fear, he looked away from himself to the divinely ordained image, and through that upward glance perceived his death messenger so idealized and exalted that the very perception and wonder set up a reactionary movement sufficient to counteract the burning poison. The identification of his penalty and his healing was not only a fancy but a personal consciousness. So in regard to the great fulfillment on the cross: whatever theories we may attempt from the computed standpoint of the divine intention, it remains a great world-fact from the standpoint of the human consciousness that Christianity has so idealized the death on the cross as through faith to identify that death with the believer's own, and so secure his peace with God and the birth of the new man in his inner life.

10-20. Between Mount Hor and Oboth (ver. 10) the itinerary in chap. 33 inserts the two stations Zalmonah and Punon (33 : 41, 42), which are perhaps camping stations in that part of the wilderness where the plague of the serpents occurred. **Ije-abarim** (ver. 11), or, *Ruins of Abarim*, so called in distinction from the *Iim*, or ruins in Judah (Josh. 15 : 29), is described as over against Moab toward the sun-rising. The children of Israel have now rounded the south end of the Arabah at Ezion-geber, and are skirting its eastern side among the mountains of Abarim, or mountains of the "Further Regions," which form a less precipitous side of the valley of the Arabah than the mountains on the west side of that deep depression. It is somewhere here that we may locate the command in Deuteronomy (Deut. 2 : 3) "Ye have compassed this mountain (i. e., Seir, cf. ver. 4) long enough: turn you northward." They are still in the vicinity of Mount Seir, or the territory of Edom which extends on both sides of the Arabah, and they seem to be enjoined to avoid invading the nations in all this vicinity. It appears that they are going *around* Moab on its eastern side (cf. Judg. 11 : 18), and the injunction to "vex not Moab" (Deut. 2 : 9) is inserted by the Samaritan Pentateuch immediately after ver. 11. A little farther along a similar injunction is laid upon the people against any collision with the children of Ammon (Deut. 2 : 19, inserted by Sam. after ver. 12). **The valley of Zered** (ver. 12), which is conjecturally identified with the modern Wady Kerak, called in its upper courses Wady 'Ain Franjy, was the first westward flowing brook which crossed their line of march, and the moment of passing this ravine is made in the Moses discourse in Deuteronomy to mark the end of the wilderness wandering, the whole period from the time of the sentence to the crossing of the ravine being placed at thirty-eight years (Deut. 2 : 14). In their next move they came to the *Arnon* (ver. 13), the present Wady Mojib, a narrow but very deep ravine running across the whole country of Moab. This ravine divides into several branches farther up the plateau, all of them precipitous and forming a very difficult frontier. These branches are indicated by the plural "*valleys* of Arnon," in the fragment of the old song (ver. 14). It was to the upper courses of the Arnon that the Israelites came. That they camped on the *other* side does not mean that they crossed it; the account is written from the standpoint of Western Palestine, and the *other*, or *further* side means the south side. Before the children of Israel venture to cross this ravine, which is the frontier beyond which the fighting is to commence, they send their messengers to Sihon (ver. 21).

At this point the writer inserts (ver. 14, 15) a fragment of a song taken from a collection otherwise unknown called the "Book of the Wars of Jehovah"—perhaps the earliest verbatim citation from *written* documents or anthologies, as distinguished from oral song or legend. The old collection very likely contained songs, especially folk-songs, taken from the heroic times of

16 And from thence *they went* to Beer: that *is* the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water.
17 Then Israel sang this song, Spring up, O well; sing ye unto it:
18 The princes digged the well, the nobles of the people digged it, by *the direction of* the lawgiver, with their staves. And from the wilderness *they went* to Mattanah:
19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:
20 And from Bamoth *in* the valley, that *is* in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.
21 And Israel sent messengers unto Sihon king of the Amorites, saying,
22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high* way, until we be past thy borders.

16 And from thence *they journeyed* to Beer: that is the well whereof the Lord said unto Moses, Gather the people together, and I will give them water.
17 Then sang Israel this song:
Spring up, O well; sing ye unto it:
18 The well, which the princes digged,
Which the nobles of the people delved,
With the sceptre, *and* with their staves.
And from the wilderness *they journeyed* to Mat-
19 tanah: and from Mattanah to Nahaliel: and
20 from Nahaliel to Bamoth: and from Bamoth to the valley that is in the field of Moab, to the top of Pisgah, which looketh down upon the desert.
21 And Israel sent messengers unto Sihon king of
22 the Amorites, saying, Let me pass through thy land: we will not turn aside into field, or into vineyard; we will not drink of the water of the wells: we will go by the king's *high* way, until

the wars that were waged in Jehovah's name against the heathen. In the earlier period of the monarchy the battles of Israel against the Philistines began to be thought of as Jehovah's wars (see 1 Sam. 17 : 45; 18 : 17; 25 : 28). Not improbably the Well Song (ver. 17, 18), and the Song of Moses (Exod. 15 : 1-18), were preserved in this collection. This fragment simply enumerates some names of places in the accusative as the object of some verb not given, and appears to be interesting to the writer on account of the mention of Arnon and its valleys. The first words are obscure and are given as proper names in the Revised version. George Adam Smith translates:

"Waheb in Suphah [we passed] and the valleys of Arnon,
And the cliff of the valleys, which stretches to Ar's seat,
And leans on the border of Moab."

The places mentioned in ver. 16–20 are thus identified by Henry A. Harper, who quotes from Major Conder of the Palestine Exploration Fund: "They went on to 'Beer,' where a well was dug, thence to Mattanah, which we may easily recognize as the great Wâdy Wâleh, with its rude stone monuments and brook. Nahaliel, 'the valley of God,' is the gorge of Callirhoe, above which on the north stands another great group of both menhirs and dolmens, and thus Bamoth Baal falls into place as the ridge south of the stream of Wady Jideid, now called the 'Crucified One,' which presents a group of more than a hundred rude stone monuments. The Israelite journey was thus in a straight line to Pisgah, and their camps were at distances equal to those which the Bedawin accomplished on an average in their moves. Each great brook is mentioned, and the line is that which a large body of men must of necessity take on account of the absence of water on the flat plateau further east. Now they got their first view of the Land of Promise, for they looked toward Jeshimon, that waste west of the Dead Sea." The occurrence at Beer (ver. 16) was perhaps notable as being the people's first experience of supplying their want of water through good, downright, self-reliant digging, as distinguished from miracle or hunting for watercourses. We can imagine with what alacrity all classes of the people, even the princes and nobles, sprang to the task of obeying the novel and grateful command. The event is celebrated with another quotation from old folk-song. Instead of, **By the direction of the lawgiver** (ver. 18), the translation of the Revised version is to be preferred. It is perhaps needless to say that not a literal digging with scepter and staff of office is meant in the poetic imagery of the song, but such a personal interest in and minute direction of the work as exemplified what can be accomplished when the most intelligent and powerful enter genuinely into details with their men. "This journey, though it is described in the book of Numbers before the war with Sihon, must have come after the latter. No host, so large and encumbered as this, could have ventured down any of the glens from the plateau to the Jordan before their own warriors had occupied Heshbon, for [Heshbon, standing above them, commands these glens" (Smith).

21-30. The history of this war with Sihon is given as from the lips of Moses in Deut. 2 : 26–37. The place from which the messengers were sent is there specified as the Wilderness of Kedemoth, or "eastern parts" (Deut. 2 : 26). The Amorite king though marked for defeat (Deut. 2 : 24), was first addressed with "words of peace," in order that his destruction might be on his own head. A request for a harmless passage through his land, similar to the one sent to the king of

23 And Sihon would not suffer Israel to pass
through his border: but Sihon gathered all his
people together, and went out against Israel into
the wilderness: and he came to Jahaz, and fought
against Israel.
24 And Israel smote him with the edge of the
sword, and possessed his land from Arnon unto
Jabbok, even unto the children of Ammon: for the
border of the children of Ammon *was* strong.
25 And Israel took all these cities: and Israel
dwelt in all the cities of the Amorites, in Heshbon,
and in all the villages thereof.
26 For Heshbon *was* the city of Sihon the king of
the Amorites, who had fought against the former
king of Moab, and taken all his land out of his
hand, even unto Arnon.
27 Wherefore they that speak in proverbs say,
Come into Heshbon, let the city of Sihon be built
and prepared:
28 For there is a fire gone out of Heshbon, a flame
from the city of Sihon: it hath consumed Ar of
Moab, *and* the lords of the high places of Arnon.
29 Woe to thee, Moab! thou art undone, O people
of Chemosh: he hath given his sons that escaped,
and his daughters, into captivity unto Sihon king
of the Amorites.
30 We have shot at them; Heshbon is perished
even unto Dibon, and we have laid them waste
even unto Nophah, which *reacheth* unto Medeba.

23 we have passed thy border. And Sihon would
not suffer Israel to pass through his border: but
Sihon gathered all his people together, and went
out against Israel into the wilderness, and came
24 to Jahaz: and he fought against Israel. And
Israel smote him with the edge of the sword,
and possessed his land from Arnon unto Jab-
bok, even unto the children of Ammon: for the
border of the children of Ammon was strong.
25 And Israel took all these cities: and Israel
dwelt in all the cities of the Amorites, in Hesh-
26 bon, and in all the towns thereof. For Heshbon
was the city of Sihon the king of the Amorites,
who had fought against the former king of
Moab, and taken all his land out of his hand,
27 even unto Arnon. Wherefore they that speak
in proverbs say,
Come ye to Heshbon,
Let the city of Sihon be built and established:
28 For a fire is gone out of Heshbon,
A flame from the city of Sihon:
It hath devoured Ar of Moab,
The lords of the high places of Arnon.
29 Woe to thee, Moab!
Thou art undone, O people of Chemosh:
He hath given his sons as fugitives,
And his daughters into captivity,
Unto Sihon king of the Amorites.
30 We have shot at them; Heshbon is perished
even unto Dibon,
And we have laid waste even unto Nophah,
Which *reacheth* unto Medeba.

Edom (20 : 17-19), which latter, by the way, seems to have been not altogether unheeded, at least on the east of the Arabah (see Deut. 2 : 29), was met by a refusal and a gathering of Sihon's forces at Jahaz, a place in the neighborhood of Kedemoth (Deut. 2 : 32; Isa. 15 : 4; Jer. 48 : 21, 34), and near the southeast limit of Sihon's territory. Instead of turning aside, as in the former case (cf. 20 : 21), from their course, which from high up some branch of the Arnon, where they were, must necessarily strike westward across Sihon's territory in order to reach the Jordan, the Israelites met him in battle and gained a decisive victory—one of the much celebrated events of Israelitish history (Ps. 135 : 11; 136 : 19)—which gave them possession of the whole of his territory **from Arnon unto Jabbok.** Sihon's dominion is described in Josh. 12 : 2. The advance of the victory-flushed Israelites was stopped only by **the border of the children of Ammon,** which is naïvely characterized as **strong** (ver. 24). Another and more theocratic reason existed, according to Deuteronomy (2 : 19, 37), for not invading the territory of Ammon, but no doubt the good strong frontier was a great help to the Israelites in interpreting the divine command in this case. The elation of realizing that so soon in their fighting career the Israelites were actually dwelling in the cities of the Amorites, and especially in Heshbon, Sihon's capital, and in all the "daughters" or dependent towns thereof, furnishes occasion for giving an account of how this Moabitish territory came into possession of an Amorite king to begin with.

"That Israel's fighting began after the passage of the Arnon, was due to a recent change in the political disposition of Eastern Palestine. Properly all the country from Jabbok to Arnon belonged, northwards to Ammon, southwards to Moab. But shortly before Israel's arrival, Sihon, an Amorite king from Western Palestine, had crossed the Jordan, and driving Moab southwards over Arnon, and Ammon eastwards to the sources of the Jabbok, had founded a kingdom for himself between these two rivers." (GEORGE ADAM SMITH, "Historical Geography of the Holy Land.") The taunt-song is quoted as from **they that speak in proverbs,** a name very nearly equivalent to our expression, "the poets." The word מָשָׁל, *mashal*, or *proverb*, from a verb which means to compare, is not only used as a title for the book of Proverbs (Prov. 1 : 1), but may designate almost any kind of poetry, or elevated and imaginative speaking. Balaam on three occasions "lifted up his *mashal*" (23 : 7; 24 : 3, 15), Job in resuming his response to his friends "added to lift up his *mashal*" (Job 27 : 1), and the people of Israel when they are delivered from their troubles are invited to "lift up" a prescribed *mashal*, or triumphant satire against the king of Babylon (Isa. 14 : 4). The song here in Numbers "opens with the taunt of the victorious Israel to the Amorites to return and rebuild their city (ver. 27), then (ver. 28, 29) describes how the Amorites had come to be there, namely, by previously taking the country from Moab, and returns (ver. 30) to the keynote of Israel's own victory:

31 Thus Israel dwelt in the land of the Amorites.
32 And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.
33 And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.
34 And the Lord said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.
35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

31 Thus Israel dwelt in the land of the Amorites.
32 And Moses sent to spy out Jazer, and they took the towns thereof, and drove out the Amorites
33 that were there. And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he and all his
34 people, to battle at Edrei. And the Lord said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt
35 at Heshbon. So they smote him, and his sons, and all his people, until there was none left him remaining: and they possessed his land.

CHAPTER XXII.

1 AND the children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

1 AND the children of Israel journeyed, and pitched in the plains of Moab beyond the Jordan at Jericho.

"Come ye to Heshbon!
Let the city of Sihon be built and set up again!
For fire had gone forth from Heshbon,
Flame from the fortress of Sihon,
Had devoured 'Ar of Moab,
And consumed the high places of Arnon.
Woe to thee, Moab!
Thou art undone, people of Chemosh!
He hath given up his sons to be runaways,
His daughters to captivity,
To the king of the Amorites, Sihon!
But we shot at them, Heshbon was undone—
unto Daibon,
And we laid waste unto Nobah (?), which
lies on the desert" (Smith).

The reading, *the desert* (ver. 30), instead of Medeba, is adopted by Dillmann, from the Peshitto, on the supposition that Nophah is the same as the Nobah of Judg. 8 : 11, which is northeast of Heshbon and not near Medeba at all. But the text is very uncertain. Heshbon "was situate on a low hill rising out of the elevated table-land about sixteen miles east of the Jordan, where its ruins (of the Roman period) are still visible" (Driver.) Chemosh (ver. 29) was the national god of the Moabites (cf. Jer. 48 : 7, 13, 46), no doubt the very deity to whom Mesha, the king of Moab, offered up his son as a burnt offering (2 Kings 3 : 27). The worship of Chemosh was introduced into Israel by Solomon (1 Kings 11 : 7; 2 Kings 23 : 13). Several of these names appear on the celebrated Moabite Stone of King Mesha, from which the spelling *Daibon* (ver. 30) is adopted by Professor Smith.

31-35. The account of the conquest of Bashan, and the description of the country, are more fully given in Deut. 3 : 1–17. This section in Numbers is pronounced by critics an insertion by a Deuteronomic writer; and indeed there is but little mention of Og and the conquest of his country in the Hexateuch outside of the well-marked Deuteronomic passages. Israel was probably settled for some time in the Moabitish country (ver. 31), and it appears that in some campaign on which Moses' emissaries completed the conquest of Sihon's country by taking Ja'azer, a city some ten miles northeast of Heshbon, and its towns, from which they expelled the Amorites, they "turned" (cf. Deut. 3 : 1) and went up Bashan-way, and thus provoked a hostile demonstration from Og, the king of that country (ver. 33). "A chief, such as Og is represented to be, was not likely to be quiescent before so strong an invader on his own side of the river." Bashan is the region extending from the Yarmuk, a stream entering the Jordan from the east not far from the south end of the Sea of Galilee, northward to Mount Hermon, and eastward from the Sea of Galilee to the range of mountains called Jebel Hauran, or the mountains of Hauran. Deuteronomy does not make it very clear how or when the country of Gilead, or the region from the Jabbok to the Yarmuk, was subdued by the Israelites; and it sometimes reads as if the dominion of Og extended to the Jabbok. The place where Og gave battle was **Edrei,** the present Adra'a, east of the source of the Yarmuk. Edrei is usually mentioned in connection with 'Ashtaroth (Josh. 12 : 4; 13 : 12, 31; Deut. 1 : 4) and appears to have been one of the residences of the king, while Ashtaroth was his capital (Josh. 9 : 10). Jehovah assured Moses that he should subdue Og and his country in the same decisive way in which he had conquered Sihon (ver. 34), a prediction which was abundantly fulfilled (ver. 35).

Chap. 22 : 1 is probably from the priestly source, and is connected in sense with ver. 10,

2 And Balak the son of Zippor saw all that Israel had done to the Amorites.
3 And Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel.
4 And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

2 And Balak the son of Zippor saw all that Is-
3 rael had done to the Amorites. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the
4 children of Israel. And Moab said unto the elders of Midian, Now shall this multitude lick up all that is round about us, as the ox licketh up the grass of the field. And Balak the son of

11. It is a summary of the journey, given more in detail in 33 : 45–48, from the first camping-place on the confines of Moab to the Jordan Valley a little above the north end of the Dead Sea. **On this side Jordan** should rather be, *beyond the Jordan*, as in R. V.

PART THIRD. OCCURRENCES AND DIVINE INSTRUCTIONS DURING THE SOJOURN IN THE STEPPES OF MOAB, CHAPTERS 22 : 2 TO 36.

This third section opens with an account of the performances of Balak the king of Moab who, appalled by the number and success of the children of Israel, sought to enlist the unseen supernatural forces against these formidable invaders through the soothsayer Balaam, but was foiled by Jehovah's taking control of the seer's operations and turning the curse into a blessing. Meanwhile Israel, the course of whose history this treatment does not directly modify, was placidly lying in the plains of Moab stretched out from Beth-jeshimoth to Abel-shittim; and the only prominent occurrences related in connection with this part of the history are the falling into the seductive temptations of the Baal-peor worship (chap. 25), with the consequent retribution of the plague, and the war with Midian undertaken by Israel as the punitive agents of Jehovah, and resulting in a permanent rule for the distribution of spoil (chap. 31). Much work of a planning and statistical nature was accomplished, such as the second taking of the census, the allotment of the land on the east of the Jordan to the two tribes and a half which chose to inherit the pastoral territory already conquered, the fixing of the tribal boundaries in western Palestine, and the designating of Levitical towns and cities of refuge. A recapitulation of all the stations occupied during the wilderness journey is inserted from the priestly sources, and various regulations regarding the inheritance and marriage of heiresses, the priestly offerings for stated occasions, and the sanctity of vows, complete the preparation of the tribes for their entrance on their promised possession.

2–41. BALAAM'S SUMMONS TO CURSE ISRAEL, AND HIS JOURNEY TO MOAB. **Balak the son of Zippor** (ver. 2) is explained in ver. 4, as being king of Moab at the time. Perhaps he was not the hereditary descendant of the "former king of Moab" (21 : 26) who was dispossessed by Sihon, but one of a new dynasty, and not impossibly a Midianite, as the later Targums make him, a circumstance which would be in keeping with the totemistic suggestion of his ancestor's name צִפּוֹר, *Tsippor*, or "bird," as compared with other Midianite princes' names, עֹרֵב, *'Oreb*, "crow," and זְאֵב, *Ze'eb*, "wolf" (Judg. 7 : 25). He may have been imposed on the Moabites as a ruler by Sihon (cf. Josh. 13 : 21). The Moabites, who had been driven to the south of Arnon (see on 21 : 21–30), now found themselves completely flanked by the children of Israel who had gone around them without harming them and obtained a firm lodgment to their north, on the very ground which they had been unable to defend and retain. Ver. 3 contains a doubled statement describing the emotions of the Moabites at being thus calmly shouldered aside by a numerous and mysterious people: they were *terrified*, and they were **distressed**, or, *disgusted*—such a feeling as Rebekah had regarding the daughters of Heth (Gen. 27 : 46), or the Egyptians regarding the rapidly multiplying Israelite slaves whom they afflicted (Exod. 1 : 12). The particular horror which the Moabites expressed in their plea with the elders of Midian for an alliance was not the fear of their new neighbors' military prowess, but the apprehension of being eaten out of house and home (ver. 4), a somewhat specious sort of plea for a pastoral people (cf. 31 : 32, seq.; 2 Kings 3 : 4) who had few growing crops to be disturbed. The Midianites ought to have been able to appreciate the description of such greedy traits as especially characterized themselves (Judg. 6 : 3–5). The isolated mention of the **elders of Midian** (ver. 4, 7) comes somewhat unprepared, and leads one to remark that a

5 He sent messengers therefore unto Balaam the
son of Beor to Pethor, which *is* by the river of the
land of the children of his people, to call him, say-
ing, Behold, there is a people come out from Egypt:
behold, they cover the face of the earth, and they
abide over against me:
6 Come now therefore, I pray thee, curse me this
people; for they *are* too mighty for me: peradven-
ture I shall prevail, *that* we may smite them, and
that I may drive them out of the land: for I wot
that he whom thou blessest *is* blessed, and he whom
thou cursest is cursed.
7 And the elders of Moab and the elders of Midian
departed with the rewards of divination in their
hand; and they came unto Balaam, and spake unto
him the words of Balak.

5 Zippor was king of Moab at that time. And he
sent messengers unto Balaam the son of Beor,
to Pethor, which is by the River, to the land of
the children of his people, to call him, saying,
Behold, there is a people come out from Egypt:
behold, they cover the face of the earth, and
6 they abide over against me: come now there-
fore, I pray thee, curse me this people; for they
are too mighty for me: peradventure I shall pre-
vail, that we may smite them, and that I may
drive them out of the land: for I know that he
whom thou blessest is blessed, and he whom
7 thou cursest is cursed. And the elders of Moab
and the elders of Midian departed with the re-
wards of divination in their hand; and they
came unto Balaam, and spake unto him the

branch of that people, who otherwise were mostly inhabitants of Arabia east of the Elanitic gulf, had settled in the field of Moab (Gen. 36 : 35) and were probably tributary to Sihon and involved in the recent defeat of the Amorites by Israel (Josh. 13 : 21). After their defeat along with the Amalekites and other Arabs by Gideon (Judg. 6, seq.) they disappear from history. The timid and superstitious Balak undertook to "fight" against the children of Israel (cf. Josh. 24 : 9) by the supernatural agency of curses and spells. He evidently regarded those people as enjoying a peculiar demonic favor which by means of a sufficiently influential curse he could overcome so as to prevail against them by force of arms (ver. 6). The importance of prophetic, or even ordinary men's, blessings and curses was very much more taken account of in ancient times than in these days (see on Lev. 19 : 14; cf. Gen. 9 : 25–27; 27 : 4, 33, 37, etc.); and a belief in the validity of Balaam's utterances, and the consequent importance of their being kept favorable to Israel, was no doubt entertained by the narrator of these chapters, and by the Deuteronomist (Deut. 23 : 4, 5), though not on any such superstitious grounds as Balak's, who had so much less elevated an idea of the divine nature and activity.

Balak sent messengers to Balaam the son of Beor (ver. 5), to Pethor, which is **by the river,** *i. e.*, the Euphrates. The place is called in Deut. 23 : 4 Pethor of Mesopotamia ('Aram-Naharaim), and in Balaam's discourses (23 : 7) "Aram" and "the Mountains of the East." It has been identified with the Pitru often mentioned in the cuneiform inscriptions of Shalmaneser II., which was on the right bank of the upper Euphrates, near the junction of the Sajur, and not strictly in Mesopotamia, though so near it as to be not improperly confounded with it in an oratorical description. Balaam's abode is called **the land of the children of his people,** or עַמּוֹ, *'ammo*, a form which some regard as the name of a god and render, "children of Ammo." It is said that the Aramæans of Pethor called themselves "sons of Ammo." Others are inclined to conjecture that *'ammo* has accidentally become substituted for *'ammon*, in accordance with the suspicion that Balaam was a Midianite living no farther away than among the Ammonites. Of the personality of Balaam little is known. The form of the name **Balaam** is derived from the LXX, the Hebrew pointing being *Bileam*. The name is derived from בָּלַע, *bala'*, to devour, with the syllable *'am* which is probably an afformative. It is a curious coincidence that the first king of Edom, Bela the son of Beor (Gen. 36 : 32), had virtually the same name and father's name. Widespread traditions identify Balaam with Lokman the Arabian fabulist, the Æsop of the East, whose name also means "devourer," and who was said by Arabic writers to be the son of *Ba'ura*, *i. e.*, Beor. "The Hebrew book of Henoch states that Balaam was called in Arabic *Loknim*, probably a misreading for Lokman." Balaam is usually mentioned without any designation of his office, though in one place (2 Peter 2 : 16) he is called a prophet, and Josh. 13 : 22 designates him as a soothsayer, as he is regarded by Balak, whose messengers approach him with the "rewards of divination in their hand" (ver. 7). He evidently had a great reputation for the uniformity with which his pronouncements took effect (ver. 6). In his way he seems to have been a worshiper of the true God, who according to the narrator repeatedly communicates with him, and whom in his own utterances he almost uniformly names Jehovah. In one place he uses the expression, "Jehovah my God" (ver. 18). That he was a bad man does not appear to be indicated in the narrative, at least until he abandoned himself and gave the devilish counsel followed in chap. 25. The adverse moralizings in later parts of the Bible suggested by his history, when not simply censures of Moab for hiring him (Deut. 23 : 4, 5; Josh. 24 : 9; Neh. 13 : 2), are either in regard to his venality (2 Peter 2 : 15; Jude 11), or to his advice in the matter of

8 And he said unto them, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me: and the princes of Moab abode with Balaam.
9 And God came unto Balaam, and said, What men *are* these with thee?
10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me,
11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.
12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.

8 words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me: and the princes
9 of Moab abode with Balaam. And God came unto Balaam, and said, What men are these with
10 thee? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me,
11 *saying*, Behold, the people that is come out of Egypt, it covereth the face of the earth: now, come curse me them; peradventure I shall be able to fight against them, and shall drive them
12 out. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the peo-

Beth-peor (Rev. 2:14), while in one place his counsel is warmly commended as important to be kept in mind (Micah 6:5). The struggle and the crisis in his character, together with the question of his inspiration on this occasion, will be discussed as we follow the story.

In his message to Balaam the panic-stricken Moabite king is most vividly impressed with the immense number of the Israelitish host: they are a people come out of Egypt—that land which is almost a synonym for teeming fecundity—and they cover the "eye of the earth" (ver. 5). The men sent are elders of Moab and elders of Midian (ver. 7), and their errand is ordered like a common official visit to a soothsayer, with the customary "divinations" (meaning *divining fees*—just as "tidings" means *reward for tidings* in 2 Sam. 4:10)—in their hand.

8-21. With this section we begin to meet the textual traits which lead critics to assign the Balaam story to its distinct source. The noticeable thing is that in ver. 8–21 the narrator uniformly employs the name *'Elohim*, or *God*, when there is occasion to speak of the Deity, while Balaam as uniformly uses the name *Jehovah*. On the other hand, in ver. 22–35 the principal divine agency, which is the angel, appears always as the angel of *Jehovah*, and it is *Jehovah* who opens the mouth of the ass and the eyes of Balaam. This use of the divine names, with some other mannerisms of diction, leads the critics to assign ver. 8–21 to E, and ver. 22–35 to J. This theory of diverse sources, however, simply leads us into a *cul de sac*, so far as any explanation of the peculiar use of the divine names is concerned; and to me there appears a deeper congruity in this remarkable distribution of the names *Elohim* and *Jehovah* which the mere chance welding together of diverse traditions cannot account for. Elohim stands for the simple, massive conception of God as the universal creative Energy and Infinite Norm of Truth and Right—that God who does not come to exist for us by our formulation of his idea, but whose pressure we feel through our primary moral intuitions. Jehovah is the same God revealed and given an intellectual content which may become the basis of a theology and the inspiring motive of a cult. Aside from all finely aimed ethnical and etymological inquiries, this is the broad residual distinction between the two names. It is very much like the distinction between so-called natural and revealed religion. Revealed religion—religion which comes to us through our concepts—is indispensable as a means for rendering the idea of God fruitful and saving; but our concepts, however inspiring, must continually come back to our purest natural intuitions for ethical correction, lest in our dogmatic self-confidence we become blind leaders of the blind. It was his primary intuition of right—what Christ calls "the light that is *in thee*" (Matt. 6:23)—that persuaded Balaam that Israel was a blessed people; it was the Jehovah whom he professed and of whom he made his ordered inquiries whom he unconsciously sought to manipulate into an ultimate permission to earn Balak's reward, and so was thrown out of unity with himself.

The kind of divination which Balak expected of Balaam, and which was no doubt his characteristic method, will give us an idea of the mental make-up of the man, which is the psychological basis on which we must build our understanding of his story in these three chapters. He was to come where he could *see* the object with whose destiny he was to concern himself; and it is to be noted that Balak makes his message vivid to the seeing imagination by describing the broad, general appearance of the Israelites as they lay in their camp "covering the eye of the earth." This picture, it will be observed, impressed itself on Balaam's imagination so that he reproduced it in his conversation with God (ver. 11), and the mere description was a sufficient basis for God's communication to Balaam's inner consciousness that the Israelites were a blessed people (ver. 12). Balaam's method of divination, therefore, is seen to be that of *rapport* through suggestion. With a

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the Lord refuseth to give me leave to go with you.
14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.
15 And Balak sent yet again princes, more, and more honourable than they.
16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:
17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.
18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more.

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pray thee, hinder thee from coming unto me:
17 for I will promote thee unto very great honour,
and whatsoever thou sayest unto me I will do:
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highly imaginative temperament Balaam was keenly susceptible to influence through his vivid inner perceptions. It was the receptive temperament such as characterizes mediums, clairvoyants, hypnotic subjects, and all who can be brought under the power of an alien personality. It is largely by suggestion that such persons are wrought upon. In glimpsing the fate of persons or peoples he had the art of a certain self-abandonment or surrender which made him perfectly passive to impressions; and in that state a sight of the object would so operate by suggestion as to awaken a premonition of its destiny. In his emphatic assurances to Balak that his movements must be as Jehovah permitted (ver. 13, 18), he implied that in his elevated state in which he was practising his art he was likely to be so borne along by the suggestions and impressions of the occasion as to be practically beyond his own control.

Balak, however, thought of that power to speak of people in terms of destiny—which he called blessing and cursing—as a real power to influence them for good or evil, instead of a *rapport* which followed rather than commanded their fate. He therefore wished to employ Balaam's curse as a malign force. So shallow, indeed, were his conceptions of spiritual things that when Balaam told him the first time that Jehovah refused to give him leave to go on the errand of cursing, he took it that he had not bidden high enough, and no doubt thought of Balaam's God himself as procurable for any purpose for a sufficiently high price (ver. 16, 17). This grossly sordid and venal notion Balaam is very prompt to correct (ver. 18), and he assures him that the whole business is a matter of faithfulness to that inner reality which he calls "the word of Jehovah his God," rather than of his arbitrary choice as a wielder of occult forces.

The contrast of these two men's ideas of the real nature of this blessing and cursing will help us to form an opinion of Balaam's religion. The consulting king's notion of the deity who presides over fate was that of a venal, capricious being who could be won to either side of a controversy by rewards, or cajoled and compelled by incantations and sacrifices. This was essentially a heathenish idea—an idea which is the very contrast and denial of the true approach to God. On the contrary, Balaam thinks of God as great and incorruptible and unescapable—one whose will is not to be commanded by a mortal, but ascertained and submitted to. As a publisher of destiny, therefore, he is simply in God's hands; he must proclaim what God says. In his passive surrender to impressions he is simply throwing himself upon the great tide of Jehovah's world designs, to be borne irresistibly whither it leads. Now this, however much it may lack of the full-orbed knowledge of God which is revealed in his Son, is far from heathenish; it is a right conception of God as far as it goes. It is at least a walking humbly before him as the mighty World-Power whom we cannot corrupt or change. Exactly this contrast between the notion of a God who is flattered and bought over by selfishly fulsome propitiations and a God who requires only right and merciful and humble conduct is brought out in that epitome of rational religion which Micah the prophet gives as a quotation from Balaam's response to the superstitious Moabite king, or at least the prophet's reflection directly inspired by some tradition of Balaam's sayings otherwise unknown:

"Wherewith shall I come before Jehovah,
And bow myself before the high God?
Shall I come before him with burnt-offerings,
With calves of a year old?
Will Jehovah be pleased with thousands of rams?
With ten-thousands of rivers of oil?

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more.
20 And God came unto Balaam at night, and said

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will speak
20 unto me more. And God came unto Balaam at

Shall I give my first-born for my transgression,
Fruit of my body for sin of my soul?
He hath showed thee, O man, what is good;
And what is Jehovah seeking of thee,
But to do justice and to love mercy,
And to walk humbly with thy God?"
(Micah 6 : 5-8.)

It is not particularly strange that a clear-sighted man, even though not of the chosen people, should hold such sane and rational views of God and duty—but they belong to one who acknowledges Jehovah (see ver. 18). Here is the unbiased sense of right fructified by the concept of God as Jehovah, the "One who Is"—the everlasting Constant Term—as distinguished from one whom we form and mold either by the work of our hands, or by flatteries and occult compulsions. Balaam no doubt worshiped Jehovah as the only God who could satisfy his insight, but withal in a liberal and rationalistic way, and not with that idol-hating exclusiveness which alone could pass for orthodoxy in Judaism (cf. 23 : 1, 29). The question of his character, however, does not turn on that of the God whom he contemplated and feared to resist, but on the prevalence in his religion of love and the sincere service of the whole heart.

Balaam invited the princely messengers in to lodge for the night, promising to consult Jehovah regarding their request and bring them word in the morning (ver. 8). The account goes on to say that God **came** to Balaam, and after asking him in human fashion who were his visitors and receiving Balak's message in due form, straitly prohibited his going on any errand of cursing against Israel, for they were a blessed or divinely favored people (ver. 10-12). In what form God "came" to Balaam we have no information. That it occurred at night does not prove that God communicated with Balaam by a dream, and from the circumstances of the case this seems unlikely, as it was evidently in response to some way which Balaam had of consulting Jehovah that he obtained the communication, and people do not generally possess the power of inducing dreams at will. It seems to me a rational conjecture that the consultation with Jehovah was through no traumatic or hypnotic evoking of the "subliminal consciousness," but simply by intense meditation in a thoroughly self-emptied and alertly receptive spirit. This was what he called "inquiring." As Balak's vivid picture of wide-spreading Israel passed before his mind, and all the circumstances of that wonderful people's divinely guided migration from Egypt arose in order before his deeply seeing imagination, there swept in upon him such an overwhelming sense of a World-Power and Eternal Purpose, with whom this people was at one, as brought the vast and vague but irresistible conviction that *Israel was blessed.* "*God* came to him." Balaam was admitted to a perception of the mighty sweep of that cosmical Energy which can be designated by the name of no tribal or ecclesiastical deity but by the universally divine term *Elohim.* The forms of question and answer with which the colloquy with God is clothed are, no doubt, due to the vivid imagination of the seer himself, whose temperament as a dweller in the border-land between fantasy and common reality naturally endowed all his deeper mental operations with concrete forms.

In the morning Balaam sent away the messengers with the answer that Jehovah refused him permission to go with them (ver. 13). When this answer reached Balak, that monarch in his shallow worldliness supposed that it meant only an avaricious soothsayer's haggling for a higher reward. With a larger and more honorable delegation he renewed his request, promising him the highest honors and whatever emolument he might name, but urging him on no account to fail to come to him (ver. 15-17). Balaam answered that the obstacle was not the insufficiency of the reward; however magnificent that might be, he could not go beyond the word of Jehovah in the case (ver. 18). But as the message bade him let nothing hinder him from going to Balak, the thought would suggest itself that even the possibility of another oracle being given him than the one Balak desired need not prevent him from doing so much as make the journey. With this new phase of the problem in mind, Balaam again delayed the messengers for the night, while he reopened the question with Jehovah in the hope of an additional communication from him (ver. 19). And sure enough, the message comes which he desires. Even in that audience of his inquiring, but not entirely self-effacing, soul with God he finds a way to reconcile it with his conscience to make the journey. There is almost a quibble in the verbal permission into which his imagination shapes the grateful easing

unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

23 And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

24 But the angel of the Lord stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the Lord went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

night, and said unto him, If the men be come to call thee, rise up, go with them; but only the word which I speak unto thee, that shalt thou
21 do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of
22 Moab. And God's anger was kindled because he went: and the angel of the Lord placed himself in the way for an adversary against him. Now he was riding upon his ass, and his two
23 servants were with him. And the ass saw the angel of the Lord standing in the way, with his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the
24 way. Then the angel of the Lord stood in a hollow way between the vineyards, a fence be-
25 ing on this side, and a fence on that side. And the ass saw the angel of the Lord, and she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.
26 And the angel of the Lord went further, and stood in a narrow place, where was no way to
27 turn either to the right hand or to the left. And the ass saw the angel of the Lord, and she lay down under Balaam: and Balaam's anger was kindled, and he smote the ass with his staff.
28 And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three
29 times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now I had killed thee.

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of his conscience in the direction of his desires: **If the men be come to call thee**—if the matter puts itself in the light of an invitation to go, whatever the outcome—**rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do** (ver. 20). The divine communications with the human soul are never altogether objective. There is something in the soul itself which helps to shape them, and it is possible by our very attitude to extort a permission which does not enlist the conscience, but only stills its voice. Balaam felt permitted to go, but his soul was not at peace.

22-35. This section, in which the speaking ass is introduced, seems to have emanated from an author who "has different conceptions before his mind from those of the preceding and following contexts" (BACON). Balaam starts "with the princes of Moab" on a journey which, according to the locating of Balaam's abode as at Pethor (ver. 5; 23 : 7; Deut. 23 : 4), must have been a caravan journey of over three hundred miles across the Syrian waste. For such a journey one would expect the use of camels, but Balaam sets out on an ass with **two servants** (ver. 22), and presently we find him in a hollow way between vineyards (ver. 24). Such conditions would indicate a much shorter journey and in a thickly settled and cultivated country. Some would find in this a derivation from a Balaam story not exactly in harmony with the rest of these three chapters and corresponding more nearly with 31 : 8, 16; Josh. 13 : 22, according to which Balaam, after "returning to his place" (24 : 25), is found in intimate counsel with the Midianites and is finally involved in their overthrow. It causes critics to raise the question whether, according to one stratum of tradition, Balaam was not a Jehovah-prophet living among the Ammonites (*cf.* "sons of Ammo," or "Ammon," ver. 5), or the Midianites, from whose country Moses apparently brought the elements of the Jehovah worship (Exod. 3 : 1, seq.; 18 : 11).

God's anger was kindled because he was going (ver. 22). The use of the participle "going" indicates that it was the being actually under way which half brought Balaam to himself and made him feel uncomfortable and guilty. This is the only time the name אֱלֹהִים, *Elohim, God*, is used in this section. It indicates that this anger of God, of which Balaam was conscious, was not manifested as a definite conviction of Jehovah's displeasure, which would amount to a contradiction of the permission given in ver. 20, but a larger, vaguer unquiet, resulting from his finding himself out of harmony with the sum of things. Unknown to Balaam, the angel of Jehovah had placed himself in the way as a "satan" or adversary. It was not until the ass, more sanely aware of the obstacle than the prophet, had turned out of the way twice (ver. 23, 25) in spite of beating and had finally lain down under her rider (ver. 27), and after the third beating had opened her mouth in vocal remonstrance (ver. 28-30), that Balaam became aware of the angel's presence. As he prostrates himself in terror, the angel

30 And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.
31 Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.
32 And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy* way is perverse before me:
33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.
34 And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.

30 And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden all thy life long unto this day? was I ever wont to do so
31 unto thee? And he said, Nay. Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, with his sword drawn in his hand: and he bowed his
32 head, and fell on his face. And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I am come forth for an adversary, because thy
33 way is perverse before me: and the ass saw me, and turned aside before me these three times: unless she had turned aside from me, surely now I had even slain thee, and saved her alive.
34 And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it dis-

explains that he has placed himself in the way as an obstruction because "the way leads headlong against me," *i. e.*, Jehovah (ver. 32). It seems as if the angel had come as the special representative of Jehovah in order to teach Balaam that the course which went against his primary intuition of right, or Elohim-consciousness, was also opposed to his dogmatically acquired and more sophisticated conception of God as Jehovah. The angel's reproof of Balaam takes pains to make prominent his treatment of his beast (ver. 32) and to point out that the animal has proved more discerning than he and has really saved his life (ver. 33). It is Balaam's saner self which it is necessary to awaken, and this can be more normally reached if the distracting terror at his supernatural adversary (ver. 31) is mitigated by his humiliation on account of his own undignified and unjust loss of temper. Balaam acknowledges that he has sinned in beating his beast so cruelly, and pleads in extenuation that he did not know that the animal had such good reason for "mocking" or "vexing" him (see ver. 29). Now that he sees that his going to Moab is displeasing to the angel, or rather to Jehovah whom he represents, Balaam offers to return home (ver. 34), but is directed to go on with the men under the same rigid restriction as was placed on him before (ver. 35; cf. ver. 20).

How much of this incident of the speaking animal is a transcript of the vivid operations of Balaam's perturbed mind, and how much is actual objective fact, it is impossible to determine. In any case it was real to Balaam, and he is the only one for whose benefit the incident occurred and probably the only one from whom the report of the occurrence could reach the world. The only other instance of a speaking animal in the Bible is that of the serpent in Eden (Gen. 3 : 1, al.). In this account of Balaam it is said that Jehovah **opened the mouth of the ass** (ver. 28), but it is very questionable whether the servants, if they were present, either heard the beast talk or saw the angel. It is to be noticed, as rendering the theory of mere invention improbable, that the subjects comprehended by the beast in its utterances were not such as transcend the mental powers of the brute creation. There is no mention of the angel, nor any apprehension of the spiritual entanglements in which its master is involved, but only a remonstrance and a reminder of past faithfulness. On the other hand, it may be said that the language of the animal expresses no more, when reversed to fit Balaam's point of view, than the prophet's own better nature might have suggested to him, namely, perplexity that a beast which he had owned for a long period, and which had always obeyed him, should thus exceptionally turn out of the way and need punishment three times. This feeling, polarized in Balaam's mind by his disturbed sense of divine displeasure, might easily shape itself in his imaginative and concrete mental processes into a vocal remonstrance proceeding from the beast which he was maltreating.

It was a perturbed mind that rendered Balaam susceptible to the experiences of this unlucky journey. That it was the overmastering eagerness of mere avarice which made him blind to the presence of the angel is not altogether apparent. He was not a coarse enough man for that. A passage in the Second Epistle of Peter (2 : 15, 16), which, with its briefer parallel in Jude 11, points a moral from this part of the Balaam story, while assigning avarice as the main incentive which brought Balaam on this journey, nevertheless speaks of "leaving the straight road and getting astray" (καταλείποντες εὐθεῖαν ὁδὸν ἐπλανήθησαν), and of the dumb beast, as a rebuke of his "missing the law" (παρανομίας) forbidding the "infatuation" (παραφρονίαν) of the prophet, in such a way as to point to a

35 And the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.
36 And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast.
37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?
38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.
39 And Balaam went with Balak, and they came unto Kirjath-huzoth.
40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.
41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.

35 please thee, I will get me back again. And the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went
36 with the princes of Balak. And when Balak heard that Balaam was come, he went out to meet him unto the City of Moab, which is on the border of Arnon, which is in the utmost
37 part of the border. And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?
38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to speak any thing? the word that God putteth in my
39 mouth, that shall I speak. And Balaam went with Balak, and they came unto Kiriathhuzoth.
40 And Balak sacrificed oxen and sheep, and sent to Balaam, and to the princes that were with
41 him. And it came to pass in the morning, that Balak took Balaam, and brought him up into the high places of Baal, and he saw from thence the utmost part of the people.

CHAPTER XXIII.

1 AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.
2 And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram.
3 And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the

1 AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks
2 and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on every
3 altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt offering, and I

deeper maladjustment than a mere earthly absorption in gain, in short, to indicate that the moralizer had in mind an unquiet somewhat like that massive sense of divine displeasure with which the account figures the prophet as starting out. This made him testy, and this made him hear rebukes for his unwonted irascibility from the very mouth of the ass, and finally opened his eyes to that spiritual presence which presented in bodily form the opposing attitude of Jehovah himself.

36-41. Balak, on receiving intelligence that Balaam had come, went out to meet him at his frontier near the Arnon (cf. 21 : 13), at **a city of Moab** (ver. 36), rather, *'Ir of Moab*, probably the same as *'Ar* (cf. 21 : 15, 28; Isa. 15 : 1). He chided the tardy prophet for his delay, which to his vanity seemed to be a reflection on his purchasing power (ver. 37), and received the rather chilling assurance that with all his magnificent promises he had only commanded Balaam's presence, not his mantic power, which he still reserved subject to the unascertained dictation of God (ver. 38). From the frontier city Balaam was conducted to קִרְיַת חֻצוֹת, *Qiriath-huzoth*, or *City of streets* (ver. 39), not improbably Balak's official residence, as Huzoth is apparently mentioned as such on an Egyptian papyrus in the British Museum. A peace-offering banquet welcomed Balaam and the princes with him (ver. 40); and the next morning he was brought to **the high places**, or *bamoth*, **of Baal**, which is no doubt the *Bamoth*, or *Bamoth-baal* mentioned as one of the stopping-places of the children of Israel (21 : 19, 20), and one of the places that fell to the tribe of Reuben (Josh. 13 : 17). From this place which, though north of the Arnon, still perhaps remained in possession of Moab, Balaam could see one extremity of the Israelitish camp (ver. 41).

Chap. 23. Balaam's first two discourses. **1-10.** The first direction which Balaam gave to the king of Moab was that he should build seven altars in that place, and offer a bullock and a ram on each altar. All important undertakings in ancient times were preceded by sacrifices intended to gain the good-will of the gods. The number seven is a frequently occurring sacred number. It was sometimes employed even by Gentiles in religious ceremonies connected with the quest for the inner truth of things. When Æneas consulted the Sybil he offered seven oxen and seven sheep (Virgil, Æn., VI., 38, seq.). Balak did according to the seer's directions (ver. 2), and the two together made the prescribed sacrifice on each altar. In the LXX this act of offering is asserted only of Balak, just as in ver. 30, thus corresponding more closely to the expression "*thy* burnt offering" (ver. 3) and "*his* burnt offering" (ver. 6); but Balaam claims the act of sacrificing as his own in ver. 4. Balak is directed to take his station by his **burnt offering** (ver. 3), perhaps

Lord will come to meet me: and whatsoever he
sheweth me I will tell thee. And he went to an
high place.
4 And God met Balaam: and he said unto him,
I have prepared seven altars, and I have offered
upon *every* altar a bullock and a ram.
5 And the Lord put a word in Balaam's mouth,
and said, Return unto Balak, and thus thou shalt
speak.
6 And he returned unto him, and, lo, he stood
by his burnt sacrifice, he, and all the princes of
Moab.
7 And he took up his parable, and said, Balak
the king of Moab hath brought me from Aram, out
of the mountains of the east, *saying*, Come, curse
me Jacob, and come, defy Israel.
8 How shall I curse, whom God hath not cursed?
or how shall I defy, *whom* the Lord hath not defied?
9 For from the top of the rocks I see him, and
from the hills I behold him: lo, the people shall
dwell alone, and shall not be reckoned among the
nations.

will go; peradventure the Lord will come to
meet me: and whatsoever he sheweth me I will
4 tell thee. And he went to a bare height. And
God met Balaam: and he said unto him, I have
prepared thee seven altars, and I have offered
5 up a bullock and a ram on every altar. And the
Lord put a word in Balaam's mouth, and said,
Return unto Balak, and thus thou shalt speak.
6 And he returned unto him, and, lo, he stood by
his burnt offering, he, and all the princes of
7 Moab. And he took up his parable, and said,
From Aram hath Balak brought me,
The king of Moab from the mountains of the
East:
Come, curse me Jacob,
And come, defy Israel.
8 How shall I curse, whom God hath not cursed?
And how shall I defy, whom the Lord hath not
defied?
9 For from the top of the rocks I see him,
And from the hills I behold him:
Lo, it is a people that dwell alone,
And shall not be reckoned among the nations.

for the purpose of guarding it as Abraham did on another occasion (Gen. 15 : 11), while the seer himself goes to see what Jehovah will show him. He is evidently seeking the fateful knowledge in omens or signs in nature or the sky (cf. 24 : 1, which should read *omens* instead of *enchantments*), and for this purpose he goes to a *bare height* (see R. V.). It was the custom of Roman augurs also to carry on their observation of natural omens from exposed high places (Cicero, De Off., III., 16). While Balaam's ordinary method of pronouncing destiny was by throwing himself into a passive or trance-like state and gathering impressions through suggestion (see on 22 : 8–21), yet he was no doubt versed in all the fanciful lore of omens and signs derived from the appearances of nature. This device of consulting omens was perhaps adopted on the present occasion as more controllable and plastic than his ordinary method of trance or surrender to impressions. In this latter state he knew that his utterances would be beyond his control (see 22 : 18); and the fact that he abandoned the device of seeking omens when he found they were of no use (24 : 1) seems to indicate that he had recourse at first to omens instead of trance in the hope that, by keeping in his active mental state, he might steer his auguries into a curse instead of a blessing. Despite his premonition that Israel was blessed (22 : 12), Balaam was making strenuous efforts to figure out a destiny for Israel in accordance with Balak's wishes. But once more, as on that former occasion when he had *fairly set out* (22 : 22, and note), Balaam was brought back to his primary intuition of the unyieldingness of the truth of things. **God,** *Elohim*, **met** *him*, **Balaam** (ver. 4), and as he reflected before the infinite Presence that he had builded the seven altars, *i. e.*, the sacred number customary when parties ally themselves with inviolate truth (see Gen. 21 : 28–31), and had offered a bullock and a ram on every altar, the already disclosed truth (see 22 : 12) of God's purpose to bless Israel came upon him with a commanding insistence which he dared not resist (ver. 5). With the conviction that his message was made up from Jehovah he went back to Balak standing with his princes by his burnt-offering (ver. 6), and broke into the rhythmic utterance which is the measured rapture of all impassioned and lofty thought (ver. 7).

That discourse is interesting as a highly subjective expression of the mind or consciousness of the seer as swayed by his surroundings. He first recalls the position in which he finds himself, namely, engaged, at Balak's invitation, in the effort to curse and defy Israel (ver. 7), *i. e.*, to feel horror or repugnance at his fate, and to excite the frenzy of defiant rage at his presence. Then he expresses his feeling of the divine resistance which such effort encounters (ver. 8).

"How shall I curse whom 'El hath not cursed?
And how shall I menace whom Jehovah hath
not menaced?"

There is no material, no stirring, for a feeling of horror in regard to a people so palpably well-fated in the sight of God as this people. Going on and ascribing his impression frankly to the marvelous view obtained from the top of the rocks, the prophet speaks as one especially struck with the separateness, the sublime uniqueness, of that wonderful people:

"Behold! a people dwelleth alone;
And among the nations doth not reckon
itself!" (ver 9.)

Now comes the prediction of the future; and it is simply a vision of the characteristic Oriental blessing of immense populousness:

10 Who can count the dust of Jacob, and the
number of the fourth *part* of Israel? Let me die
the death of the righteous, and let my last end be
like his!
11 And Balak said unto Balaam, What hast thou
done unto me? I took thee to curse mine enemies,
and, behold, thou hast blessed *them* altogether.
12 And he answered and said, Must I not take
heed to speak that which the Lord hath put in my
mouth?
13 And Balak said unto him, Come, I pray thee,
with me unto another place, from whence thou
mayest see them: thou shalt see but the utmost
part of them, and shalt not see them all: and curse
me them from thence.
14 And he brought him into the field of Zophim,
to the top of Pisgah, and built seven altars, and
offered a bullock and a ram on *every* altar.

10 Who can count the dust of Jacob,
Or number the fourth part of Israel?
Let me die the death of the righteous,
And let my last end be like his!
11 And Balak said unto Balaam, What hast thou
done unto me? I took thee to curse mine ene-
mies, and, behold, thou hast blessed them alto-
12 gether. And he answered and said, Must I not
take heed to speak that which the Lord putteth
13 in my mouth? And Balak said unto him, Come,
I pray thee, with me unto another place, from
whence thou mayest see them; thou shalt see
but the utmost part of them, and shalt not see
14 them all: and curse me them from thence. And
he took him into the field of Zophim, to the top
of Pisgah, and built seven altars, and offered up

"Who hath counted the dust of Jacob,
And the number—the fourth part of Israel?"

Finally, when it comes to pronouncing destiny, or throwing the whole *wishing* self into a fate-laden utterance—which is what cursing or blessing consists in—Balaam can conceive no personal fate so fervently to be longed for as just the glorious outcome which he perceives reserved for Israel's history:

"Let my soul die the death of the upright!
And be my last end like his!" (Ver. 10.)

The word translated *righteous* (יְשָׁרִים *y'sharim*, ver. 10), is perhaps a play on the poetic name of Israel, יְשֻׁרוּן *Y'shurun* (Deut. 32 : 15; Isa. 44 : 2, etc.). To the ancient Oriental mind, which had not risen to the idea of immortality in an unseen state as anything desirable, the symbol of all glorious or covetable destiny was a happy death. Beyond the gateway of death, in conceiving of a person's future, the early mind did not travel. Hence to wish for a *death*, even for one's own soul, like that of the righteous was to wish for a similar glorious outcome or destiny conceived of in a generalized and massive way, the individual *post-mortem* existence being left to the unrevealed and uninterrogated mind of God.

11-24. When Balak reproached Baalam at his first arrival it was for his reluctance to come to him, which seemed to imply contempt of his power to reward (22 : 37). Now he undertakes to assert the right of an employer, as if he owned Balaam's services: **I took thee to curse mine enemies, and, behold, thou hast blessed them altogether** (ver. 11). He finds, however, that Balaam is in the grasp of a higher power (ver. 12). **Come, I pray thee, with me unto another place** (ver. 13). "Balak, in true heathen fashion, attributes the unfavorable result to external circumstances, and at the same time does not desist from the attempt, but proposes to help matters by a change of station-point" (Dillmann). **Thou shalt see but the utmost part of them, and shalt not see them all.** Considerable difficulty has been felt with this passage as it reads, on account of the apparent identity of the conditions proposed with those in which Balaam is already placed (see 22 : 41). Ingenious attempts have been made so to translate as to make the passage in 22 : 41 describe a wide-open view, or else to make the passage here, rendered in the present tense, refer to what Balaam now sees at Bamoth-Baal, as a contrast to what Balak proposes to show him from the next station. It seems more natural to translate this passage as it is in the Authorized and Revised versions, and to suppose that, though from the place where the first altars were built only a restricted view of the people was obtainable (22 : 41), yet when Balaam went to his "bare height" (23 : 3) he gained a fuller survey. Certainly ver. 9, 10 indicate that Balaam had a very impressive view of the Israelitish camp. Balak took him to the field of Zophim, or "Gazers," at the **top,** *head,* **of Pisgah** (ver. 14). It was somewhere along this Nebo platform that Moses was finally brought for his dying view of the promised land (Deut. 34 : 1). "Nebo and the neighboring hills were also the stations and altars of Balaam. Balak brought him from the Arnon, and first they took up their position at Bamoth-Baal, which must have lain back from the edge of the hills, for Balaam could see from it only the farther edge of Israel's camp in the plain below (22 : 41). The seer's second station was in the field of Zophim, or *the Gazers*, which is given as on 'the head of Pisgah' (23 : 14), where seven altars were built. The third station was **the top,** *head, down on,* **Jeshimon** (ver. 28)—the same index as is given for Nebo itself, yet probably a point still nearer to the plain of Shittim. The places at which Balaam took his

15 And he said unto Balak, Stand here by the burnt offering, while I meet *the Lord* yonder.
16 And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.
17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken?
18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:
19 God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?
20 Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it.
21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God *is* with him, and the shout of a king *is* among them.

15 a bullock and a ram on every altar. And he said unto Balak, Stand here by thy burnt offer-
16 ing, while I meet *the Lord* yonder. And the Lord met Balaam, and put a word in his mouth, and said, Return unto Balak, and thus shalt thou
17 speak. And he came to him, and, lo, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath
18 the Lord spoken? And he took up his parable, and said,

Rise up, Balak, and hear;
Hearken unto me, thou son of Zippor:
19 God is not a man, that he should lie;
Neither the son of man, that he should repent:
Hath he said, and shall he not do it?
Or hath he spoken, and shall he not make it good?
20 Behold, I have received *commandment* to bless:
And he hath blessed, and I cannot reverse it.
21 He hath not beheld iniquity in Jacob,
Neither hath he seen perverseness in Israel:
The Lord his God is with him,
And the shout of a king is among them.

stand and looked for omens were all probably sanctuaries. The range is covered with the names of deity—Baal, Nebo, Peor. Nor could there be more suitable platforms for altars, nor more open posts for observing the stars or the passage of clouds, or the flight of birds across the great hollow of the 'Arabah. *The field of Gazers* was rightly named. To-day the hills have many ancient altars and circles of stones upon them" (SMITH).

The same preparation for the solemn act was made as before, and Balaam went by himself to "be met" (ver. 15). While on the first occasion it was said that "Elohim met Balaam," here it is "Jehovah" (ver. 16), and this is not without its correspondence with the specific character of this second discourse which is founded more particularly on the known or revealed being of God as above human weakness and as in alliance with Israel, rather than on the general appearance and obvious thriftiness of the upright nation. On his return the seer again finds Balak with his princes eagerly awaiting the result of the second trial. I give my own translation of the discourse:

"Rise, Balak, and hear;
Give ear unto me, son of Zippor:
Not a man is 'El, that he should lie,
And the son of Adam, that he should repent.
Hath he spoken, and will he not do?
And given the word, and will he not confirm it?
Behold, I received command to bless;
And he hath blessed, and I may not reverse it.
He hath not discerned folly in Jacob;
And hath not seen wrong in Israel.
Jehovah his God is with him;
And the shout of a king is in him.
'El is bringing them from Egypt;—
His are like the movements of a wild ox.
For there is no omen in Jacob,
And no divination in Israel:
According to the time it is spoken unto Jacob,
And unto Israel, what 'El hath wrought.
Behold a people—as a lion he rises!
And as a strong lion he lifts himself up!
He shall not lie down till he has devoured prey,
And drunk the blood of the slain!"

This discourse differs from the first in being more definitely laudatory, and more positively assertive of the divine dealings with Israel. The seer seems to forget all his limitations and rises to a sublime height of prophetic inspiration. In the former case he could not curse because God had *not* cursed; here God, who does not lie nor repent like finite beings (ver. 19), has positively blessed, and that irreversible act of God Balaam accepts as a command to him to bless (ver. 20). Following out more definitely the idea contained in the epithet "righteous" in the first discourse (ver. 10), Balaam asserts God's redeeming blindness to fault in Israel, and his alliance as Jehovah with him, which imparts a royal quality to the nation (ver. 21). The expression, "The shout of a king is in him," is a specimen of the magnificent Hebrew imagery which ought not to be disguised in translation. It interprets itself. If the psalmist felt, with regard to Jehovah in the more impressive phenomena of nature, that "in his temple everything saith, Glory!" (Ps. 29 : 9), the admiring seer could feel in this place that everything in Israel saith, Royalty! This translation of a nation from Egypt is an act of God, and it awakens in Balaam's mind the image of the genius of the

22 God brought them out of Egypt; he hath as it were the strength of an unicorn.
23 Surely *there is* no enchantment against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!
24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat *of* the prey, and drink the blood of the slain.
25 And Balak said unto Balaam, Neither curse them at all, nor bless them at all.
26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the Lord speaketh, that I must do?
27 And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.
28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.
29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.
30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

22 God bringeth them forth out of Egypt;
He hath as it were the strength of the wild-ox.
23 Surely there is no enchantment with Jacob,
Neither is there any divination with Israel:
Now shall it be said of Jacob and of Israel,
What hath God wrought!
24 Behold, the people riseth up as a lioness,
And as a lion doth he lift himself up:
He shall not lie down until he eat of the prey,
And drink the blood of the slain.
25 And Balak said unto Balaam, Neither curse
26 them at all, nor bless them at all. But Balaam answered and said unto Balak, Told not I thee, saying, All that the Lord speaketh, that I
27 must do? And Balak said unto Balaam, Come now, I will take thee unto another place; peradventure it will please God that thou mayest
28 curse me them from thence. And Balak took Balaam unto the top of Peor, that looketh down
29 upon the desert. And Balaam said unto Balak, Build me here seven altars, and prepare me
30 here seven bullocks and seven rams. And Balak did as Balaam had said, and offered up a bullock and a ram on every altar.

nation as like a mighty רְאֵם, *r'em*, or wild ox (ver. 22). This couplet is repeated in the third discourse (24 : 8). And now as Balaam contemplates Israel under the fostering care of Jehovah, he feels with self-disgust how utterly out of touch is all Israel's history, and all his inspired conception of the divine process of events, with the petty auguries and divinations of the heathen (ver. 23). **According to this time it shall be said of Jacob and of Israel, What hath God wrought!** (See translation in the Notes.) This seems to be a kind of objective definition of prophecy—that function which is the distinction of spiritual Israel, and which so gloriously contrasts with the omen-seeking of those who have no revelation—as a sort of sympathy or communion with Jehovah which keeps the run of the movements of his Spirit, and so comprehends the significance of God's working as it emerges out of the time.[1] We are reminded of the Saviour's saying to those who had grown out of alignment with God's Spirit: "Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times" (Matt. 16 : 3). Prophecy is essentially the perception of the divine philosophy of history while history is in the making. It is the discerning, *at the time*, of *what God hath wrought*. This contrast between Israel discovering the divine will through prophets, of whom Moses was the type, and the surrounding nations who use auguries and practise divination is strongly asserted and enjoined in Deut. 18 : 14, *seq.* Balaam ends his discourse by comparing the people of Israel to a strong lion which has become aroused, arguing from the very disposition of the king of beasts whom he resembles that there must be bloodshed and conquest before he settles down (ver. 24).

25-30. As Balak perceives that the current of vaticination is setting so strongly in the direction of blessing, he is anxious to stop the flow of it at this point. If he cannot have the curse, he will at least avoid having the actual blessing pronounced (ver. 25). Balaam has given an impassioned description of the theocratic felicity and the prowess of Israel, but the actual words of blessing, so much dreaded by the superstitious Moabite king, have not yet been uttered and do not appear until the end of the third discourse (24 : 9). But Balaam is in the current; he must go on and say all that Jehovah has given him to say (ver. 26). Finding it inevitable that the drama must now be played through, Balak will at least try the experiment of another change of place. But he has now acquired some respect for God, if not a comprehension of his character. Instead of ignoring the divine will and saying, as on the former occasion, "Curse me them from thence" (ver. 13), he more modestly entertains the thought as a possibility, "Perhaps it will be right in the eyes of God that thou mayst curse me them from thence" (ver. 27). On the place to which he takes Balaam, see the quotation from Professor Smith in the preceding section. The customary preparation of altars and sacrifices is prescribed and furnished and Balaam makes ready for his third discourse.

Chap. 24. THE PROPHECIES OF BALAAM. **1-9.** Balaam now desists from the attempt to find a divine oracle in omens. The word trans-

[1] "The Jew," says Renan, "thanks to a kind of prophetic sense which renders the Semite at times marvelously apt to see the great lines of the future, has made history enter into religion."

CHAPTER XXIV.

1 AND when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.
2 And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their tribes; and the spirit of God came upon him.
3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

1 AND when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to meet with enchantments, but he set
2 his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel dwelling according to their tribes; and the spirit of God
3 came upon him. And he took up his parable, and said,
Balaam the son of Beor saith,
And the man whose eye was closed saith:

lated **enchantments** (ver. 1) probably means *omens*, or *auguries*, such as could be gathered from the fanciful and traditional interpretation of the appearances of nature. At each attempt Balaam has been "met," or "encountered," by the divine Presence and Idea (see 23 : 4, 16), who has "put a word into his mouth," owing no part of its suggestion to the natural signs which Balaam hoped to make available. Omens and divination are found to be altogether out of place in Israel's history (23 : 23). Balaam is fully convinced of the divine determination to bless Israel, and accordingly he reverts to his more natural method of clairvoyant suggestion, on whose strong tide he had thought it not expedient to launch so long as there was hope of controlling his vaticinations in Balak's favor. Frankly, and with all artifice of restricted view and cherishing of antagonistic interests laid aside, he sets **his face toward the wilderness**, where Israel lies encamped, and so surrenders himself to the full impression of the scene. Balaam is now himself, and as he sees Israel dwelling **according to their tribes; the spirit of God** (ver. 2), comes upon him so that he speaks by true prophetic inspiration. While on the previous occasions Jehovah has met him and, as it were, dragged his reluctant mental operations into eulogy, here he is borne along by "the spirit of God." It is not until one is his own real, unaffected self that "the spirit of God" can fully control him. Balaam's third *mashal* may be thus translated:

"Utterance of Balaam son of Beor,
And utterance of the man of the closed eye;
Utterance of the hearer of the words of 'El,
Who beholdeth visions of Shaddai,
Sinking, and having the eyes uncovered:
How goodly are thy tents, O Jacob!
Thy tabernacles, O Israel!
Like valleys they are spread out;
Like gardens by the river;
Like aloes Jehovah hath planted;
Like cedars by the water.
He runneth water from both his buckets;
And his seed is in abundance of water;
And higher than Agag is his king;
And exalted is his kingdom.
'El is bringing him from Egypt;
His are like the movements of a wild ox.
He devoureth nations—his adversaries;
And their bones he gnaweth bare;
And with his arrows he pierceth right through.
He couched, he lay down like a lion,
And like a strong lion—who shall rouse him?
Blessed be every one that blesseth thee!
And cursed be every one that curseth thee!"

Ver. 3 and 4 are a sort of introduction or title in which the kind of discourse which follows is specified, and Balaam's psychical habit and his prophetic seizure are described at some length. His discourse is called a נְאֻם, *n'um*, *utterance*, or *oracle*, a term most frequently coupled with *Jehovah* and meaning a divine word or disclosure, as in Ps. 110 : 1, "Utterance of Jehovah to my lord." It is almost always translated by the verb "saith," or some tense of it, in our version. When it is coupled with the name of the human author, it means that person's deepest, most essential deliverance, very much like our word *message* used in the religious sense, as for instance, David's last words, "Utterance of David son of Jesse, and utterance of the man who was exalted on high" (2 Sam. 23 : 1), or the "words of Agur son of Jakeh, the burden; utterance of the plain man" (Prov. 30 : 1). In one place the profound impression produced by the wicked man's transgression on the sensitive heart is said to amount to a *n'um*, or *utterance* (Ps. 36 : 1). The term came to be used by the prophets as a sort of mark of the prophetic style and pretension, the word *utterance* being as technical a term for the prophet's message as our word *sermon* is for the discourse of a preacher. Thus Jeremiah says, "Behold I am against the prophets, is the utterance of Jehovah, who 'take' their tongues and mutter 'utterance'" (Jer. 23 : 31). Balaam is, therefore, introducing his discourse with the technical name for a prophet's disclosure. He designates himself as "the man of the closed eye." This I take to be a name for his clairvoyant power and talent,

4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open:
5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!
6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, *and* as cedar trees beside the waters.
7 He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.
8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.
9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he

4 He saith, which heareth the words of God,
Which seeth the vision of the Almighty,
Falling down, and having his eyes open:
5 How goodly are thy tents, O Jacob,
Thy tabernacles, O Israel!
6 As valleys are they spread forth,
As gardens by the river side,
As lign-aloes which the Lord hath planted,
As cedar trees beside the waters.
7 Water shall flow from his buckets,
And his seed shall be in many waters,
And his king shall be higher than Agag,
And his kingdom shall be exalted.
8 God bringeth him forth out of Egypt;
He hath as it were the strength of the wild-ox:
He shall eat up the nations his adversaries,
And shall break their bones in pieces,
And smite *them* through with his arrows.
9 He crouched, he lay down as a lion,
And as a lioness; who shall rouse him up?

which is now resumed *con amore* and given full play after the overruled attempt to declare fate without it. The closure of the outward eye was the accompaniment of the unrestricted inner vision, and this latter is described in the last line of ver. 4, which in the Authorized version reads, **falling into a trance, but having his eyes open.** The words "into a trance" are inserted by the translators and are omitted in the Revised version. This omission was, no doubt, because the revisers regarded the words as an explanation rather than a rendering, belonging to the commentator rather than to the translator. The "falling" mentioned in the Hebrew is not the reverent prostration of the person, astounded at the majesty of the vision (cf. Ezek. 1 : 28; 3 : 23, etc.), nor a sinking down like Saul's (1 Sam. 19 : 24), which was simply the exhaustion and rigor of the spent dervish, but a surrender to the passive state, with its attendant relaxation of the muscles, which was the condition of the seer's clairvoyant vision. While in this state, he "hears the words of God" and "sees the vision of the Almighty," to which traits of the prophetic vision the last discourse adds, "Knows the knowledge of the Most High" (ver. 16). It is a genuine admission to prophetic knowledge which, as I have elsewhere observed (see on 11 : 23-35), is essentially *seeing*, or direct perception of divine things, vouchsafed to Balaam while in his passive state. The "trance," or "falling," is the individual trait belonging to Balaam's highly subjective temperament and is not necessarily an accompaniment of prophecy in general. The impartation of the divine knowledge through vision or dream, however, appears to have been the commoner condition of prophecy in the older time, and this contrasted the ordinary prophets with prophets of the type of Moses (see 12 : 6, 7, and note), who was equal to the act of spiritual or divine perception in his normal state and who anticipated prophecy of this saner type as the characteristic and permanent prophetism in Israel (Deut. 18 : 15). It was this highest type—this sane and normally wakeful prophecy, the theocratic interpretation of the times—which Balaam contemplated in his second discourse (see 23 : 23) as the extremest contrast to the omens and divinations of the heathen and which characterized more especially the teachings of the greater prophets, whose discourses are left to us in writing, like Isaiah and Jeremiah.

In the "utterance" or discourse which follows, Balaam first indulges his imagination in the rapt picture of the people, arranged according to their tribal divisions like garden plots along a river (ver. 6, cf, πρασιαὶ πρασιαὶ; Mark 6 : 40), and it suggests the thought of marvelous and glorious vegetative fecundity. In ver. 7 the figure advances from that of the irrigator carrying water in buckets suspended from the shoulder, "He runneth water from both his buckets——" to that of the abundantly watered seedlings from the parent tree, "And his seed is in abundance of water——" and finally to plain language in which the exaltation of his kingdom is compared to that of the most formidable of the ancient Arab tribes, Amalek. Agag, with whom the king of Israel is compared, was the king of the Amelekites whom Saul conquered (1 Sam. 15), and the name may perhaps have been a title belonging to the kings of Amalek in general, like Pharaoh as applied to the kings of Egypt. In the remainder of the discourse, after repeating the figure of the wild ox from 23 : 22, Balaam's imagination revels mostly in the comparison of Israel to a ferocious beast actually devouring in war, or sleeping with his boundless possibilities in abeyance and perilous to be roused (ver. 9). This last figure, that of the sleeping lion, is adapted from, or appropriated by the author of Jacob's dying prophecy (see Gen. 49 : 9). The

that blesseth thee, and cursed *is* he that curseth thee.

10 And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the Lord hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do *either* good or bad of mine own mind; *but* what the Lord saith, that will I speak?

Blessed be every one that blesseth thee,
And cursed be every one that curseth thee.

10 And Balak's anger was kindled against Balaam,
and he smote his hands together: and Balak
said unto Balaam, I called thee to curse mine
enemies, and, behold, thou hast altogether
11 blessed them these three times. Therefore now
flee thou to thy place: I thought to promote
thee unto great honour: but, lo, the Lord hath
12 kept thee back from honour. And Balaam said
unto Balak, Spake I not also to thy messengers
13 which thou sentest unto me, saying, If Balak
would give me his house full of silver and gold,
I cannot go beyond the word of the Lord, to do
either good or bad of mine own mind; what the

formula for blessing with which the discourse closes was also something of a stock expression, being used in the dying benediction of Isaac upon Esau (Gen. 27 : 29).

Balak's emotions in consequence of Balaam's performances have passed through the stages of bewilderment (23 : 11) and defensive solicitude (ibid., ver. 25, 27), and have now risen to anger. In the intensest vexation he smites his hands together (ver. 10), and his dismissal of Balaam is not much like the courtliness of dignified Oriental etiquette. His command to Balaam to "break" or "flee" to his place (ver. 11) seems to imply a threat that worse will befall him if he is found lingering; and his assertion that Jehovah has kept him back from honor does not imply an acknowledgment of Jehovah as the controller of world events, but rather refers to him as Balaam's master whom he has chosen to his disadvantage. Balaam reminds him of what he told his messengers when they came to him the second time (22 : 18), and then goes on, before leaving for his own country, to add a gratuitous prediction of what the glorious Israelitish nation shall do to Balak's people in the **latter days** (ver. 14). This last or supplemental discourse, with its prophecy of the star and the sceptre, contains the principal data for the determination of the place of the Balaam discourses in Jewish history and literature, and is accordingly the most interesting to the critics. It seems to come less naturally from the mouth of a soothsayer, or even a prophet, of the time of Moses than the other discourses, and to reflect quite unmistakably the historic situation and enthusiasms of David's or Solomon's time. While raising no question as to the historicity of the Balaam story in general, we may easily conjecture that the form of his discourses, which could hardly have been reported verbatim by an eye-witness, is more or less owing to the literary talent of the later authors who put the stories into shape. Their patriotic pride, which in the earlier discourses expressed the glory of Israel in such general pictures as could easily reveal themselves to a divinely aided seer of Moses' time, becomes more specific in this last discourse, and issues in a production in which the environment, which always plays its part in inspiration, seems characteristic of a later epoch. The discourse is introduced by the same formula as the one at the beginning of the third *mashal* (cf. ver. 15, 16 with 3, 4), with one significant addition (ver. 16)—**and knew the knowledge of the Most High**—which, beyond describing a mortal's admission to the specific disclosures or visions of God, seems to profess a knowledge of the divine counsels like a participation in omniscience. With an attempt at a representation of the original tenses we may render the discourse itself as follows:

"I see him, but not now;
I survey him, but not nigh.
There hath gone forth a star from Jacob;
And a scepter hath risen from Israel;
And it hath smitten through both sides of Moab,
And destroyed all the sons of tumult.
And Edom hath become a possession;
And Seir hath become a possession—his enemies;
And Israel is doing mightily.
And one lordeth it from Jacob,
And destroyeth the survivor from the city."

As suggestive of a *literary* origin for this supplemental discourse, there is not only the extravagant claim to divine knowledge already referred to, but the opening lines,

"I see him, but not now;
I survey him, but not nigh,"

seem more suggestive of the pose of the seer, the artistic color which a professional writer would employ, than the other discourses. The seer views the history of Israel as a panorama passing before his eyes. It is to be remembered

14 And now, behold, I go unto my people: come *therefore, and* I will advertise thee what this people shall do to thy people in the latter days.
15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:
16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

14 Lord speaketh, that will I speak? And now, behold, I go unto my people: come, *and*, I will advertise thee what this people shall do to thy
15 people in the latter days. And he took up his parable, and said,
Balaam the son of Beor saith,
And the man whose eye was closed saith:
16 He saith, which heareth the words of God,
And knoweth the knowledge of the Most High,
Which seeth the vision of the Almighty,
Falling down, and having his eyes open:

that his sole professed theme is the relation or contact of Israel with Moab in the "futurity of the days" (ver. 14). He represents the power of Moab as totally broken under the prowess of some monarch of Israel, and Edom as a conquered possession entirely subject to the overlordship of the Israelitish monarch who has hunted out and destroyed even his last refuge. If this were the vision of a man seeing prophetically into the far future we should expect it to conform to the final facts of Moab's history, instead of disclosing a vista arbitrarily cut off at an epoch when Moab's history was not closed, nor had it even assumed its characteristic features. The nearest that Moab and Edom ever came to being both subjected to the victorious arms of an Israelitish monarch was in the time of David (2 Sam. 8 : 2, 12-14; 1 Kings 11 : 15, seq.; Ps. 60 : 8, 9 and title); but this state of things did not continue, both nations being afterward independent and more or less troublesome to Israel. "The Moabite stone informs us that [the people of Moab] were again subdued by Omri, and oppressed by him and his successors for forty years. It records also the success of the revolt of Mesha, alluded to in 2 Kings 1 : 1, and 3 : 4, 5. Henceforth the Moabites, though defeated by Joram (2 Kings 3 : 21, seq.), succeeded in maintaining their independence, and in the reign of Joash appear (2 Kings 13 : 20) even to have waged offensive war against Israel. They were eventually conquered by John Hyrcanus, 129 B. C., and merged in the Jewish State. So too, the Edomites revolted under Solomon (1 Kings 11 : 14, seq.); and under Joram again and more successfully (2 Kings 8 : 20); and though defeated by Amaziah (2 Kings 14 : 7) and by Uzziah (2 Kings 14 : 22), were never again completely subjugated. Indeed, in the reign of Ahaz (2 Chron. 28 : 17) they invaded Judah" (Bible Comm.). The outlook of the seer, or writer, of this vision of Balaam therefore appears to be that of some one who shared in the enthusiasm of David's victories and glory and expected his supremacy over Moab and Edom to be permanent.

The most direct and rational way, therefore, of accounting for the peculiarities of this prediction regarding the fate of Moab and Edom seems to be by supposing that it took literary form in the age of David or Solomon. There remains the Messianic interpretation, which has had very general acceptance in the Christian church and which has not been without its influence among the Jews. This consists in taking Moab and Edom as types of the enemies of God in general, and is based on the principle that as the prophecies were never permanently fulfilled in the literal sense, they must still await a progressive fulfilment in a spiritual sense. Of course this takes it for granted that Balaam uttered the prediction and that God used him to proclaim Messianic or eternally unfolding truth. The star and the sceptre are taken to refer to a line of kings of whom David was the type and Messiah the consummation. This interpretation would commend itself to the Jewish mind through the brilliancy of its figures, and especially because it chimed in with the Jewish expectations of national aggrandizement through Messiah. Given a nation with such a fervent and inflammable anticipation of supremacy in the world, which is itself a phenomenon of immense significance in religious history, and any prediction of wide conquest and power need only be too extravagant for immediate literal fulfilment to be accepted as Messianic. The star was a not uncommon figure for a royal personage (Isa. 14 : 12) and is used as a predicate of the risen Lord (Rev. 22 : 16). It was a star seen in the East, Balaam's country, which led the Wise men to seek the new-born King of the Jews (Matt. 2 : 1, 2), and the leader of the last rebellion of the Jews in Hadrian's time, perhaps trading on this very passage in Balaam's discourse, called himself *Bar-Cochab*, or "Son of the Star." The figure of the sceptre, interpretable as Messianic, is also found in Jacob's dying blessing (see Gen. 49 : 10), that composition which has already shown one parallel with the Balaam discourses (cf. ver. 9 with Gen. 49 : 9) and which in its final literary form is probably not far removed from them in time. This Messianic interpretation has been an accepted one in the Christian church, especially in those ages when the church was disposed to magnify the marvelous and supernatural, on account of the

17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.
18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.
19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.
20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be* that he perish for ever.
21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock.

17 I see him, but not now:
I behold him, but not nigh:
There shall come forth a star out of Jacob,
And a sceptre shall rise out of Israel,
And shall smite through the corners of Moab,
And break down all the sons of tumult.
18 And Edom shall be a possession,
Seir also shall be a possession, *which were* his enemies;
While Israel doeth valiantly.
19 And out of Jacob shall one have dominion,
And shall destroy the remnant from the city.
20 And he looked on Amalek, and took up his parable, and said,
Amalek was the first of the nations;
But his latter end shall come to destruction.
21 And he looked on the Kenite, and took up his parable, and said,
Strong is thy dwelling place,
And thy nest is set in the rock.

church's fervent looking forward to its risen Lord's universal spiritual reign, though it must be admitted that the Old Testament predictions of violence and carnage in connection with Jewish royal supremacy can be applied to the mild sway and spread of Christianity only in an accommodated and highly spiritualized sense. There is nothing gained for Christian evidences by insisting on a Messianic interpretation for this passage. The more rational and defensible position is thus defined by Dr. Robert Watson: "The oracle of Balaam refers to the virility and prospective dominance of Israel, as a nation favored by the Almighty and destined to be strong in battle. The range of the prediction is not nearly wide enough for any true anticipation of a Messiah gaining universal sway by virtue of redeeming love. It is becoming more and more necessary to set aside those interpretations which identify the Saviour of the world with one who smites and breaks down and destroys, who wields a sceptre after the manner of Oriental despots."

The latter part of ver. 17 exhibits a remarkable similarity with Jeremiah's prophecy against Moab (Jer. 48 : 45), and indicates the custom of drawing on a common stock of phrases on the part of different prophets or writers. The term **Sheth** is probably not a proper name, but by the addition of one silent letter is taken by modern translators to mean *noise*, or *tumult*, as in R. V. The word is derived from the same verbal root as the term used by Jeremiah (*loc. cit.*), in the phrase translated *tumultuous ones*, or literally, *sons of tumult*. The word translated **corners** means *two sides*, or *both sides*, and as the Hebrew word is oftenest used of the sides of the head, it may perhaps best be translated *temples*. The same word is used in the singular in Jeremiah. Again, the obscure word translated **destroy**, by the substitution of an almost exactly similar letter easily confounded by a transcriber, is changed into the exact word used by Jeremiah in the passage cited and translated *crown of the head*. Making these changes in the translation, according to the suggestion of Dillmann, we find the parallelism with Jeremiah still more striking:

"And it hath smitten through both temples of Moab,
And the crown of the head of the sons of tumult."

In consonance with the phrase *sons of tumult*, or *pride*, as applied to Moab, is the repeated indication among the prophets that pride was a highly characteristic trait of that nation (see Isa. 16 : 6; 25 : 11; Jer. 48 : 29; Zeph. 2 : 8, 10).

20-25. These three brief prophecies are obscure, both on account of the lack of historical data and on account of the difficulties in the grammatical construction. **Amalek** is designated as among **the first of the nations** (ver. 20), probably in power and glory, as its king has already been referred to as a sort of symbol of royal greatness (see ver. 7). The Amalekites were a Bedouin tribe descended from Esau (Gen. 36 : 21), living in the desert south of Canaan, who early opposed Israel in their journey to the promised land (Exod. 17 : 8, seq.) and were therefore marked as at perpetual feud with Israel (ibid., 16). After their defeat by Saul (1 Sam. 15) and David (1 Sam. 27 : 8; 30 : 17), they declined more and more in importance until finally the remnant of them in Mount Seir were destroyed by the Simeonites at the time of Hezekiah (1 Chron. 4 : 42, 43). The prophecy regarding **the Kenites** is very obscure on account of the difficulty of translating the Hebrew connective particles used in it. It seems a more probable interpretation, however, to read that **the Kenite**, or more literally *Kain*, **shall** *not* **be wasted** (ver. 22) than to read as the translators have rendered in the Authorized and Revised versions. I venture

22 Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.
23 And he took up his parable, and said, Alas, who shall live when God doeth this!
24 And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.
25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

22 Nevertheless Kain shall be wasted,
Until Asshur shall carry thee away captive.
23 And he took up his parable, and said,
Alas, who shall live when God doeth this?
24 But ships *shall come* from the coast of Kittim,
And they shall afflict Asshur, and shall afflict Eber,
And he also shall come to destruction.
25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

the following translation as the nearest representation of the Hebrew:

"Lasting be thine abode;
And fixed, thy nest on the rock;
For [God requite it] if Kain shall be for destruction,
Till what time Asshur shall carry thee away captive."

The particle which I have translated *if* in the third line is often used in a sort of abbreviated form of oath as equivalent to a strong negative, as in Ps. 95 : 11: "Wherefore I sware in my wrath, *if* they shall enter into my rest." I have chosen to insert an oath form in brackets in order to convey the feeling of a strong divine asseveration that their security should last until the final captivity of the land. This makes the prophecy regarding "the Kenites" a friendly one and a contrast, or rhetorical offset, to the one on Amalek. "The Kenites" were a tribe of Midianitish origin (10 : 29) who were related to Moses by marriage (Judg. 1 : 16) and who, in return for their assistance in the wilderness, were offered a share in Israel's blessings (10 : 32). They seem always to have remained friendly neighbors to Israel, living a sort of isolated or close-nested life which never fully coalesced with that of Israel (Judg. 1 : 16; 1 Sam. 15 : 6). As for the prophecy that **Asshur shall carry thee away captive** (ver. 22), this may refer to the northern branch of the tribe which settled near Kedesh of Naphtali (Judg. 4 : 11) and was possibly involved in the early captivity of the northern kingdom under Tiglath-Pileser (2 Kings 15 : 29); but it is more probable that the captivity apprehended was the general captivity of Israel and Judah which, as it was begun by Assyria, would present itself prophetically as an Assyrian captivity, even though it reached its final accomplishment under the Babylonians. Balaam's last *mashal*, or **parable** (ver. 23, 24), can hardly, with our present knowledge, be interpreted in closer detail than as expressing the apprehension that, after all, the powers that should finally prove superior to the formidable Eastern nations were those that would come in ships from *the side of Kittim; i. e.*, from Cyprus-way—meaning the European powers in general. **Asshur** and **Eber** are the names of two prominent descendants of Shem (Gen. 10 : 22, 24), the latter being the one who gave their distinctive name to the Hebrews. "Eber" is here used probably not of the descendants of Abraham, nor of the western Shemites as distinguished from the eastern Shemites, but rather of the nations beyond the Euphrates in general, except the Assyrians, which latter are comprised under the term "Asshur." Perhaps Alexander's conquest of Persia, which is called Assyria in Ezra 6 : 22, may be taken as a fulfilment of this prophecy (see 1 Macc. 1 : 1). The prophecy ends, not with the cheering prospect of an everlasting kingdom established, but with the going out of the vista in successive change and ruin: *He also—i. e.*, perhaps the power from beyond Cyprus—*shall come to destruction.*

Finally it is related that Balaam arose and returned to his place (ver. 25), but it has been noted, with some subtilty, that the form of expression is not that used of a person actually arriving at his place, but rather of one setting out on his way thither, thus making reconcilement with chap. 31 : 8; Josh. 13 : 22 not altogether impossible.

Chap. 25. IDOLATRY AND IMMORALITY AT SHITTIM. JEHOVAH'S PROMISE TO PHINEHAS. The principal part of this chapter, the portion from ver. 6 to the end, appears to belong to the narrative of P, and relates the events which were the motive for the war against the Midianites, of which we have an account in chap. 31. According to this narrative it was the Midianites who seduced the children of Israel into immorality, the most notable offender being the daughter of one of their chiefs. The crime of the Israelitish prince, who was caught in the act of adultery with her, was avenged by Phinehas, who slew both of the offenders and thus stayed the ravages of a plague not previously mentioned, but which had already brought the congregation to the tent of meeting in penitence. It is thought by critics that the beginning of this priestly narrative, which may have included some account of the treacherous

CHAPTER XXV.

1 AND Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.
2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.
3 And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel.
4 And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.
5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.
6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping *before* the door of the tabernacle of the congregation.

1 AND Israel abode in Shittim, and the people began to commit whoredom with the daughters
2 of Moab: for they called the people unto the sacrifices of their gods; and the people did eat,
3 and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of
4 the Lord was kindled against Israel. And the Lord said unto Moses, Take all the chiefs of the people, and hang them up unto the Lord before the sun, that the fierce anger of the Lord may
5 turn away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that
6 have joined themselves unto Baal-peor. And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, while they were weeping at the door of the tent of

counsel of Balaam, referred to in 31 : 16, has been omitted in favor of JE's account which comprises ver. 1–5. According to this latter account the temptation of the children of Israel to immorality came through the daughters of Moab, and the impurity was connected with idolatrous worship. The being "yoked" to the service of a false god, which appears to have been the form of sin most thought of in this account, was to be avenged by summary and wholesale slaughter for which the chiefs were called on to volunteer as executioners.

1-5. Israel abode in Shittim. This was the northern limit of the Israelitish camp, the name being an abbreviation for *Abel-shittim*, "Acacia-meadow" (see 33 : 49). It was in the plains of Moab along the banks of the Jordan nearly opposite Jericho (see 22 : 1). The people were invited by the women to the sacrificial feasts of the local gods, especially the *Ba'al* or "lord" of Peor (ver. 3). His worship appears to have been of a licentious character; and the localizing of his cult in this place accords with the history of the neighboring cities of the Plain (Gen. 19 : 4–11) and with the origin of Moab (ibid., 30–38). Some of the ancient gods represented the reproductive powers of nature, and their ritual embodied a sort of licensed prostitution. This Baal of Peor may have been that sort of deity. Israel could hardly participate in the people's feasts without bowing down to their gods and thus becoming identified or joined with them. This appears to have been regarded as the real center of their guilt and the occasion of the pestilence which was found raging among them (ver. 8, 5; Ps. 106 : 28; Hosea 9 : 10; Rev. 2 : 14). It is a principle of religious thought that those who eat of the sacrifices have communion with the altar (1 Cor. 10 : 18). Balaam's advice which, according to P's account, was the suggestion resulting in this heathenish enticement (31 : 16), was no doubt intended to commit the Israelites to a communion with idolatrous practices, and thus alienate the divine favor and protection by awakening the jealous anger of Jehovah. The command in ver. 4 is very misleading in the Authorized version, and indeed in any literal rendering, on account of the obscurity of the pronoun *them* which appears without antecedent. The meaning is: "*Take unto thee* all the chiefs of the people and hang up *the offenders* unto Jehovah before the sun," *i. e.*, publicly (cf. 2 Sam. 12 : 12). These chiefs of the people, who are called **judges** in ver. 5, were to act as executioners, each one slaying "his men," *i. e.*, those who belonged to his tribe or division of the congregation. After they were slain the bodies would be publicly exposed by impaling or fastening to a cross (cf. Deut. 21 : 23; 2 Sam. 21 : 6, 8–10).

6-9. This paragraph and the rest of the chapter seems to contain a slightly variant account which in some former setting had a different or more circumstantial introduction than ver. 1–5. The children of Israel are represented as weeping at the door of the tent of meeting (ver. 6), though it is not specified why they were thus assembled. We may assume that it was in penitence on account of the anger of Jehovah (see ver. 3). While the people were thus engaged a prominent man of the children of Israel brought near to his brethren the **Midianitish woman** —perhaps the one mentioned in some former introduction—with the utmost impudence and publicity, and proceeded to take her to the קֻבָּה, *qubbah*, or women's apartment of his tent. This act hardly looks like the shameless indecency of idolatrous or religious sex-worship, but more like a high-handed act of adultery or of alien marriage. Whatever the nature of the

7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand;
8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.
9 And those that died in the plague were twenty and four thousand.
10 And the Lord spake unto Moses, saying,
11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.
12 Wherefore say, Behold, I give unto him my covenant of peace:
13 And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood;

7 meeting. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose
up from the midst of the congregation, and took
8 a spear in his hand; and he went after the man of Israel into the pavilion, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed
9 from the children of Israel. And those that died by the plague were twenty and four thousand.
10 And the Lord spake unto Moses, saying,
11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, in that he was jealous with my jealousy among them, so that I consumed not the children of Israel in my jealousy.
12 Wherefore say, Behold, I give unto him my
13 covenant of peace: and it shall be unto him, and to his seed after him, the covenant of an everlasting priesthood; because he was jealous

act, it was at least a crime which aroused the burning indignation of Phinehas, the high priest's son, and made him *jealous with Jehovah's jealousy* (see ver. 11). Arming himself with a spear, he followed the guilty couple into the alcove or arched private apartment of the tent (ver. 8) and killed them both in the adulterous act. As a result of this vindication of Jehovah's honor it is said that "the plague," which has not before been mentioned, "was stayed." Perhaps the expression **the anger of Jehovah was kindled against Israel** (ver. 3) may be taken as a way of saying that the plague had broken out. Certainly some manifestation of Jehovah's displeasure had called out measures for averting it (ver. 4), and a penitential gathering at the tent of meeting (ver. 6). The number stated to have died by the plague was twenty-four thousand (ver. 9). This is one thousand more than Paul gives in his reference to this event (1 Cor. 10 : 8). It is thought that the apostle followed the Jewish tradition according to which one thousand of the twenty-four thousand were slain by their brethren according to the orders of Moses in ver. 5.

10-15. Along with the gratifying signs that the plague was checked, there came to Moses a conviction which amounted to the "word of Jehovah" that the act of Phinehas was the occasion of the respite. It is his disposition rather than his act which is emphasized. He turned away Jehovah's wrath from the children of Israel because he *was jealous with my jealousy* (ver. 11). This does not mean simply jealous *for* Jehovah, but having Jehovah's actual feeling and exercising it on the offenders. The wrath of Jehovah is thought of as diffused, as it were, and making the whole climate or atmosphere pestilential, until Phinehas concentrated and embodied it in his own person and discharged it like an electric bolt on a selected object. In ver. 13 this act is called making **atonement for the children of Israel**; and it is worth while to notice what idea underlies the conception of atonement in this place. Atonement here seems to be an act of divine judgment launched upon especially conspicuous offenders in such a way as to make it exemplary and so salutary to the great bulk of the people. The ones who suffer are the sinners who, by their very conspicuousness, become types; and the one who makes atonement is the person who embodies Jehovah's disposition; and the atonement for the people consists in so disclosing the ethical aspect of the divine visitation as to discharge its intended function at once and relieve the multitude. It is the true act of a priest, very seldom perfectly performed by a human being, so to embody the divine feeling in an act of retribution or absolution as to be an agent for God. This is the act which is contemplated by our Lord when he says: "What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven" (Matt. 18 : 18; cf. 16 : 19; John 20 : 23). In Ps. 106 : 30 Phinehas' act of atonement is called "executing judgment." The late Rev. F. W. Robertson relates how on one occasion in his own experience he found his whole being going out against a peculiarly dastardly miscreant in such a pure and unselfish current of indignation that he seemed to be borne along supernaturally, and felt solemnly sure that he was pronouncing the divine sentence against the sinner.

Having thus proven himself morally endowed for a righteous priesthood, Phinehas was assured of Jehovah's **covenant of peace** (ver. 12). His outburst of divine indignation was really an act of peace-making which at least showed that he himself was at peace, or at one, with the mind of God. This should be, moreover, to him and to his posterity, **the covenant of an everlasting priesthood,**

because he was zealous for his God, and made an atonement for the children of Israel.
14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a chief house among the Simeonites.
15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian.
16 And the LORD spake unto Moses, saying,
17 Vex the Midianites, and smite them:
18 For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

for his God, and made atonement for the chil-
14 dren of Israel. Now the name of the man of Israel that was slain, who was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a fathers' house among the Simeon-
15 ites. And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head of the people of a fathers' house in Midian.
16 And the LORD spake unto Moses, say-
17 ing, Vex the Midianites, and smite them:
18 for they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of the prince of Midian, their sister, which was slain on the day of the plague in the matter of Peor.

CHAPTER XXVI.

1 AND it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

1 AND it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son

priesthood of eternity (ver. 13). It appears from the history that the high-priesthood was perpetuated in the line of Phinehas, with a brief exception in the time immediately succeeding Eli, during the whole Jewish monarchy, and until the Jewish State was gradually dissolved through the tyranny of Herod and his successors (see Judg. 20 : 28; 1 Sam. 14 : 3; 22 : 9, 20; 2 Sam. 8 : 17; 1 Kings 2 : 27, 35). The word *eternity* here, if the promise is to be held as being fulfilled, must mean simply lasting as long as the priesthood is perpetuated in the family of Aaron; but there is a sense in which Phinehas may be said by his embodying Jehovah's disposition to have realized what priesthood means in its eternal or elemental signification.

This emphatic divine approval of a private person's zeal and promptness in taking the law into his own hands seems to be an authorization, in exceptional circumstances, of mob or lynch law. Indeed, "upon this act of Phinehas, and the similar examples of Samuel (1 Sam. 15 : 33) and Mattathias (1 Macc. 2 : 24) the later Jews erected the so-called 'zealot right,' *jus zealotarum*, according to which any one, even though not qualified by his official position, possessed the right, in cases of any daring contempt of the theocratic institutions, or any daring violation of the honor of God, to proceed with vengeance against the criminals" (KEIL). We may say, however, that such exceptional upsurgings of elemental divine wrath are not occurrences which can be legitimized by any verbal formulation of law or citation of cases. Mob law, which is essentially anarchy, is so contradictory to the very nature of society that it cannot safely be recognized in any civilized State. The awful fact remains, nevertheless, that where the organized forces of law and order are weak or corrupt, or the means for a sufficiently swift legitimate vengeance are not obtainable, an exceptionally atrocious crime will now and then call forth a demand and impulse for vengeance which is like an irresistible divine rage surging up from the very depths of human nature.

The persons who fell under the stroke of the zealous Phinehas were of prominence and influence. It was unmistakably a crime in high life. The father of the Midianitish princess was not only a **head of the people of a fathers' house** (ver. 15, R. V.), but he is mentioned in 31 : 8 as one of the five kings of Midian slain in the battle which this incident provoked.

16-18. The directions given in this section are carried out in chap. 31. Just as the Amalekites, the first warlike opposers of Israel in his strike for a better life, were to be held as perpetual enemies (Exod. 17 : 16), so the Midianites, Israel's insidious tempters, despite their friendly exterior, were to be fought against, and so distinctly pointed out to the people as foes. There is no attempt to oppose guile with guile. It is no case where guile has any leverage or resisting power. There are some temptations which cannot be outwitted; they must be hated and risen above. The first requisite, therefore, in rendering the seductive Midianites innocuous to the nation was to bring them out into the open and exhibit them as deadly enemies. The latter part of ver. 18 appears to be a rather awkward addition "intended to make room for chap. 31. The redactional character of the addition appears plainly in the attempt to connect 'the matter of Peor, and the matter of Cozbi,' which really have no connection" (BACON).

Chap. 26. THE SECOND CENSUS OF ISRAEL. This and the following chapters, to and including chap. 31, are all of a statistical and legislative character, and belong to P. **1-4. It came to pass after the plague** (ver. 1). This phrase

2 Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.
3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan *near* Jericho, saying,
4 *Take the sum of the people,* from twenty years old and upward; as the Lord commanded Moses and the children of Israel, which went forth out of the land of Egypt.
5 Reuben, the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:
6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.
7 These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

2 of Aaron the priest, saying, Take the sum of all the congregation of the children of Israel, from twenty years old and upward, by their fathers' houses, all that are able to go forth to war in
3 Israel. And Moses and Eleazar the priest spake with them in the plains of Moab by the Jordan
4 at Jericho, saying, *Take the sum of the people,* from twenty years old and upward; as the Lord commanded Moses and the children of Israel, which came forth out of the land of Egypt.
5 Reuben, the firstborn of Israel: the sons of Reuben; *of* Hanoch, the family of the Hanoch-
6 ites: of Pallu, the family of the Palluites: of Hezron, the family of the Hezronites: of Carmi,
7 the family of the Carmites. These are the families of the Reubenites: and they that were numbered of them were forty and three thou-

in the Hebrew Bibles is appended to the last chapter, but it evidently belongs here. It gives the approximate time of the numbering and, by mentioning the plague, intimates the principal cause for the marked decrease in numbers found in some of the tribes. As in the census at Sinai (chap. 1), the numbering is of those above twenty years of age (ver. 2), and is intended to determine the military strength of the nation. This chapter also adds the list of names of the heads of families in the tribes as a basis for the division of the land which they are soon to occupy (ver. 53, 54). The numbers may be compared with those in chap. 1, the names with those in the list of grandchildren and great-grandchildren of Jacob in Gen. 46, with which they very nearly correspond. A table of the descendants of Israel through the tribes of Reuben, Simeon, and Levi is also found in Exod. 6 : 14–25; and in 1 Chron. 2 to 8 more extended lists of all the tribes brought down to a late date are inserted. Ver. 3 and 4 are somewhat obscure in their grammatical features, indicating some corruption in the text. A whole clause has to be inserted by the translators at the beginning of ver. 4 to complete the sense, as is indicated by the italics. Perhaps the last phrase of ver. 4, **and the children of Israel which went forth out of the land of Egypt,** is to be taken as the title of what follows, as in the Septuagint, instead of the object of the verb *commanded,* which latter construction has not the mark of the objective case to justify it in the Hebrew.

5–51. These footings represent the number of the new generation who survive to take the place of those who were sentenced to die in the wilderness. The time-division which, according to the Deuteronomist, marks the passing away of the old generation and the exclusive dominance of the new is the period of the crossing of the brook Zered (Deut. 2 : 13–15; cf. Numb. 21 : 12). With the exception of the plague (25 : 9) all the mishaps which had their effect in diminishing the number of the people, such as the destroying of the company of Korah, Dathan, and Abiram (16 : 32, 35), and the wasting of the multitude through the bites of the serpents (21 : 6), occurred before this time. Of course, some of the victims of these visitations were undoubtedly of the old generation and some of the new; but all these causes of diminution were insignificant compared with the plague which took off twenty-four thousand at a stroke. The numbers of those enumerated at Sinai (chap. 1) and those counted up in the plains of Moab may best be compared in a tabular summary:

	At Sinai	In Arboth-Moab
Reuben,	46,500	43,730
Simeon,	59,300	22,200
Gad,	45,650	40,500
Judah,	74,600	76,500
Issachar,	54,400	64,300
Zebulun,	57,400	60,500
Ephraim,	40,500	32,500
Manasseh,	32,200	52,700
Benjamin,	35,400	45,600
Dan,	62,700	64,400
Asher,	41,500	53,400
Naphtali,	53,400	45,400

The tribes are placed in the same order in this chapter as in chap. 1, excepting that here Manasseh, which has outstripped Ephraim in point of numbers, is placed before that tribe. The first three tribes, belonging to the camp of Reuben, have all suffered diminution. A sort of general sullenness, reflected in the sentiments of Dathan and Abiram (16 : 12–15), seems to have pervaded the tribe of the firstborn, and this may have spread more or less to the whole camp of which Reuben was the head, and so contributed to bring on these people their full share of the judgment of the plague. Besides, the tribe

8 And the sons of Pallu; Eliab.
9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:
10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.
11 Notwithstanding the children of Korah died not.
12 The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:
13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.
14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.
15 The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:
16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:
17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.
18 These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.
19 The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.
20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.
21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.
22 These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.
23 *Of* the sons of Issachar after their families: *of* Tola, the family of the Tolaites: of Pua, the family of the Punites:
8 sand and seven hundred and thirty. And the
9 sons of Pallu; Eliab. And the sons of Eliab; Nemuel, and Dathan, and Abiram. These are that Dathan and Abiram, which were called of the congregation, who strove against Moses and against Aaron in the company of Korah, when
10 they strove against the LORD: and the earth opened her mouth, and swallowed them up together with Korah, when that company died; what time the fire devoured two hundred and
11 fifty men, and they became a sign. Notwithstanding the sons of Korah died not.
12 The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family
13 ily of the Jachinites: of Zerah, the family of the Zerahites: of Shaul, the family of the Shaulites.
14 These are the families of the Simeonites, twenty and two thousand and two hundred.
15 The sons of Gad after their families: of Zephon, the family of the Zephonites: of Haggai, the family of the Haggites: of Shuni, the family of
16 the Shunites: of Ozni, the family of the Oznites:
17 of Eri, the family of the Erites: of Arod, the family of the Arodites: of Areli, the family of
18 the Arelites. These are the families of the sons of Gad according to those that were numbered of them, forty thousand and five hundred.
19 The sons of Judah, Er and Onan: and Er and
20 Onan died in the land of Canaan. And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Perez, the family of the Perezites: of Zerah, the family of the
21 Zerahites. And the sons of Perez were; of Hezron, the family of the Hezronites: of Hamul,
22 the family of the Hamulites. These are the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.
23 The sons of Issachar after their families: *of* Tola, the family of the Tolaites: of Puvah, the

of Simeon, whose diminution is most extraordinary, contained as one of its chiefs that very Zimri who was slain by Phinehas at the time of the plague (25 : 14), and his bold transgression may have been one of the accompaniments of a wide-spread and insolent defection in his tribe. The numbering seems to have been conducted according to some such system of round numbers as was followed in chap. 1, as the footings of all the tribes show even hundreds except that of Reuben which strangely comes out with an odd thirty, as Gad in the first numbering presented an odd fifty. If the plague had not occurred to diminish the number by twenty-four thousand there would have appeared an increase over the former generation of twenty-two thousand one hundred and eighty.

The line of Dathan and Abiram (ver. 9, 10) evidently came to an end at the time of Korah's rebellion, as their families were involved in their destruction (16 : 32, 33), thus leaving Eliab, and his father Pallu indeed, with only Nemuel to perpetuate their stock (ver. 8, 9). It is expressly mentioned, however, that the sons of Korah the Levite died not (ver. 11). In fact these descendants of that influential rebel became the progenitors of some of the illustrious men of Israel, distinguished especially in connection with public worship. According to 1 Chron. 6 : 22–28, 33–38, Samuel the prophet whose father, however, is called an Ephraimite in 1 Sam. 1 : 1, is made out to be a descendant of Korah; and his grandson Heman the singer (1 Chron. 6 : 33), called also "the king's seer" (1 Chron. 25 : 5), adds luster to the family name. Several of the Psalms, according to their titles, were composed for the sons of Korah (see Ps. 42, 44–49), the indication being that a family or guild of Levitical singers were so predominantly of Korahite descent as to call themselves by his name,

Several of the names, owing no doubt to errors of transcription, differ slightly from the corresponding names found in other lists. For instance, Nemuel (ver. 12) is in Gen. 46 : 10; Exod. 6 : 15 Jemuel; and Zerah (ver. 13) is in Genesis Zohar. One more name, Ohad, appears in Genesis as a descendant of Simeon, than here. Jachin in ver. 12 is represented in 1 Chron. 4 : 24 by Jarib. In the tribe of Gad (ver. 15) Zephon

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.
25 These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.
26 *Of* the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.
27 These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.
28 The sons of Joseph after their families *were* Manasseh and Ephraim.
29 Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.
30 These *are* the sons of Gilead: *of* Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:
31 And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites:
32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.
33 And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.
34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.
35 These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.
36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.
37 These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.
38 The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:
39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.
40 And the sons of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.
41 These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.
42 These *are* the sons of Dan after their families: of Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.
43 All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.
44 *Of* the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the
24 family of the Punites: of Jashub, the family of
the Jashubites: of Shimron, the family of the
25 Shimronites. These are the families of Issachar
according to those that were numbered of them,
threescore and four thousand and three hundred.
26 The sons of Zebulun after their families: of
Sered, the family of the Seredites: of Elon, the
family of the Elonites: of Jahleel, the family of
27 the Jahleelites. These are the families of the
Zebulunites according to those that were numbered of them, threescore thousand and five hundred.
28 The sons of Joseph after their families: Ma-
29 nasseh and Ephraim. The sons of Manasseh: of
Machir, the family of Machirites: and Machir
begat Gilead: of Gilead, the family of the Gil-
30 eadites. These are the sons of Gilead: *of* Iezer,
the family of the Iezerites: of Helek, the family
31 of the Helekites: and *of* Asriel, the family of the
Asrielites: and *of* Shechem, the family of the
32 Shechemites: and *of* Shemida, the family of the
Shemidaites: and *of* Hepher, the family of the
33 Hepherites. And Zelophehad the son of Hepher
had no sons, but daughters: and the names of
the daughters of Zelophehad were Mahlah, and
34 Noah, Hoglah, Milcah, and Tirzah. These are
the families of Manasseh: and they that were
numbered of them were fifty and two thousand
and seven hundred.
35 These are the sons of Ephraim after their fam-
ilies: of Shuthelah, the family of the Shuthela-
hites: of Becher, the family of the Becherites: of
36 Tahan, the family of the Tahanites. And these
are the sons of Shuthelah: of Eran, the family
37 of the Eranites. These are the families of the
sons of Ephraim according to those that were
numbered of them, thirty and two thousand and
five hundred. These are the sons of Joseph
after their families.
38 The sons of Benjamin after their families: of
Bela, the family of the Belaites: of Ashbel, the
family of the Ashbelites: of Ahiram, the family
39 of the Ahiramites: of Shephupham, the family
of the Shuphamites: of Hupham, the family of
40 the Huphamites. And the sons of Bela were
Ard and Naaman: *of Ard*, the family of the Ard-
ites: of Naaman, the family of the Naamites.
41 These are the sons of Benjamin after their fam-
ilies: and they that were numbered of them
were forty and five thousand and six hundred.
42 These are the sons of Dan after their families:
of Shuham, the family of the Shuhamites. These
43 are the families of Dan after their families. All
the families of the Shuhamites, according to
those that were numbered of them, were three-
score and four thousand and four hundred.
44 The sons of Asher after their families: of Im-
nah, the family of the Imnites: of Ishvi, the

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appears at Gen. 46 : 16 as Ziphion, Ozni as Ezbon, and Arod as Arodi. In the tribe of Issachar (ver. 24) Jashub is represented in Gen. 46 : 13 by Job. The tribe of Manasseh seems to have only one name, Machir, of the first generation (ver. 29), but this man is called in Josh. 17 : 1 the firstborn of Manasseh, and is assigned Gilead and Bashan, while the "rest of the children of Manasseh" (ibid., 2) are given a portion on the west of the Jordan (ibid., 7-11). Jeezer or Jezer of the family of Gilead (ver. 30) is called in Josh. 17 : 2 Abiezer and appears from Judg. 6 : 11, 24, 34 to have become the founder of a large clan to which the illustrious Gideon belonged, and which was of numbers sufficient to form a considerable military force. The names of the Benjamites are fewer than in Genesis and present considerable variations, not only in the forms of the names, but in the confounding of different generations. Thus two sons of Bela, Naaman and Ard (ver. 40), are in Gen. 46 : 21 given as sons of Benjamin co-ordinate with the first generation. Ahiram (ver. 38) appears in Genesis as Ehi, and 1 Chron. 8 : 1 as Aharah; Shupham or Shephupham and Hupham (ver. 39) as Muppim and Huppim; and in 1 Chron. 8 : 3 Ard is varied to Addar. In the tribe of Dan Shuham (ver. 42) appears in Gen. 46 : 23 as

family of the Jesuites: of Beriah, the family of the Berites.
45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.
46 And the name of the daughter of Asher *was* Sarah.
47 These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.
48 *Of* the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:
49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.
50 These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.
51 These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.
52 And the Lord spake unto Moses, saying,
53 Unto these the land shall be divided for an inheritance according to the number of names.
54 To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.
55 Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.
56 According to the lot shall the possession thereof be divided between many and few.
57 And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.
58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

family of the Ishvites: of Beriah, the family of
45 the Beriites. Of the sons of Beriah: of Heber,
the family of the Heberites: of Malchiel, the
46 family of the Malchielites. And the name of
47 the daughter of Asher was Serah. These are the families of the sons of Asher according to those that were numbered of them, fifty and three thousand and four hundred.
48 The sons of Naphtali after their families: of
Jahzeel, the family of the Jahzeelites: of Guni,
49 the family of the Gunites: of Jezer, the family
of the Jezerites: of Shillem, the family of the
50 Shillemites. These are the families of Naphtali according to their families: and they that were numbered of them were forty and five thousand and four hundred.
51 These are they that were numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.
52 And the Lord spake unto Moses, saying,
53 Unto these the land shall be divided for an inheritance according to the number of names.
54 To the more thou shalt give the more inheritance, and to the fewer thou shalt give the less inheritance: to every one according to those that were numbered of him shall his inherit-
55 ance be given. Notwithstanding the land shall be divided by lot: according to the names of the
56 tribes of their fathers they shall inherit. According to the lot shall their inheritance be divided between the more and the fewer.
57 And these are they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of
58 the Merarites. These are the families of Levi: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korahites.

Hushim. Asher has one more family, Ishvah, in Gen. 46 : 17 than here.

52-56. To these officially established family groups the land of Canaan was to be assigned. A double principle of division which at first seems perplexing and almost inconsistent was to be adopted. The size of the inheritance was to be regulated **according to the number of names** (ver. 53), a larger portion being given to a larger group and a smaller to a smaller group (ver. 54). Then superimposed on this scheme is an entirely distinct principle of division, namely, that the land was to be **divided by lot** (ver. 55, 56). It is evident that the only thing which could be subjected to the chances of the lot was the location and desirability of the various portions, as the size must be regulated by the populousness of the tribe. It is also evident that the lot was the simplest method of deciding choice of location, and perhaps the only way to avoid contentions. With a free hand, the strong and populous tribes would have monopolized by sheer strength all the most desirable territory of Canaan. On the other hand, it is not unworthy of note that on the actual occupation of the land the largest and most influential tribe, that of Judah, received the greatest single section of the mountainous and barren territory of Palestine. The land was no doubt made up into the required number of indefinitely bounded portions, distinguished according to location and kind of territory, and then after the drawing an adjustment of boundary and extent was made according to the populousness of the tribe to which the portion fell. Perhaps this scheme of adjustment is indicated in ver. 54, which is literally translated: *To the great thou shalt extend his inheritance and to the little thou shalt diminish his inheritance.*

57-62. The families given under the head of the tribe of Levi do not comprise all the families that are named in chap. 3, perhaps because some of them became extinct or were incorporated with other families of the tribe. Of the families named, the Libnites (ver. 58) belonged to Gershon, the Hebronites and the Korahites to Kohath, and the Mahlites and the Mushites to Merari. The Shimeites (3 : 21) were perhaps extinct or incorporated with the Libnites, and the Uzzielites (3 : 27) may in like manner have become incorporated with some other family of Kohath. Very likely the Izharites (ibid.) were now all known as Korahites, as Korah was the prominent son of Izhar. As for the Amramites, these

59 And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.
60 And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.
61 And Nadab and Abihu died, when they offered strange fire before the Lord.
62 And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.
63 These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan *near* Jericho.
64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.
65 For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

59 And Kohath begat Amram. And the name of Amram's wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam
60 their sister. And unto Aaron were born Nadab
61 and Abihu, Eleazar and Ithamar. And Nadab and Abihu died, when they offered strange fire
62 before the Lord. And they that were numbered of them were twenty and three thousand, every male from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.
63 These are they that were numbered by Moses and Eleazar the priest; who numbered the children of Israel in the plains of Moab by the Jor-
64 dan at Jericho. But among these there was not a man of them that were numbered by Moses and Aaron the priest; who numbered the chil-
65 dren of Israel in the wilderness of Sinai. For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

CHAPTER XXVII.

1 THEN came the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.
2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,

1 THEN drew near the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and
2 Hoglah, and Milcah, and Tirzah. And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, at the door of the tent of meeting,

are accounted for in ver. 59–61. The text in ver. 59 is perhaps defective, but the passive *was born*, as in R. V., gives the right sense. Jochebed was a daughter of Levi only in the sense of being a descendant, as three centuries intervened between Levi and Amram. In Exod. 6 : 20 she is called her husband's father's sister. The Levites were numbered from a month old and upward, as the military age had no significance in their case. They bear a very small proportion to the other tribes in numbers, both here and in chap. 3 (see com. on 3 : 21–39); and they have made an increase since the numbering in Sinai of one thousand, or perhaps more correctly, seven hundred (ver. 62; cf. 3 : 39 and note).

63–65. On the statement that Caleb and Joshua were the only survivors, at the second numbering, of the generation that came out of Egypt (ver. 65), see com. on 14 : 26–38.

Chap. 27. THE DAUGHTERS OF ZELOPHEHAD. MOSES WARNED OF HIS DEATH. JOSHUA HIS SUCCESSOR. **1–5.** These daughters of Zelophehad, whose names are given in full no less than three times in this book (cf. 26 : 33; 36 : 11), are the occasion of peculiar questions, not only with reference to their inheritance, as here, but a little later with reference to their marriage, as in chap. 36. Their father was dead; and yet the inheritance, which if it were an actual reality would naturally be in their possession, consisted only in a possible right to a share in a future domain. What they were petitioning for was a status and recognition in the coming allotment. The estate would carry with it the right to marry a husband into their family and so preserve the name (cf. ver. 4), instead of having to marry into another family and assume the name of the one who brought the estate. It was probably through being made an heiress by her father's act that the daughter of Machir the father of Gilead, though married into the tribe of Judah, had descendants who were nevertheless reckoned as Manassites (see 1 Chron. 2 : 21, seq.; Num. 32 : 41). Sheshan also, who had no son, married his Egyptian servant Jarha into his family and reckoned the posterity as of his own tribe (1 Chron. 2 : 34, seq.). But in the case of these daughters of Zelophehad the father was not living to make such arrangements, or even to come into possession of the land which by descending to them might give them a legal status.

These women **stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle** (ver. 2), not, perhaps, because all these had been

3 Our father died in the wilderness, and he was
not in the company of them that gathered them-
selves together against the Lord in the company of
Korah; but died in his own sin, and had no sons.
4 Why should the name of our father be done
away from among his family, because he hath no
son? Give unto us *therefore* a possession among the
brethren of our father.
5 And Moses brought their cause before the Lord.
6 And the Lord spake unto Moses, saying,
7 The daughters of Zelophehad speak right: thou
shalt surely give them a possession of an inherit-
ance among their father's brethren; and thou shalt
cause the inheritance of their father to pass unto
them.
8 And thou shalt speak unto the children of Is-
rael, saying, If a man die, and have no son, then
ye shall cause his inheritance to pass unto his
daughter.
9 And if he have no daughter, then ye shall give
his inheritance unto his brethren.
10 And if he have no brethren, then ye shall give
his inheritance unto his father's brethren.
11 And if his father have no brethren, then ye
shall give his inheritance unto his kinsman that is
next to him of his family, and he shall possess it:
and it shall be unto the children of Israel a statute
of judgment, as the Lord commanded Moses.
12 And the Lord said unto Moses, Get thee up
into this mount Abarim, and see the land which I
have given unto the children of Israel.

3 saying, Our father died in the wilderness, and
he was not among the company of them that
gathered themselves together against the Lord
in the company of Korah: but he died in his
4 own sin; and he had no sons. Why should the
name of our father be taken away from among
his family, because he had no son? Give unto
us a possession among the brethren of our father.
5 And Moses brought their cause before the
6 Lord. And the Lord spake unto Moses, saying,
7 The daughters of Zelophehad speak right: thou
shalt surely give them a possession of an in-
heritance among their father's brethren; and
thou shalt cause the inheritance of their father
8 to pass unto them. And thou shalt speak unto
the children of Israel, saying, If a man die, and
have no son, then ye shall cause his inheritance
9 to pass unto his daughter. And if he have no
daughter, then ye shall give his inheritance unto
10 his brethren. And if he have no brethren, then
ye shall give his inheritance unto his father's
11 brethren. And if his father have no brethren,
then ye shall give his inheritance unto his kins-
man that is next to him of his family, and he
shall possess it: and it shall be unto the children
of Israel a statute of judgement, as the Lord
commanded Moses.
12 And the Lord said unto Moses, Get thee up into
this mountain of Abarim, and behold the land
which I have given unto the children of Israel.

assembled in order to hear their plea, but rather because the enumeration was in progress at the nation's headquarters. In connection with the census there was no doubt a sort of court holding its sittings in order to inquire into and decide cases of dispute or uncertainty arising throughout the tribes. The daughters of Zelophehad made the plea that there was no reason why any punishment or deprivation of privilege should descend to them, as their father was not one of **the company of Korah** (ver. 3; cf. 16 : 2, 35). It has already been pointed out (see on 16 : 1–3) that we have here an indication that Korah's company was not solely Levitical, but was recruited from the various tribes. The noticeable expression is used, **but died in his own sin,** as if the sin into which a person or company was led through the overpowering influence of a leader became to some degree that leader's sin; while by "his own sin," for which his death was the penalty, was doubtless meant his share in the sin of the whole nation at Kadesh, in consequence of which all that generation was sentenced to die in the wilderness (14 : 28–35; 26 : 64, 65). The request of the women was that in the allotment of Canaan they might represent their father as co-ordinate with his brothers (ver. 4). As in other instances of enactments arising out of specific cases (cf. Lev. 24 : 12; Num. 15 : 34), Moses deferred the decision until he could bring the case before Jehovah (ver. 5).

6–11. In this section ver. 6, 7 give the answer applying to the specific case of the daughters of Zelophehad, while the rest of the paragraph, starting with a new introduction (ver. 8), gives the permanent law regulating the descent of property in case there are no sons or direct heirs. The decision regarding the petitioners was that their proposal was reasonable, and that they should have a possession among their father's brethren which should come to them as an inheritance from their father (ver. 7). As for the rule of inheritance in general, the order of descent should be: (1) son, (2) daughter, (3) brothers, (4) father's brothers, (5) nearest kin. This was to be **unto the children of Israel a statute of judgment** (ver. 11), *i. e.*, a statute determining natural right in distinction from the will of the testator which is assumed to be not on record.

12–14. Moses is now directed to ascend the mountain of Abarim for a final view of the Promised Land; but the actual obeying of the command and the death of the lawgiver are not narrated until Deut. 34. This same command is repeated in Deut. 32 : 48–52, and the day on which it was uttered is specified as the selfsame day on which Moses made an end of speaking to the people the words of his farewell song. It seems to be introduced out of its connection here in Numbers. The mountain of **Abarim** (ver. 12), of which Nebo, or the "head of Pisgah" (23 : 14; Deut. 34 : 1), was but a particular headland, was the whole range of bluffs or promontories along the *further side* (Abarim, "Further Regions") of Jordan from western Palestine. Although very steep and abrupt on the side next to the Jordan Valley, this Abarim range was more of a

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.
14 For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the water of Meribah in Kadesh in the wilderness of Zin.
15 And Moses spake unto the Lord, saying,
16 Let the Lord, the God of the spirits of all flesh, set a man over the congregation,
17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd.
18 And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom *is* the spirit, and lay thine hand upon him;
19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.
20 And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.
21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

13 And when thou hast seen it, thou also shalt be
gathered unto thy people, as Aaron thy brother
14 was gathered: because ye rebelled against my
word in the wilderness of Zin, in the strife of the
congregation, to sanctify me at the waters before
their eyes. (These are the waters of Meribah of
15 Kadesh in the wilderness of Zin.) And Moses
16 spake unto the Lord, saying, Let the Lord, the
God of the spirits of all flesh, appoint a man
17 over the congregation, which may go out before
them, and which may come in before them, and
which may lead them out, and which may bring
them in; that the congregation of the Lord be
18 not as sheep which have no shepherd. And the
Lord said unto Moses, Take thee Joshua the son
of Nun, a man in whom is the spirit, and lay
19 thine hand upon him; and set him before Ele-
azar the priest, and before all the congregation;
20 and give him a charge in their sight. And thou
shalt put of thine honour upon him, that all the
congregation of the children of Israel may obey.
21 And he shall stand before Eleazar the priest,
who shall inquire for him by the judgement of
the Urim before the Lord: at his word shall they
go out, and at his word they shall come in, both
he, and all the children of Israel with him, even

platform than a series of peaks, forming the steep western edge of the table-land of Moab, and looking down on Jeshimon or the wilderness of Judah. It was on this same headland of Pisgah that Balaam delivered his second discourse (23 : 14). Moses is warned that, after being granted that grateful bird's-eye view, he shall be gathered to his people, as Aaron his brother was gathered (ver. 13; cf. 20 : 23–29). He is reminded of the reason why he is excluded from entrance on the promised possession (ver. 14): he rebelled against Jehovah's *word*, or *mouth*, which was that he should sanctify Jehovah before the people. On the sin of Moses at that time, see comment on 20 : 2–13. The last sentence of ver. 14, rightly put in parenthesis in the R. V., was probably inserted by the writer or some later redactor as an explanatory gloss.

15–23. It was natural that the great man on whom the whole burden of the nation had rested all his life, and who had sometimes felt that the care of the congregation was like that of a crowd of infants (cf. 11 : 11, 12, and note), should be anxious regarding the future of that helpless flock. In the imagery of his old shepherd days he prays that they may not be left like wandering sheep, but may have one to lead them out and bring them in (ver. 17). It is to Jehovah as the **God of the spirits of all flesh**—a name by which he has designated him on a former occasion (16 : 22)—that he looks for the supplying of this great need, for it is the true *spirit* for a leader of the people which must be provided; and Moses perhaps has failed to recognize just such a spirit as his zeal would entrust the people to, even in Joshua. Joshua was a very different man from Moses, and he was to have a very different work to accomplish with the people. It would be strange if Moses at his advanced age should fully enter into the new order of things. But Jehovah assures him that Joshua is a man **in whom is the spirit** (ver. 18). He is to take him and by a formal and public investiture transfer to him his authority and something of his **honour** (ver. 20)—so far as this inheres in his position as distinguished from his private character—so that through the prestige of his indorsement Joshua may command the people's obedience. In Deut. 34 : 9 it is said that Joshua was full of the spirit of wisdom, "for Moses had laid his hands upon him"—the investiture and its consequent sense of responsibility no doubt bringing out that great general's latent qualities as a leader. The successor of Moses, however, did not take over all the endowments and functions of his great predecessor. It was the unique power and privilege of Moses to be at once commander and prophet "whom Jehovah knew face to face" (Deut. 34 : 10). Henceforth, for the present at least, the secular commander is to seek divine guidance at the hands of the priest. **He shall stand before Eleazar the priest** (ver. 21), and in all matters of supernatural guidance shall be dependent on the **judgment of Urim** (cf. Exod. 28 : 30), that form of sacred divination or lot, no longer understood, which was in use at least down to the time of David (see 1 Sam. 22 : 13, 15; 23 : 2, 4, 9–12).

22 And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:
23 And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses.

22 all the congregation. And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the
23 congregation: and he laid his hands upon him, and gave him a charge, as the Lord spake by the hand of Moses.

CHAPTER XXVIII.

1 AND the Lord spake unto Moses, saying,
2 Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by fire, *for* a sweet savour unto me, shall ye observe to offer unto me in their due season.
3 And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day, *for* a continual burnt offering.
4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;
5 And a tenth *part* of an ephah of flour for a meat offering, mingled with the fourth *part* of an hin of beaten oil.
6 *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the Lord.
7 And the drink offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the Lord *for* a drink offering.

1 AND the Lord spake unto Moses, saying,
2 Command the children of Israel, and say unto them, My oblation, my food for my offerings made by fire, of a sweet savour unto me, shall ye observe to offer unto me in their due season.
3 And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord; he-lambs of the first year without blemish, two day by day, for a continual burnt offer-
4 ing. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;
5 and the tenth part of an ephah of fine flour for a meal offering, mingled with the fourth part of
6 an hin of beaten oil. It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, an offering made by fire unto
7 the Lord. And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou pour out a drink

Joshua had little of the prophet in him, and indeed was not of a temperament to understand the prophetic genius (see on 11 : 23–35); and perhaps even in seeking priestly divine counsel he became somewhat neglectful of his guides, at least in his treaty with the Gibeonites (see Josh. 9 : 3, seq.). Moses carried out the instructions of Jehovah and gave Joshua a public charge before Eleazar and all the people (ver. 22, 23).

Chap. 28, 29. THE PUBLIC SACRIFICES FOR THE SACRED YEAR. **28 : 1-8.** 1. *The continual burnt offering.* The first and second verses are a sort of title or general commandment covering all the specific arrangements which are given in detail in what follows. The terms are a sort of generic description of the offering from the standpoint of the Divine acceptance, and thus used they express the popular theory of sacrifice in general, which is that of ministering to Jehovah's pleasure, as one ministers to the sensual enjoyment of a superior. Literally, the expression of the divine aspect of sacrifice is as follows (ver. 2): "My offering, my food for my fire offering, my pleasurable smell, ye shall observe to bring to me in its season." This **continual burnt offering,** as is indicated in ver. 6, **was ordained in mount Sinai,** and we have the command recorded in Exod. 29 : 38, *seq.* It constitutes the daily service maintained at the public expense for the benefit of all the people. The details given here are precisely the same as in Exodus, with the noteworthy addition in ver. 7, appended as an emphatic summary: *In the holy place shalt thou pour out a drink offering of strong drink unto Jehovah.* The drink offering is never very distinctly described in the Pentateuch and seems to be assumed as well known rather than specifically defined. The direction here that it is to be poured out **in the holy place** is somewhat puzzling, especially in view of the fact that it was not allowed upon the altar of incense (Exod. 30 : 9). From this special prohibition some have inferred by antithesis that it *was* poured upon the sacrifice on the altar of burnt offering, but this was not strictly "in the holy place" but in the court. Others infer from Ecclus. 50 : 15 that it was poured around the foot of the altar. It is to be noted that the vessels for pouring the libation were a part of the furniture of the table of shewbread "in the holy place" (see Exod. 25 : 29). The word translated **strong wine** in A. V., but more correctly *strong drink* in R. V., is always used distinctively of other strong liquors than wine, though there is never elsewhere any hint of the use of strong drink in the sacrifices. The term is perhaps used here generically, in accordance with the apparent characteristic of this paragraph (cf. ver. 2), of all strong drink, including wine, as distinguished from water, thus characterizing the drink offering, from the theoretical standpoint of the Divine pleasure, as "Jehovah's strong drink." The two lambs, with their accompanying meal and drink offerings, were to be offered, the one in the morning and the other "between the two evenings" (ver. 4), *i. e.*, between the beginning of twilight and dark, as Jehovah's odor of pleasantness.

8 And the other lamb shalt thou offer at even: as
the meat offering of the morning, and as the drink
offering thereof, thou shalt offer *it*, a sacrifice made
by fire, of a sweet savour unto the Lord.
9 And on the sabbath day two lambs of the first
year without spot, and two tenth deals of flour *for*
a meat offering, mingled with oil, and the drink
offering thereof:
10 *This is* the burnt offering of every sabbath, be-
side the continual burnt offering, and his drink
offering.
11 And in the beginnings of your months ye shall
offer a burnt offering unto the Lord; two young
bullocks, and one ram, seven lambs of the first
year without spot;
12 And three tenth deals of flour *for* a meat offer-
ing, mingled with oil, for one bullock; and two
tenth deals of flour *for* a meat offering, mingled
with oil, for one ram;
13 And a several tenth deal of flour mingled
with oil *for* a meat offering unto one lamb; *for* a
burnt offering of a sweet savour, a sacrifice made
by fire unto the Lord.
14 And their drink offerings shall be half an hin
of wine unto a bullock, and the third *part* of an
hin unto a ram, and a fourth *part* of an hin unto a
lamb: this *is* the burnt offering of every month
throughout the months of the year.
15 And one kid of the goats for a sin offering
unto the Lord shall be offered, beside the continual
burnt offering, and his drink offering.
16 And in the fourteenth day of the first month
is the passover of the Lord.
17 And in the fifteenth day of this month *is* the
feast: seven days shall unleavened bread be eaten.
18 In the first day *shall be* an holy convocation;
ye shall do no manner of servile work *therein:*
19 But ye shall offer a sacrifice made by fire *for* a
burnt offering unto the Lord; two young bullocks,
and one ram, and seven lambs of the first year:
they shall be unto you without blemish:
20 And their meat offering *shall be of* flour mingled
with oil: three tenth deals shall ye offer for a bul-
lock, and two tenth deals for a ram;
21 A several tenth deal shalt thou offer for every
lamb, throughout the seven lambs:
22 And one goat *for* a sin offering, to make an
atonement for you.
23 Ye shall offer these beside the burnt offering in
the morning, which *is* for a continual burnt offering.
24 After this manner ye shall offer daily, through-
out the seven days, the meat of the sacrifice made
by fire, of a sweet savour unto the Lord: it shall be
offered beside the continual burnt offering, and his
drink offering.
25 And on the seventh day ye shall have an holy
convocation; ye shall do no servile work.

8 offering of strong drink unto the Lord. And the
other lamb shalt thou offer at even: as the meal
offering of the morning, and as the drink offer-
ing thereof, thou shalt offer it, an offering made
by fire, of a sweet savour unto the Lord.
9 And on the sabbath day two he-lambs of the
first year without blemish, and two tenth parts
of an ephah of fine flour for a meal offering,
mingled with oil, and the drink offering thereof:
10 this is the burnt offering of every sabbath, be-
side the continual burnt offering, and the drink
offering thereof.
11 And in the beginnings of your months ye shall
offer a burnt offering unto the Lord; two young
bullocks, and one ram, seven he-lambs of the first
12 year without blemish; and three tenth parts *of
an ephah* of fine flour for a meal offering, mingled
with oil, for each bullock; and two tenth parts
of fine flour for a meal offering, mingled with
13 oil, for the one ram; and a several tenth part of
fine flour mingled with oil for a meal offering
unto every lamb; for a burnt offering of a sweet
savour, an offering made by fire unto the Lord,
14 And their drink offerings shall be half an hin of
wine for a bullock, and the third part of an hin
for the ram, and the fourth part of an hin for a
lamb: this is the burnt offering of every month
15 throughout the months of the year. And one
he-goat for a sin offering unto the Lord; it shall
be offered beside the continual burnt offering,
and the drink offering thereof.
16 And in the first month, on the fourteenth day
17 of the month, is the Lord's passover. And on
the fifteenth day of this month shall be a feast:
18 seven days shall unleavened bread be eaten. In
the first day shall be an holy convocation; ye
19 shall do no servile work: but ye shall offer an
offering made by fire, a burnt offering unto the
Lord; two young bullocks, and one ram, and
seven he-lambs of the first year: they shall be
20 unto you without blemish: and their meal offer-
ing, fine flour mingled with oil: three tenth
parts shall ye offer for a bullock, and two tenth
21 parts for the ram; a several tenth part shalt thou
22 offer for every lamb of the seven lambs; and
one he-goat for a sin offering, to make atonement
23 for you. Ye shall offer these beside the burnt
offering of the morning, which is for a continual
24 burnt offering. After this manner ye shall offer
daily, for seven days, the food of the offering
made by fire, of a sweet savour unto the Lord:
it shall be offered beside the continual burnt
25 offering, and the drink offering thereof. And
on the seventh day ye shall have an holy con-
vocation; ye shall do no servile work.

9, 10. 2. *The offering for the Sabbath.* The offering for the Sabbath is simply a doubling of the daily burnt offering with its accompanying subsidiary offerings.

11-15. 3. *The beginning of the month.* The beginning of the month, or new moon, is frequently mentioned as a time of special observance (see 1 Sam. 20 : 5; 2 Kings 4 : 23; Isa. 1 : 13), and from Ezekiel onward it appears to be an occasion of special public sacrifice (Ezek. 45 : 17; 46 : 6, seq., etc.). The specific offerings are the same as for each of the seven days of Mazzoth and for the day of first-fruits. To be noted is the bringing of a shaggy goat for a sin offering (ver. 15) in addition to the purely homage offerings of which the bulk of the festival consists.

16-25. 4. *Passover and Mazzoth.* The Passover is simply named, its manner of observance being assumed as well known. The details of the feast are prescribed in connection with the account of the departure from Egypt (Exod. 12 : 1-14). In the list of the set feasts given in Leviticus the Passover is merely mentioned as here, while the principal emphasis seems to be laid upon the seven days of Mazzoth in immediate connection with it which, besides the absence of leaven, are to be marked by special burnt offerings on each day (Lev. 23 : 5-8). The details of these burnt offerings are given here. Each day's offering is to be the same as the offering for the new moon festival, including the daily sin offering of the goat. All this is to be in addition to the continual burnt offering with its subsidiary offerings (ver. 24).

26 Also in the day of the firstfruits, when ye bring a new meat offering unto the Lord, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work:
27 But ye shall offer the burnt offering for a sweet savour unto the Lord; two young bullocks, one ram, seven lambs of the first year;
28 And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,
29 A several tenth deal unto one lamb, throughout the seven lambs;
30 *And* one kid of the goats, to make an atonement for you.
31 Ye shall offer *them* beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

26 Also in the day of the firstfruits, when ye offer a new meal offering unto the Lord in your *feast of* weeks, ye shall have an holy convocation; ye
27 shall do no servile work: but ye shall offer a burnt offering for a sweet savour unto the Lord; two young bullocks, one ram, seven he-lambs of
28 the first year; and their meal offering, fine flour mingled with oil, three tenth parts for each bullock, two tenth parts for the one ram, a several
29 tenth part for every lamb of the seven lambs;
30 one he-goat, to make atonement for you.
31 Beside the continual burnt offering, and the meal offering thereof, ye shall offer them (they shall be unto you without blemish), and their drink offerings.

CHAPTER XXIX.

1 AND in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.
2 And ye shall offer a burnt offering for a sweet savour unto the Lord; one young bullock, one ram, *and* seven lambs of the first year without blemish:
3 And their meat offering *shall be of* flour mingled with oil, three tenth deals for a bullock, *and* two tenth deals for a ram,
4 And one tenth deal for one lamb, throughout the seven lambs:
5 And one kid of the goats *for* a sin offering, to make an atonement for you:
6 Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the Lord.

1 AND in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blow-
2 ing of trumpets unto you. And ye shall offer a burnt offering for a sweet savour unto the Lord: one young bullock, one ram, seven he-lambs of
3 the first year without blemish: and their meal offering, fine flour mingled with oil, three tenth parts for the bullock, two tenth parts for the
4 ram, and one tenth part for every lamb of the
5 seven lambs: and one he-goat for a sin offering,
6 to make atonement for you: beside the burnt offering of the new moon, and the meal offering thereof, and the continual burnt offering and the meal offering thereof, and their drink offerings, according unto their ordinance, for a sweet savour, an offering made by fire unto the Lord.

26-31. 5. *Day of first-fruits.* This festival is named the day of first-fruits only here; in Lev. 23 : 15, *seq.*, it is introduced without a name, but from the fact of its occurring seven weeks, or on the fiftieth day, after a particular date (see "Com. on Leviticus," 23 : 15-21), it has come to be known as the feast of weeks, or Pentecost. The sacrifices for the occasion are there prescribed, and they correspond in the main with those prescribed here, which are the same as for the new moons and for each of the days of Mazzoth. A curious variation is that while here the requirement is two young bullocks and one ram (ver. 27), in Leviticus (23 : 18) it is one young bullock and two rams. The directions in that book also add two he lambs a year old for a sacrifice of peace offerings (ibid., ver. 19).

Chap. 29. This chapter is entirely occupied with the offerings for the seventh month, including the feast of trumpet blowing with which the month was ushered in, the great Day of Atonement, and the feast of Booths, the culminating festival of the year. These festivals are commanded in Lev. 23 and partially described, but the chapter before us is concerned simply with the offerings to be made on those occasions. The covenant number seven seems to be given unusual emphasis in this chapter, in that the seventh month is made the culmination of the year, the whole number of bullocks offered at the feast of Booths is seventy, the diminishing series being so arranged that the number seven falls on the seventh day, and the festival itself, aside from its עֲצֶרֶת, *'atzereth*, or supplemental day, is a seven-day feast.

1-6. 6. *Feast of trumpet blowing.* This festival as a holy convocation is prescribed in Lev. 23 : 23-25. The sacrifices for the day, in addition to the monthly new moon offering (ver. 6) and the daily burnt offering, were almost identical with those for the new moon festival, the only difference being that one young bullock was used instead of two (ver. 2; cf. 28 : 11). So just as the offering for the Sabbath was a doubling of the daily sacrifice (28 : 9), so the offering for the beginning of the seventh month was almost a doubling of the new moon offering for each month. It may be noted that while in chap. 28 three different festivals—the new moon, each day of Mazzoth, and the day of first-fruits—were celebrated each with two young bullocks, one ram, and seven lambs, in this chapter three festivals—the day of trumpet blowing, the Day of Atonement, and the *'atzereth*, or supplement to the feast of Booths—are characterized each by the same system of offerings with the lack of one bullock.

7 And ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work *therein:*
8 But ye shall offer a burnt offering unto the Lord *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you without blemish:
9 And their meat offering *shall be of* flour mingled with oil, three tenth deals to a bullock, *and* two tenth deals to one ram,
10 A several tenth deal for one lamb, throughout the seven lambs:
11 One kid of the goats *for* a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.
12 And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days:
13 And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the Lord; thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:
14 And their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,
15 And a several tenth deal to each lamb of the fourteen lambs:
16 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
17 And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:
18 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
19 And one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.
20 And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;
21 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
22 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.
23 And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:
24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
25 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

7 And on the tenth day of this seventh month ye shall have an holy convocation; and ye shall afflict your souls; ye shall do no manner of
8 work: but ye shall offer a burnt offering unto the Lord for a sweet savour; one young bullock, one ram, seven he-lambs of the first year; they
9 shall be unto you without blemish: and their meal offering, fine flour mingled with oil, three tenth parts for the bullock, two tenth parts for
10 the one ram, a several tenth part for every lamb
11 of the seven lambs: one he-goat for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meal offering thereof, and their drink offerings.
12 And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto
13 the Lord seven days: and ye shall offer a burnt offering, an offering made by fire, of a sweet savour unto the Lord; thirteen young bullocks, two rams, fourteen he-lambs of the first year;
14 they shall be without blemish: and their meal offering, fine flour mingled with oil, three tenth parts for every bullock of the thirteen bullocks, two tenth parts for each ram of the two rams,
15 and a several tenth part for every lamb of the
16 fourteen lambs: and one he-goat for a sin offering; beside the continual burnt offering, the meal offering thereof, and the drink offering thereof.
17 And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen he-lambs of
18 the first year without blemish: and their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according
19 to their number, after the ordinance: and one he-goat for a sin offering; beside the continual burnt offering, and the meal offering thereof, and their drink offerings.
20 And on the third day eleven bullocks, two rams, fourteen he-lambs of the first year with-
21 out blemish; and their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number,
22 after the ordinance: and one he-goat for a sin offering; beside the continual burnt offering, and the meal offering thereof, and the drink offering thereof.
23 And on the fourth day ten bullocks, two rams, fourteen he-lambs of the first year without
24 blemish: their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the
25 ordinance: and one he-goat for a sin offering; beside the continual burnt offering, the meal offering thereof, and the drink offering thereof.

7–11. 7. *The Day of Atonement.* In the list of feasts in Lev. 23 : 26–32, the general character of this day as a day for afflicting the soul is prescribed, while that distinguishing feature of purification for the sanctuary and for the priests and all the people through sin offerings and sprinkled blood, and finally the unique ceremony of sending the live goat away to Azazel, which makes this day the great day of the sacred year, is described in full in Lev. 16. In this place we have only the sacrifices which are to introduce the day as an appointed observance, and these are the same as those for the day of trumpet blowing.

12–38. 8. *Feast of Booths.* This festival with its holy convocation the first day and its eighth day *'atzereth*, or closing festival, is commanded in Lev. 23 : 33–36. It is there prescribed that a fire offering shall be made each day (ibid., 36), and the passage before gives the details of that offering. The secular or lay manner of keeping this happy festival, especially the feature of dwelling in booths, is described in Lev. 23 : 39–44. The remarkable thing about the offerings prescribed for this festival is the immense number of bullocks that are consumed during the seven days.

26 And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:
27 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
28 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.
29 And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:
30 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
31 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
32 And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:
33 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
34 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
35 On the eighth day ye shall have a solemn assembly: ye shall do no servile work *therein:*
36 But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:
37 Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:
38 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.
39 These *things* ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.
40 And Moses told the children of Israel according to all that the LORD commanded Moses.

26 And on the fifth day nine bullocks, two rams,
fourteen he-lambs of the first year without
27 blemish: and their meal offering and their
drink offerings for the bullocks, for the rams,
and for the lambs, according to their number,
28 after the ordinance: and one he-goat for a sin
offering; beside the continual burnt offering,
and the meal offering thereof, and the drink
offering thereof.
29 And on the sixth day eight bullocks, two rams,
fourteen he-lambs of the first year without
30 blemish: and their meal offering and their
drink offerings for the bullocks, for the rams,
and for the lambs, according to their number,
31 after the ordinance: and one he-goat for a sin
offering; beside the continual burnt offering,
the meal offering thereof, and the drink offer-
ings thereof.
32 And on the seventh day seven bullocks, two
rams, fourteen he-lambs of the first year with-
33 out blemish: and their meal offering and their
drink offerings for the bullocks, for the rams,
and for the lambs, according to their number,
34 after the ordinance: and one he-goat for a sin
offering; beside the continual burnt offering,
the meal offering thereof, and the drink offering
thereof.
35 On the eighth day ye shall have a solemn
36 assembly: ye shall do no servile work: but ye
shall offer a burnt offering, an offering made by
fire, of a sweet savour unto the LORD: one bul-
lock, one ram, seven he-lambs of the first year
37 without blemish: their meal offering and their
drink offerings for the bullock, for the ram, and
for the lambs, shall be according to their num-
38 ber, after the ordinance: and one he-goat for a
sin offering; beside the continual burnt offer-
ing, and the meal offering thereof, and the drink
offering thereof.
39 These ye shall offer unto the LORD in your set
feasts, beside your vows, and your freewill offer-
ings, for your burnt offerings, and for your meal
offerings, and for your drink offerings, and for
40 your peace offerings. And Moses told the chil-
dren of Israel according to all that the LORD
commanded Moses.

They amount to seventy; but instead of disposing the number so that ten shall be used each day, they are arranged according to a diminishing scale, thirteen being offered the first day and the sum being daily decreased by one, so that on the seventh day the series has come down to seven. All the other sacrifices are the same for each day. The seven times repeated sacrifice of fourteen he lambs makes an aggregate of ninety-eight lambs used during the festival. All this enormous outlay of sacrificial material in the court of the sanctuary, together with the universal rejoicing of the laity in the numerous booths, combined to make this the culminating festival of the year. On the eighth day, which was an *'atzereth* or closing festival, the sacrifices reverted to the same constituent numbers as those characterizing the Day of Atonement and the trumpet-blowing feast.

39, 40. This closing subscription may be compared with Lev. 23 : 37, 38, and particularly specifies that the foregoing ordinances contained in these two chapters relate to the public offerings maintained at the general expense as distinguished from those vows or expressions of spontaneous devotion which individuals may choose to make from time to time. It is to be observed that in the first seven chapters of Leviticus where the details of the ritual for the various offerings are described, the commands are issued in the form of directions to the individual who may wish to bring an offering, or who may be conscious of sin needing atonement; so that some such directions as those just given were needed in order to regulate the quantity of outlay required for the orderly maintenance of the public service.

Chap. 30. LAW REGARDING THE VALIDITY OF VOWS. **1-5.** In a form somewhat varying from the usual one, this legislation is reported by Moses to the heads of the tribes as received by him from Jehovah (ver. 1). The priests, who are usually the ones most benefited by the performance of vows, are not here invested with

CHAPTER XXX.

1 AND Moses spake unto the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the Lord hath commanded.

2 If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

3 If a woman also vow a vow unto the Lord, and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the Lord shall forgive her, because her father disallowed her.

6 And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it:* then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard *it;* then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the Lord shall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

1 AND Moses spake unto the heads of the tribes
of the children of Israel, saying, This is the
2 thing which the Lord hath commanded. When
a man voweth a vow unto the Lord, or sweareth
an oath to bind his soul with a bond, he shall
not break his word; he shall do according to all
3 that proceedeth out of his mouth. Also when a
woman voweth a vow unto the Lord, and bind-
eth herself by a bond, being in her father's
4 house, in her youth; and her father heareth her
vow, and her bond wherewith she hath bound
her soul, and her father holdeth his peace at
her: then all her vows shall stand, and every
bond wherewith she hath bound her soul shall
5 stand. But if her father disallow her in the day
that he heareth; none of her vows, or of her
bonds wherewith she hath bound her soul, shall
stand: and the Lord shall forgive her, because
6 her father disallowed her. And if she be *mar-
ried* to a husband, while her vows are upon her,
or the rash utterance of her lips, wherewith she
7 hath bound her soul; and her husband hear it,
and hold his peace at her in the day that he
heareth it: then her vows shall stand, and her
bonds wherewith she hath bound her soul shall
8 stand. But if her husband disallow her in the
day that he heareth it; then he shall make void
her vow which is upon her, and the rash utter-
ance of her lips, wherewith she hath bound her
9 soul: and the Lord shall forgive her. But the
vow of a widow, or of her that is divorced, *even*
every thing wherewith she hath bound her soul,

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the superintendence of their fulfilment; it is made the concern of the secular judges. It is to be noted too, that the legal process of confirming or annulling vows in the family is made possible without the intervention of the priest; thus avoiding that priestly interference in family life which has so often wrought mischief in more modern times. The general law is that if a man makes a vow, or binds his soul with a bond, he must perform what he has promised (ver. 2). The distinction is made between a vow נֶדֶר, *nedher*, and a bond אִסָּר, *'issar*, the former being the promise to do or give something, while the latter is the pledge to restrain one's self from something. The vow of the Nazarite (chap. 6) is designated as a positive vow, since its most prominent feature is not the abstinence but the conspicuous going about with long hair. Besides the legislation regarding the Nazarite vow, a whole chapter in Leviticus (chap. 27) is devoted to vows; but this is mainly a list of tariffs and rules for the commutation of persons or things devoted to Jehovah and redeemed with money.

After ver. 2 the rest of this chapter is devoted to defining the validity of vows made by women. The first case is that of a woman making a vow while still in her youth in her father's house. The law vests in the father the right to confirm or annul the vow. If he hears the vow at the time it is uttered and makes no objection, the vow is regarded as confirmed by his silence (ver. 4); but if he disallows the vow at the time of its utterance, it is annulled, and the divine forgiveness is vouchsafed the woman thus deprived of the power to fulfil her promise (ver. 5).

6-12. The second case (ver. 6-9) is that of a woman who comes into the married state having unfulfilled vows resting upon her—vows which were assumed while in her father's house either with his tacit consent or without his knowledge. The translation of ver. 6 in the A. V. is unsatisfactory; see the R. V. Account is taken not only of a formal vow but of a *rash utterance* (ver. 6), which once made must be taken seriously. The word translated *rash utterance* is not found elsewhere, though the corresponding verb is used in Lev. 5 : 4. It may be that some ill-advised utterance, brought to Moses' attention, which was threatening trouble in a newly constituted family was the occasion of the legislation of this chapter. The rule is, that the woman on entering the married state can bring in no obligations which the husband may not annul, if it is his pleasure, on their coming to his knowledge. He assumes the full right which the father had, his authority even superseding any obligation which may have been created by the parent's former consent.

The third case (ver. 9) is that of a widow or

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;
11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.
12 But if her husband hath utterly made them void on the day he heard *them; then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the Lord shall forgive her.
13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.
14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.
15 But if he shall any ways make them void after that he hath heard *them;* then he shall bear her iniquity.
16 These *are* the statutes, which the Lord commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

10 shall stand against her. And if she vowed in her husband's house, or bound her soul by a
11 bond with an oath, and her husband heard it, and held his peace at her, and disallowed her not; then all her vows shall stand, and every bond wherewith she bound her soul shall stand.
12 But if her husband made them null and void in the day that he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and
13 the Lord shall forgive her. Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make
14 it void. But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he hath established them, because he held his peace at her in the day that he heard
15 them. But if he shall make them null and void after that he hath heard them; then he shall
16 bear her iniquity. These are the statutes, which the Lord commanded Moses, between a man and his wife, between a father and his daughter, being in her youth, in her father's house.

divorced woman. As she has no protector or master, her utterances must maintain their full obligation whatever the circumstances, the same as those of a man. Finally the case of a married woman making a vow while in her husband's house is specified (ver. 10–12). The same right of repeal is vested in the husband as belonged to the father in the case of the unmarried daughter; and the same peril of confirming the vow by inattention or silence attends him. As the woman, now old enough to make vows in her own family, may be presumed to be of mature age, the husband's restraining power over her promises seems to indicate a recognition, according to Oriental ideas, of a certain mental inferiority on the part of women. Vows are usually assumed under a religious impulse; and since women, as the more emotional sex, are always more responsive to religious feelings and motives than men, their husbands might not infrequently be led to regard the vows made by them under stress of strong feeling as not adjusted to a prudent scale of expense, or not consistent with the full complement of conjugal duty. Such religious impressionability appears to be regarded as a sort of weakness, whose outcome ought to be subject to revision from the business head of the family.

13-16. After asserting in general terms the right of the husband to confirm or annul any vows or binding oaths which may be taken by the wife (ver. 13), this section goes on to instance the case of a husband allowing the obligation and practice of a vow to run on for a considerable time, **from day to day** (ver. 14), without taking the trouble to express his dissent. In this case, if he chooses to inhibit the vow after a tardy recognition of its inconvenience or undesirability, he must **bear her iniquity,** *i. e.*, assume the responsibility for any trouble or guilt which she may have incurred through the belated breaking off of her obligation (ver. 15). The last verse is a general subscription or appended title applying to the whole chapter.

Chap. 31. THE WAR OF VENGEANCE AGAINST MIDIAN. This chapter, which is in the vein of P, appears to be an augmented and theoretically conceived compilation from simpler materials furnished by tradition. "The piece," says Dillmann, "though in form a narrative, is really a piece of legislation, wherein the method of procedure against an enemy who has incurred the wrath of God, and especially the rule for the disposal of the spoil, is set forth." Such few details as are given of the incitement and preparation for the conflict are so ideally and simply regular as almost to suggest an invention of incidents which took little pains for narrative verisimilitude, but was rather constructing any sufficient framework for the legislation which was the chief concern. Moses calls for a thousand men from each tribe to execute Jehovah's vengeance, and these are furnished in exact tale without regard to the tribes' relative military strength and proceed armed to the war accompanied by the zealous Phinehas, who carries along the sacred gear and the prescribed trumpets *secundum artem*. This army proceeds to slaughter without mishap, and apparently without resistance, all the males of a nation whose virgin daughters alone numbered thirty-two thousand, and to bring home all the women and little ones, besides flocks and herds

CHAPTER XXXI.

1 AND the Lord spake unto Moses, saying,
2 Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.
3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian.
4 Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.
5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

1 And the Lord spake unto Moses, saying,
2 Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy peo-
3 ple. And Moses spake unto the people, saying, Arm ye men from among you for the war, that they may go against Midian, to execute the Lord's
4 vengeance on Midian. Of every tribe a thousand throughout all the tribes of Israel, shall ye send
5 to the war. So there were delivered, out of the thousands of Israel, a thousand of every tribe,

to the number of more than eight hundred thousand and much additional treasure in gold ornaments. "In the high figures," says Driver, "and absence of specific details, the narrative resembles the descriptions of wars in the Chronicles or in Judg. 20. The account, as we have it, contains elements which are not easy to reconcile with historical probability. The difficulties of the section are mitigated by the supposition that the simpler materials supplied by tradition have here been elaborated by the compiler, in accordance with his love of system, into an ideal picture of the manner in which a sacred war must have been conducted by Israel."

1-12. The war here laid upon Moses' conscience as his duty was purely a war of divine reprisal for the treachery which had attempted to corrupt the most inward and essential life of the children of Israel. Moses had felt impressed with this duty since the time of the plague (25 : 17), and he counted the fulfilling of it an appropriate ending for his public career (ver. 2). Whether the Midianites or Bedouin were themselves fanatical inciters to the worship of Bethpeor is not clear; this seems to have been more especially the part which the daughters of Moab played (see 25 : 1-5); and this was punished by the judges of Israel (ibid., ver. 5). But the Midianites appear to have been the prime movers in the seductions to impurity in which the highest nobles on either side were tempters and tempted, and in consequence of which a devastating plague swept over Israel. These were following a concerted plan which they had adopted at the advice of Balaam (ver. 16), and they are therefore singled out, rather than the Moabites, as the more dangerous foes and the more guilty sinners. A religious war, or war of divine vengeance, the command to which in modern and Protestant thought could perhaps not possibly authenticate itself as divine, was nevertheless eminently in place at the level of society and in the circumstances of provocation existing at this time. It was not a war of opinion, nor was it simply the partisan rage of one tribal deity against another. It was a mighty flaming out of righteous anger in behalf of a people just striving for a foothold in a spiritual life, whose whole inner integrity was in peril of being destroyed through devilish temptations laying hold of the strongest of human passions. There is something that is of more importance than tolerance—that is, the preservation of spiritual integrity, the saving of the soul from destruction. Considering the time, and the plane on which God was working, we cannot call the account erroneous in designating Moses' conviction of duty in this case as a revelation from Jehovah.

Moses gave directions to the people to arm or mobilize a force for military service, a thousand from each tribe, that they might, as it literally reads, "be upon Midian to give the vengeance of Jehovah in Midian" (ver. 3). This was to be a religious war, in which the punishment inflicted was the punishment due from Jehovah. At the same time it does not appear to be conceived of as a war against the Midianites as idolaters, nor is there any consciousness of invading the realm of another god. The whole affair appears to be treated as a procedure in which Jehovah has full jurisdiction. This need not necessarily be because Israel had at this time fully risen to the conception of Jehovah as a universal Sovereign; yet there does seem to be indicated a moral sense which identified Jehovah with that universal divine righteousness and cognizance of human wrong which is larger than any mere tribal system of worship. That the Midianites had any direct part in the Baal-peor worship, or that they were idolaters at all, is somewhat doubtful. It is to be remembered that they were of Abrahamic descent (see Gen. 25 : 1-4), and that it was from the desert of Midian that Moses brought the name Jehovah (see Exod. 3 : 1, 14); they may have been recreant and wholly worldly pretenders to a Jehovah cult, who did not scruple to use the Peor-worship and its votaries as a trap (cf. com. on 22 : 22-35). As this was a sacred war the object was not merely to disable the enemy or bring him to terms, but

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.
7 And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males.
8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.
9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.
10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.
11 And they took all the spoil, and all the prey, *both* of men and of beasts.
12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.
13 And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.
14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle.
15 And Moses said unto them, Have ye saved all the women alive?
16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord.

6 twelve thousand armed for war. And Moses sent them, a thousand of every tribe, to the war, them and Phinehas the son of Eleazar the priest, to the war, with the vessels of the sanctuary and
7 the trumpets for the alarm in his hand. And they warred against Midian, as the Lord com-
8 manded Moses; and they slew every male. And they slew the kings of Midian with the rest of their slain; Evi, and Rekem, and Zur, and Hur, and Reba, the five kings of Midian: Balaam also
9 the son of Beor they slew with the sword. And the children of Israel took captive the women of Midian and their little ones; and all their cattle, and all their flocks, and all their goods,
10 they took for a prey. And all their cities in the places wherein they dwelt, and all their en-
11 campments, they burnt with fire. And they took all the spoil, and all the prey, both of man
12 and of beast. And they brought the captives, and the prey, and the spoil, unto Moses, and unto Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by the Jordan at Jericho.
13 And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet
14 them without the camp. And Moses was wroth with the officers of the host, the captains of thousands and the captains of hundreds, which
15 came from the service of the war. And Moses said unto them, Have ye saved all the women
16 alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and so the plague was among the congre-

rather to eradicate his corrupting influence. It was therefore a war without quarter (ver. 7, 8). The army was accompanied by Phinehas, the son of the high priest Eleazar, who as the prompt and zealous punisher of impurity (25 : 7)—indeed, the very embodiment of Jehovah's jealousy in the case provocative of this war (ibid., ver. 11)—was most eminently fitted to perform such priestly functions as were prescribed for military expeditions. He took along the "gear of the sanctuary" (ver. 6) and the trumpets for the alarm prescribed for such cases in 10 : 1–10. This sacred gear, as distinguished from the trumpets themselves, consisted perhaps simply of such priestly insignia and vestments as were necessary for performing his sacred functions in the field. No description is given of the engagement, whether it was a pitched battle or simply an irruption; the writer has in view only the results. All the adult males were slain, among them being the five kings of Midian, who are in Joshua called princes or vassals of Sihon (Josh. 13 : 21), and also Balaam, the son of Beor (ver. 8). One of these princes, Zur, has already been named as the father of the Midianitish woman who was slain by Phinehas (25 : 15). The women and children, with the cattle and flocks and goods, were treated all together as so much dumb property and brought to Moses and Eleazar at the camp in Arboth-Moab (ver. 11, 12), while the cities and "encampments" were burned with fire (ver. 10). These encampments —not *castles* as in the A. V.—were rows or enclosures of stone covered with tent-cloth and used as habitations.

13–24. The returning warriors were met by Moses and Eleazar and the nobles outside the camp, as they were not fit, defiled as they were with the work of slaughter, to enter their habitations until after their period of quarantine (ver. 13). These soldiers in their unthinking conformity to the rules of primitive warfare had treated all the dependents of their able-bodied foes as so many mere belongings, and so had brought the women and children alive along with the cattle. We need to bear in mind how absolute was the control of the head of an Oriental family over his dependents. Moses was displeased at this piece of thoughtlessness, and reminded the people that the mature women of the Midianites, by being willing to lend their persons to a deep-laid scheme of impure enticement, had risen above the level of mere noncombatants, and were therefore to be reckoned as a menace to safety (ver. 16). Literally, "these were unto the children of Israel, at the word of Balaam, to venture a trespass against Jehovah." All the non-adult males, as prospective warriors, and all the women who had had carnal experience of the male, as possible enticements to im-

17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.
18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.
19 And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.
20 And purify all *your* raiment, and all that is made of skins, and all work of goats' *hair*, and all things made of wood.
21 And Eleazar the priest said unto the men of war which went to the battle, This *is* the ordinance of the law which the Lord commanded Moses;
22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,
23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.
24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.
25 And the Lord spake unto Moses, saying,
26 Take the sum of the prey that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:
27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:
28 And levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:
29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* an heave offering of the Lord.
30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the Lord.
31 And Moses and Eleazar the priest did as the Lord commanded Moses.

17 gation of the Lord. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with
18 him. But all the women children, that have not known man by lying with him, keep alive
19 for yourselves. And encamp ye without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify yourselves on the third day and on the
20 seventh day, ye and your captives. And as to every garment, and all that is made of skin, and all work of goats' *hair*, and all things made of
21 wood, ye shall purify yourselves. And Eleazar the priest said unto the men of war which went to the battle, This is the statute of the law
22 which the Lord hath commanded Moses: howbeit the gold, and the silver, the brass, the iron,
23 the tin, and the lead, every thing that may abide the fire, ye shall make to go through the fire, and it shall be clean; nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make to go
24 through the water. And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.
25 And the Lord spake unto Moses, saying,
26 Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the heads of the fathers' *houses* of the
27 congregation: and divide the prey into two parts; between the men skilled in war, that went out to battle, and all the congregation:
28 and levy a tribute unto the Lord of the men of war that went out to battle: one soul of five hundred, *both* of the persons, and of the beeves,
29 and of the asses, and of the flocks: take it of their half, and give it unto Eleazar the priest,
30 for the Lord's heave offering. And of the children of Israel's half, thou shalt take one drawn out of every fifty, of the persons, of the beeves, of the asses, and of the flocks, *even* of all the cattle, and give them unto the Levites, which keep the charge of the tabernacle of the Lord.
31 And Moses and Eleazar the priest did as the

purity through their too forward blandishments, were to be ruthlessly slaughtered (ver. 17). The more modest virgins could be entrusted to the morality and self-restraint of their captors (ver. 18). As for the soldiers, they must remain without the camp for seven days that all who had come in contact with the dead might observe the purifications prescribed in 19 : 11–13 (ver. 19). It is especially noted that this self-purification must extend to all garments and articles made of leather or goat's hair or wood (ver. 20). Eleazar the high priest, as the official under whose special province all matters of ceremonial cleansing came, now interposed with his reminder of the "statute of the law" promulgated in chap. 19 (see 19 : 2), and especially with a fuller definition of the requirements regarding vessels that were in a house infected by the dead (cf. 19 : 18). All the utensils were to be treated as thus infected. Not only were they to be sprinkled with the water of purification (ver. 23), but whatever could abide the fire must be purified by heat, and whatever could not must be washed with water.

25-47. Ver. 25–31 outline the principle on which the spoil was to be distributed. In the first place it was to be divided by two, one-half being given to the men who went to the war, and one-half to the congregation that remained at home (ver. 27). This is somewhat like that principle which David is recorded to have established as an ordinance in Israel (1 Sam. 30 : 24, 25). The case, however, with which his regulation set out resulted in giving as much to two hundred who stayed behind from weakness as to twice that number who took the risk and burden of the foray; while here the same amount of booty falls to twelve thousand warriors as to nearly six hundred thousand civilians. Moreover, despite this enormous disparity in the per capita award, the soldiers were still further advantaged in being required to pay only one five-hundredth as a tribute to Jehovah for the priests, while from the great congregation was levied ten times as much, or one-fiftieth, for the benefit of the Levites. It is to be noted, however, that in David's case the distinction is

32 And the booty, *being* the rest of the prey which
the men of war had caught, was six hundred thou-
sand and seventy thousand and five thousand
sheep,
33 And threescore and twelve thousand beeves,
34 And threescore and one thousand asses,
35 And thirty and two thousand persons in all, of
women that had not known man by lying with him.
36 And the half, *which was* the portion of them
that went out to war, was in number three hun-
dred thousand and seven and thirty thousand and
five hundred sheep:
37 And the Lord's tribute of the sheep was six
hundred and threescore and fifteen.
38 And the beeves *were* thirty and six thousand;
of which the Lord's tribute *was* threescore and
twelve.
39 And the asses *were* thirty thousand and five
hundred; of which the Lord's tribute *was* three-
score and one.
40 And the persons *were* sixteen thousand; of
which the Lord's tribute *was* thirty and two persons.
41 And Moses gave the tribute, *which was* the
Lord's heave offering, unto Eleazar the priest, as
the Lord commanded Moses.
42 And of the children of Israel's half, which
Moses divided from the men that warred,
43 (Now the half *that pertained unto* the congre-
gation was three hundred thousand and thirty
thousand *and* seven thousand and five hundred
sheep,
44 And thirty and six thousand beeves,
45 And thirty thousand asses and five hundred,
46 And sixteen thousand persons;)
47 Even of the children of Israel's half, Moses
took one portion of fifty, *both* of man and of beast,
and gave them unto the Levites, which kept the
charge of the tabernacle of the Lord; as the Lord
commanded Moses.
48 And the officers which *were* over thousands of
the host, the captains of thousands, and captains
of hundreds, came near unto Moses:
49 And they said unto Moses, Thy servants have
taken the sum of the men of war which *are* under
our charge, and there lacketh not one man of us.
50 We have therefore brought an oblation for the
Lord, what every man hath gotten, of jewels, of
gold, chains, and bracelets, rings, earrings, and
tablets, to make an atonement for our souls before
the Lord.
51 And Moses and Eleazar the priest took the gold
of them, *even* all wrought jewels.
52 And all the gold of the offering that they
offered up to the Lord, of the captains of thou-
sands, and of the captains of hundreds, was six-
teen thousand seven hundred and fifty shekels.

32 Lord commanded Moses. Now the prey, over
and above the booty which the men of war took,
was six hundred thousand and seventy thousand
33 and five thousand sheep, and threescore and
34 twelve thousand beeves, and threescore and one
35 thousand asses, and thirty and two thousand
persons in all, of the women that had not known
36 man by lying with him. And the half, which
was the portion of them that went out to war,
was in number three hundred thousand and
thirty thousand and seven thousand and five
37 hundred sheep: and the Lord's tribute of the
sheep was six hundred and threescore and fif-
38 teen. And the beeves were thirty and six thou-
sand; of which the Lord's tribute was three-
39 score and twelve. And the asses were thirty
thousand and five hundred; of which the Lord's
40 tribute was threescore and one. And the per-
sons were sixteen thousand; of whom the Lord's
41 tribute was thirty and two persons. And Moses
gave the tribute, which was the Lord's heave
offering, unto Eleazar the priest, as the Lord
42 commanded Moses. And of the children of
Israel's half, which Moses divided off from the
43 men that warred, (now the congregation's half
was three hundred thousand and thirty thou-
sand, seven thousand and five hundred sheep,
44, 45 and thirty and six thousand beeves, and
46 thirty thousand and five hundred asses, and six-
47 teen thousand persons;) even of the children of
Israel's half, Moses took one drawn out of every
fifty, both of man and of beast, and gave them
unto the Levites, which kept the charge of the
tabernacle of the Lord; as the Lord commanded
48 Moses. And the officers which were over the
thousands of the host, the captains of thousands,
and the captains of hundreds, came near unto
49 Moses: and they said unto Moses, Thy servants
have taken the sum of the men of war which
are under our charge, and there lacketh not one
50 man of us. And we have brought the Lord's
oblation, what every man hath gotten, of jewels
of gold, ankle chains, and bracelets, signet-
rings, earrings, and armlets, to make atonement
51 for our souls before the Lord. And Moses and
Eleazar the priest took the gold of them, even
52 all wrought jewels. And all the gold of the
heave offering that they offered up to the Lord,
of the captains of thousands, and of the cap-
tains of hundreds, was sixteen thousand seven

between warriors in active conflict and warriors on sentry duty; while here it is between non-productive soldiers and presumably prosperous civilians.[1]

48-54. The officers reported to Moses the astounding fact that all this slaughter and capturing of spoil had been accomplished without the loss of a man (ver. 49). The warriors evidently encountered no resistance on the part of the Midianites, and probably routed them by a sudden attack. They and their men had taken an immense quantity of gold trinkets consisting of ankle-chains, bracelets, signet-rings, ear-rings, and arm-bands, the negotiable wealth of their adversaries. In the absence of any system of banking, or any secure place to lay up money, Oriental, and especially nomadic, people are in the habit of turning their portable wealth into jewels and ornaments which they wear on their persons. The Midianites, who were placed on the same footing in popular estimation with the Ishmaelites, were noted for wearing ear-rings or nose-rings (Judg. 8:24). This portable spoil the officers brought to Moses and Eleazar as an "atonement for their souls before Jehovah" (ver. 50) *i. e.*, an offering, like the

[1] The amount of the spoil "over and above the booty which the men of war took"—*i. e.*, perhaps spoil that could be carried on the person, such as gold ornaments—was as follows: Sheep, 675,000; cattle, 72,000; asses, 61,000; maidens, 32,000. Of this quantity the soldiers' half amounted to: Sheep, 337,500; cattle, 36,000; asses, 30,500; maidens, 16,000; of which Jehovah's five-hundredth for the priests was: Sheep, 675; cattle, 72; asses, 61; maidens, 32, while of each kind the tribute, or *t'rumah*, which came from the people's half for the Levites was ten times as much.

53 (*For* the men of war had taken spoil, every man for himself.)
54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the Lord.

53 hundred and fifty shekels. (*For* the men of war
54 had taken booty, every man for himself.) And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tent of meeting, for a memorial for the children of Israel before the Lord.

CHAPTER XXXII.

1 NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle;
2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,
3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,
4 *Even* the country which the Lord smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:
5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

1 NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for
2 cattle; the children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the
3 congregation, saying, Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh,
4 and Sebam, and Nebo, and Beon, the land which the Lord smote before the congregation of Israel, is a land for cattle, and thy servants
5 have cattle. And they said, If we have found grace in thy sight, let this land be given unto thy servants for a possession; bring us not over

half-shekel tax in Exod. 30 : 15, 16, intended to confirm them in the favor of God. Like that half-shekel offering too, it was received in the tabernacle as a **memorial for the children of Israel** (ver. 54; cf. Exod. 30 : 16). The value of the gold amounted to 16,750 shekels, which, reckoning the gold shekel at £1.15 to the shekel, would be over $96,000; or, reckoning, with Kautzsch, at £2 or $10 to the shekel, $160,750. A reference to the wealth of the Midianites in gold ornaments is found in Judg. 8 : 24–26.

Chap. 32. ALLOTMENT OF THE TERRITORY EAST OF THE JORDAN. **1-5.** This account of the allotment of the territory east of the Jordan to Reuben, Gad, and the half-tribe of Manasseh is paralleled in Deut. 3 : 12–20, only there Moses, as the speaker, according to the characteristic habit of Deuteronomy (see e. g., Deut. 1 : 9–18, as compared with Exod. 18 : 13–26), recounts the transaction as if it were done at his own initiative. The tribe of Reuben comes first in order of mention only in ver. 1, while in all later mentions of the tribes together in this chapter Gad is given the precedence. The half-tribe of Manasseh does not figure in the account until ver. 33. The two tribes of Reuben and Gad seem to have been distinguished among the tribes for their extensive ownership of cattle (ver. 1), the statement being literally: "And much cattle belonged to the sons of Reuben and Gad, very strong." The names, "land of Ja'azer" and "land of Gilead" are inclusive terms for the region described by its principal cities in ver. 3. Ja'azer was so prominent a city that it gave its name to that region of Gilead in which it was situated (cf. 21 : 32). The territory east of the Jordan, much of which is still remarkable for the richness of its pasture land as compared with western Palestine, is thus outlined by Professor Smith: "When we pass back into the Old Testament we . . . find eastern Palestine, . . known as Over-Jordan or 'Abarim,' divided into three parts. But the lines of division are not now Yarmuk and Jabbok, but Yarmuk and that line twenty-five miles to the south of Jabbok, which divides the table-land of Moab from the ridges to the north of it. All on the south of this to the Arnon is *Mishor*, or table-land; all to the north of it, as far as the Yarmuk is Gilead; and all to the north of Yarmuk is Bashan. The *Mishor*, or table-land, covered the southern half of the Belka'. It was sometimes called the *Mishor* of Medeba (Josh. 13 : 9, 16), which town on a high mound is conspicuous across the whole of it. It was also the Sharon of eastern Palestine. The rest of the Belka', from Heshbon to the Jabbok, formed the southern half of Gilead; the other half lay between Jabbok and Yarmuk, and was therefore equivalent to the modern district of 'Ajlun. The whole region was called Gilead, the Land of Gilead, and Mount Gilead, the last of which names still survives upon the long ridge south of the Jabbok, the Jebel Jela-'ad." The representatives of the two tribes indicated to Moses that the territory controlled by the cities named in ver. 3 had been subdued in the campaign against Sihon (ver. 4; cf. chap. 21 : 21–31), and was therefore unoccupied and available for settlement. The names of these cities recur, with some variations in form, in ver. 34–38. The admirable adaptation of the region for grazing awakened their enthusiasm. The request in ver. 5, **bring us not over Jordan,** indicates that, even now at the very beginning

6 And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?
7 And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?
8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.
9 For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.
10 And the LORD's anger was kindled the same time, and he sware, saying,
11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:
12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.
13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.
14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.
15 For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

6 Jordan. And Moses said unto the children of
Gad and to the children of Reuben, Shall your
brethren go to the war, and shall ye sit here?
7 And wherefore discourage ye the heart of the
children of Israel from going over into the land
8 which the LORD hath given them? Thus did
your fathers, when I sent them from Kadesh-
9 barnea to see the land. For when they went up
unto the valley of Eshcol, and saw the land,
they discouraged the heart of the children of
Israel, that they should not go into the land
10 which the LORD had given them. And the
LORD's anger was kindled in that day, and he
11 sware, saying, Surely none of the men that came
up out of Egypt, from twenty years old and up-
ward, shall see the land which I sware unto
Abraham, unto Isaac, and unto Jacob; because
12 they have not wholly followed me: save Caleb
the son of Jephunneh the Kenizzite, and Joshua
the son of Nun: because they have wholly fol-
13 lowed the LORD. And the LORD's anger was
kindled against Israel, and he made them wan-
der to and fro in the wilderness forty years,
until all the generation, that had done evil in
14 the sight of the LORD, was consumed. And, be-
hold, ye are risen up in your fathers' stead, an
increase of sinful men, to augment yet the fierce
15 anger of the LORD toward Israel. For if ye turn
away from after him, he will yet again leave
them in the wilderness; and ye shall destroy all

of the great conquest, the campaigning spirit had completely left them. They were full of schemes for success in the grazing and dairy business. Although when their proposal was set in its true light they were very willing to help their brethren in their work of conquering western Palestine, yet it seems quite probable that this was not originally in their thoughts. No wider principle had occurred to them than that those should conquer who were to occupy, even though they themselves were proposing to settle in territory which the united effort of all the tribes had laid open to them. A certain selfish absorption in their own prospects, a certain failure to enter into the large enthusiasm of a national destiny, seems to have characterized them; and this with their consequent isolation from the general interest kept them from ever achieving their due measure of greatness. In the days of Deborah, while glorious events fitted to stir a warlike heart were transpiring in west Palestine, Reuben, piping to his flocks, rose no higher than uneasy searchings of heart, while Gilead abode supine beyond the Jordan (see Judg. 5 : 15–17).

6–15. Moses set their plan before them in the light of the whole: **Shall your brethren go to war, and shall ye sit here?** (Ver. 6.) His particular solicitude was lest this breaking up of the general enthusiasm into isolated interests should disincline the hearts of the children of Israel from going over into the land destined for them (ver. 7). He had seen the eagerness and courage of the preceding generation come up to the testing-point and then ooze out before the disheartening influence of a few panic-stricken spies (ver. 8, 9); it was not to be wondered at that, in the sluggish vitality of his old age, he should tremble for the enthusiasm of their untried descendants subjected to the chill of preoccupation and reluctance on the part of a considerable fraction of their number. He recounted the history of that notable cowardice of the spies and of the divine sentence and the nightmare of wandering which followed it; and then in stern rebuke he characterized his petitioners as an "increase" or "crop" of sinful men risen up in their fathers' stead (ver. 14), whose discouraging attitude might easily provoke another divine sentence of wilderness-wandering, and be responsible for the destruction of all that was distinctive in the life of Israel (ver. 15). If it were thought worth while to refer to the critical analysis of this section, we might observe that whoever has put this chapter into its present form has drawn quite impartially upon both of the manifestly distinct accounts of the spies (see com. on chap. 13, 14), making the journey end at Eschol with JE (ver. 9; cf. 13 : 24) and yet including both Caleb and Joshua as exceptions to the general cowardice with P (ver. 12; cf. 14 : 6, 30); while the form Kadesh-barnea (ver. 8) is considered by critics as a mark of the Deuteronomist. Caleb is here called (ver. 12) a **Kenizzite**, or descendant of the Edomite Kenaz (Gen. 36 : 11), just as in Josh.

16 And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:
17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.
18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance.
19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.
20 And Moses said unto them, If ye will do this thing, if ye will go armed before the Lord to war,
21 And will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him,
22 And the land be subdued before the Lord: then afterward ye shall return, and be guiltless before the Lord, and before Israel; and this land shall be your possession before the Lord.
23 But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out.
24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.
25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.
26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:
27 But thy servants will pass over, every man armed for war, before the Lord to battle, as my lord saith.
28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

16 this people. And they came near unto him, and
said, We will build sheepfolds here for our cattle,
17 and cities for our little ones: but we ourselves
will be ready armed to go before the children of
Israel, until we have brought them unto their
place: and our little ones shall dwell in the
fenced cities because of the inhabitants of the
18 land. We will not return unto our houses, until
the children of Israel have inherited every man
19 his inheritance. For we will not inherit with
them on the other side Jordan, and forward;
because our inheritance is fallen to us on this
20 side Jordan eastward. And Moses said unto
them, If ye will do this thing; if ye will arm
21 yourselves to go before the Lord to the war, and
every armed man of you will pass over Jordan
before the Lord, until he hath driven out his
22 enemies from before him, and the land be sub-
dued before the Lord: then afterward ye shall
return, and be guiltless towards the Lord, and
towards Israel; and this land shall be unto you
23 for a possession before the Lord. But if ye will
not do so, behold, ye have sinned against the
Lord: and be sure your sin will find you out.
24 Build you cities for your little ones, and folds
for your sheep; and do that which hath pro-
25 ceeded out of your mouth. And the children of
Gad and the children of Reuben spake unto
Moses, saying, Thy servants will do as my lord
26 commandeth. Our little ones, our wives, our
flocks, and all our cattle, shall be there in the
27 cities of Gilead: but thy servants will pass over,
every man that is armed for war, before the
Lord to battle, as my lord saith.
28 So Moses gave charge concerning them to
Eleazar the priest, and to Joshua the son of
Nun, and to the heads of the fathers' *houses* of

14 : 6, 14, and just as his brother is called a son of Kenaz in Josh. 15 : 17; Judg. 1 : 13; while in the passages assigned by critics to P he is designated as simply a descendant of Judah (13 : 6; 34 : 19). He was undoubtedly a Judahite with an admixture of foreign blood.

16-27. While this answer on the part of the two tribes is not such a direct defense against Moses' strong arraignment as would be called forth on the spur of the moment, yet it is just such an answer as would naturally be presented after the tribes had conferred together, in view of their lawgiver's attitude, and formulated a policy. The **sheepfolds** (ver. 16) were rough enclosures of stones piled upon each other into which the sheep could be driven at night. The building of **cities** was doubtless the rebuilding and fortifying of the dismantled cities which had been taken by the children of Israel. The word translated **little ones** is here taken as including the wives and meaning substantially *dependents* or *non-combatants* in general. In ver. 26 it is used in a more restricted sense. The Reubenites and Gadites engaged to arm themselves **ready,** or, *at a moment's notice* (ver. 17) in presence of the **children of Israel**—or, as they put it after the more theocratic key had been set by Moses (see ver. 20, 21, 27, 29, 32), in presence of *Jehovah*—and not to return to their homes until every man of their brethren had obtained his inheritance (ver. 18). They renounced all claim to a possession *over Jordan and beyond,* and expressed themselves in their eagerness as having already secured just the place for them **this side Jordan eastward** (ver. 19). On hearing their proposal Moses replied that if these conditions should be faithfully fulfilled they might return to their chosen possession with the consciousness of having met all the claims of religion and patriotism (ver. 22); but if not, his first apprehension would be seen to be correct and they would be proven guilty of a sinful supineness which would bring a sure retribution (ver. 23). He then issued formal orders for them to build cities and folds and do as they had proposed (ver. 24), to which they gave a formal assent and promise (ver. 25-27).

28-33. Moses now gave directions to those under whose supervision the final allotment after the conquest would fall (ver. 28; cf. 34 : 16 seq.) that under the specified conditions the tribes of Gad and Reuben were to have the land of Gilead for a possession. This involved not only an exception to the regulation already formulated, namely, that choice of territory should be by lot (see 26 : 55), but most probably an addition

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the Lord, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:
30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.
31 And the children of Gad and the children of Reuben answered, saying, As the Lord hath said unto thy servants, so will we do.
32 We will pass over armed before the Lord into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours.
33 And Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.
34 And the children of Gad built Dibon, and Ataroth, and Aroer,
35 And Atroth, Shophan, and Jaazer, and Jogbehah,
36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep.
37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

29 the tribes of the children of Israel. And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man that is armed to battle, before the Lord, and the land shall be subdued before you; then ye shall give them the land of Gilead
30 for a possession: but if they will not pass over with you armed, they shall have possessions
31 among you in the land of Canaan. And the children of Gad and the children of Reuben answered, saying, As the Lord hath said unto
32 thy servants, so will we do. We will pass over armed before the Lord into the land of Canaan, and the possession of our inheritance *shall remain* with us beyond Jordan. And Moses gave
33 unto them, even to the children of Gad, and to the children of Reuben, and unto the half tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, according to the cities thereof with *their* borders, even the cities
34 of the land round about. And the children of
35 Gad built Dibon, and Ataroth, and Aroer; and
36 Atroth-shophan, and Jazer, and Jogbehah; and Beth-nimrah, and Beth-haran: fenced cities, and
37 folds for sheep. And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim;

to the total of territory to be divided, which evidently according to the original plan included only western Palestine. In the event of their failure to meet the requirement they should *be made to possess* among their brethren on the west side of the Jordan (ver. 30). This would involve a more or less forcible transplanting, as the act of recreancy would consist in settling where they were. In other words, settlement on the east of the Jordan would entail restriction to western Palestine. Perhaps when this formal arrangement was made the parties did not realize how much trouble they were laying up for themselves among the tribes in the event of the agreement not being fulfilled. As it turned out the promise was strictly kept (see Josh. 22 : 1-3); but even then the tribes on the east of the Jordan were felt to have a certain remoteness and diversity of interest from their brethren, so that their first public act after their return home subjected them to a suspicion and religious jealousy on the part of the other tribes which almost provoked a civil war (see Josh. 22 : 9, seq.). The summary ver. 33, which is thought by some to be a later addition, introduces for the first time the half-tribe of Manasseh, and in a generalized way describes the possession of these two-and-a-half tribes as the kingdoms of Sihon and Og with their dependent cities and the environs.

34-42. The towns which the children of Gad rebuilt and fortified (ver. 34-36) comprised three groups or settlements: a Dibon group consisting of the first four cities, **Dibon, Ataroth, Aroer,** and **Atroth-shophan,** or the Shophan Ataroth; a couple consisting of **Jaazer** and its neighboring city of **Jogbehah;** and a Jordan valley group consisting of the towns **Beth-nimrah** and **Beth-haran.** The first or Dibon settlement was considerably separated from the others, being in the southern part of the *Mishor* or table-land of Medeba and not far from the banks of the Arnon. The four cities lay near each other. These cities in the final settlement appear to have passed to the tribe of Reuben, whose possession lay to the south and entirely outside of Gilead and extended to the Arnon. Dibon, called from this tribe Dibon-gad in 33 : 45, 46, is spoken of by Isaiah and Jeremiah as a Moabite town (Isa. 15 : 2; Jer. 48 : 18, 22), having probably been recaptured by the Moabites before the time of these prophets. It was at this place, the modern *Dhiban*, that the Moabite stone, or stone of Mesha, was found in 1868. The second group, Ja'azer on the table-land far up from the Jordan and almost due east from Jericho, and Jogbehah considerably to the north over half-way to the Jabbok, came within the southern portion of the territory called Gilead; while the third pair, Beth-nimrah—abbreviated to Nimrah in ver. 3—and Beth-haran, were in the Jordan valley and could hardly have been occupied exclusively by the Gadites until after the Israelites had moved over the Jordan, as these cities must have lain within the limits of the camp where they were now abiding.

The cities which the Reubenites fortified (ver. 37, 38) were rather closely grouped around the central city of **Heshbon** which had been Sihon's capital (see 21 : 26), and with their environs could

38 And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded.
39 And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.
40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.
41 And Jair the son of Manasseh went and took the small towns thereof, and called them Havothjair.
42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

38 and Nebo, and Baal-meon, (their names being changed,) and Sibmah; and gave other names
39 unto the cities which they builded. And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amor-
40 ites which were therein. And Moses gave Gilead unto Machir the son of Manasseh; and he
41 dwelt therein. And Jair the son of Manasseh went and took the towns thereof, and called
42 them Havoth-jair. And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

have occupied only a small part of the territory which afterward fell to Reuben (see Josh. 13 : 15, seq.) **Baal-meon** and **Shibmah** appear in ver. 3 as Beon and Sebam. Nebo was retaken by Mesha about 895 B. C., as the Moabite stone records; hence Isaiah (15 : 2) and Jeremiah (48 : 1) speak of it as a Moabite town. Shibmah, or Sibmah, became noted for its vines (Isa. 16 : 8). The parenthetic phrase, **their names being changed** (ver. 38), referring to the names Nebo and Baal-meon as embodying the names of heathen gods, is probably a late gloss or direction to the reader, prompted by the prejudice which arose against taking the names of heathen divinities upon the lips (see Hosea 2 : 17; Deut. 12 : 3), and means that the public reader is to make a substitution of something else when these names are encountered. This is a different thing from the deliberate renaming of places mentioned in the last clause of the verse. The Reubenites "probably at the partition retained all these cities with the exception of Heshbon itself, which, passing to the Levites, was thenceforth reckoned as within the tribe of Gad."

The half-tribe of Manasseh mentioned in ver. 33 evidently consisted simply of the line of Machir. The children of Machir came into possession of Gilead, *i. e.*, the northern part of Gilead and Bashan, purely on account of their prowess, by which they had gained an actual lodgment there (ver. 39; Josh. 17 : 1). Machir, the ancestor, whose sons had been born upon Joseph's knees (Gen. 50 : 23), belonged to a generation far back: but the renown of his descendants had raised the family almost to the dignity of a tribe. Machir is mentioned in the song of Deborah (Judg. 5 : 14) by the side of Ephraim and Benjamin as if he were of co-ordinate rank. Jair (ver. 41) was the son or descendant of Manasseh through his grandmother, while in the male line he traced his descent from Judah (1 Chron. 2 : 21, 22; cf. com. on 27 : 1–5). The fame of his family was augmented by one of the judges of Israel of the same name, probably a descendant (Judg. 10 : 3); and the name was still prominent in this region at the time of Christ (Luke 8 : 41). He went and took *their* (thereof, *of them*) tent-villages, or *havvoth*, *i. e.*, the tent-villages of the Amorites mentioned in ver. 39, and called them **Havoth-jair.** According to a somewhat doubtful passage in Deut. 3 : 14, these *havvoth* are spoken of as in Bashan or Argob, of which Jair is there called the conqueror; though here they are evidently mentioned as in Gilead, and in 1 Kings 4 : 13 they are expressly placed there, and distinguished from the cities of Argob. The original "havvoth-jair" were twenty-three in number (1 Chron. 2 : 22). Nobah, who does not elsewhere appear in Bible history, took **Kenath** and its "daughters," or dependent villages (ver. 42), thought to be the same as the modern Qanawât, a place where exist considerable ruins of Roman and Christian times on the western slopes of the mountains of the Hauran. Although he called the place by his name, and the designation is used in Judg. 8 : 11, it seems apparent that in process of time the ancient name was resumed.

The conquest of the country to the east of the Jordan was never so thoroughly accomplished as that on the western side (see Josh. 13 : 13); and these tribes were the first to be swept away by the Assyrians (1 Chron. 5 : 26). The pastoral tribes of Reuben and Gad had, in the early history, anything but an enviable reputation for public spirit (Judg. 5 : 15–17; 8 : 4–9); but the Manassites rendered good service to the nation (Judg. 5 : 14). Gideon, and Jephthah probably, were of this tribe. The men of Jabesh in Gilead, actuated by gratitude (1 Sam. 11 : 1–11), were faithful at risk of their lives to their benefactor Saul (1 Sam. 31 : 11–13). It was in this region of Gilead that Abner kept alive the cause of his master for some years after David came to the throne of Judah (2 Sam. 2 : 8–11); here the great King David himself, fleeing from his son Absalom, found refuge and hospitality (2 Sam. 17 : 24–29); and one of his entertainers on this occasion perpetuated in himself the ancient name Machir (ibid., 27). In the later times of the monarchy too, when the northern tribes had

CHAPTER XXXIII.

1 THESE *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.
2 And Moses wrote their goings out according to their journeys by the commandment of the Lord: and these *are* their journeys according to their goings out.
3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.
4 For the Egyptians buried all *their* firstborn, which the Lord had smitten among them: upon their gods also the Lord executed judgments.
5 And the children of Israel removed from Rameses, and pitched in Succoth.
6 And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.
7 And they removed from Etham, and turned again unto Pihahiroth, which *is* before Baalzephon: and they pitched before Migdol.
8 And they departed from before Pihahiroth, and passed through the midst of the sea into the

1 THESE are the journeys of the children of Israel, when they went forth out of the land of Egypt by their hosts under the hand of Moses
2 and Aaron. And Moses wrote their goings out according to their journeys by the commandment of the Lord: and these are their journeys
3 according to their goings out. And they journeyed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the
4 Egyptians, while the Egyptians were burying all their firstborn, which the Lord had smitten among them: upon their gods also the Lord exe-
5 cuted judgements. And the children of Israel journeyed from Rameses, and pitched in Suc-
6 coth. And they journeyed from Succoth, and pitched in Etham, which is in the edge of the
7 wilderness. And they journeyed from Etham, and turned back unto Pihahiroth, which is before Baal-zephon: and they pitched before Mig-
8 dol. And they journeyed from before Hahiroth, and passed through the midst of the sea

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fallen away from the true God, the cause of pure religion was upheld by the prophet Elijah, the greatest of the inhabitants of Gilead (1 Kings 17 : 1).

Chap. 33. List of the camping-places of Israel from Rameses to the plains of Moab. Directions respecting the occupation of Canaan. **1-4.** This group of verses forms a sort of historical introduction to the list of camping-places which follows. The whole chapter in its present form is assigned by critics to the source called P. As to the list of places, the author here claims to be drawing on a written itinerary which came from the hand of Moses himself (ver. 2). Not unlikely, at the time this chapter was written, there was in existence a list of places which, coming down from the remotest antiquity, was attributed to the great lawgiver. Only three or four other sections of the Pentateuch are in the text itself ascribed to the hand of Moses as a writer: the book of the Covenant (Exod. 20–23; see Exod. 24 : 4), the collection of statutes in Exod. 34 : 10–26 (see ibid., 27, 28), the record of Jehovah's feud against Amalek, which was to be preserved in writing for fulfilment in later times (Exod. 17 : 14), and considerable portions of the book of Deuteronomy (Deut. 31 : 9, 22). The belief that Moses wrote the whole Pentateuch is derived from Jewish tradition. This historical poem appears to preserve closely many of the striking expressions found in the account of the departure from Egypt in Exodus. The place and manner of setting out are in accordance with Exod. 12 : 37–41; we have the going out "by their hosts" (ver. 1), as in Exod. 6 : 26; 12 : 41; the people go out **with an high hand,** as in Exod. 14 : 8; and judgment is executed on the gods of Egypt, as in Exod. 12 : 12. That the people should be able to organize themselves in fitting form and to go out of Egypt with a high hand, or defiantly and openly, without immediate pursuit is accounted for here by the fact that the Egyptians were engaged in burying their dead firstborn.

5-15. In this section we have the stations of the journey from Rameses to Sinai, where the children of Israel remained for over a year. Rameses and Succoth were districts or regions rather than cities. Rameses is the land of Goshen. That the children of Israel **removed from Rameses** means that they collected from Goshen. There was a great host of them, the men alone numbering six hundred thousand (Exod. 12 : 37). **Succoth**—a Hebrew name meaning *booths* — was a common camping-ground where nomads, or tenters, were in the habit of pitching their tents. "There was evidently a region of this sort between the line of lakes which formed the eastern boundary of the land of Goshen (or perhaps a little west of that line) and the Great Wall (the Khetam-Etham-Shur) which lay between Lower Egypt and the wilderness. At that Succoth the Israelites probably made their rendezvous" (Trumbull). The name **Etham** is probably identical with the Khetam of the Egyptian monuments. The word means a *fortification;* and probably some important fortification of the line of forts forming the frontier between Egypt and the wilderness—**the edge of the wilderness**—became known by preeminence as the Khetam of Zor or Lower Egypt. The Hebrew equivalent of Khetam is *Shur,* or *wall;* and hence the children of Israel, after the passage of the sea, are said to

wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.
9 And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm trees; and they pitched there.
10 And they removed from Elim, and encamped by the Red sea.
11 And they removed from the Red sea, and encamped in the wilderness of Sin.
12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.
13 And they departed from Dophkah, and encamped in Alush.
14 And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.
15 And they departed from Rephidim, and pitched in the wilderness of Sinai.
16 And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.
17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.
18 And they departed from Hazeroth, and pitched in Rithmah.
19 And they departed from Rithmah, and pitched at Rimmon-parez.
20 And they departed from Rimmon-parez, and pitched in Libnah.
21 And they removed from Libnah, and pitched at Rissah.
22 And they journeyed from Rissah, and pitched in Kehelathah.
23 And they went from Kehelathah, and pitched in mount Shapher.

into the wilderness: and they went three days' journey in the wilderness of Etham, and pitched
9 in Marah. And they journeyed from Marah, and came unto Elim: and in Elim were twelve springs of water, and threescore and ten palm
10 trees; and they pitched there. And they journeyed from Elim, and pitched by the Red Sea.
11 And they journeyed from the Red Sea, and
12 pitched in the wilderness of Sin. And they journeyed from the wilderness of Sin, and pitched in
13 Dophkah. And they journeyed from Dophkah,
14 and pitched in Alush. And they journeyed from Alush, and pitched in Rephidim, where
15 was no water for the people to drink. And they journeyed from Rephidim, and pitched in the
16 wilderness of Sinai. And they journeyed from the wilderness of Sinai, and pitched in Kib-
17 roth-hattaavah. And they journeyed from Kib-
18 roth-hattaavah, and pitched in Hazeroth. And they journeyed from Hazeroth, and pitched in
19 Rithmah. And they journeyed from Rithmah,
20 and pitched in Rimmon-perez. And they journeyed from Rimmon-perez, and pitched in Lib-
21 nah. And they journeyed from Libnah, and
22 pitched in Rissah. And they journeyed from
23 Rissah, and pitched in Kehelathah. And they journeyed from Kehelathah, and pitched in

have gone **three days' journey in the wilderness of Etham** (ver. 8), while in Exodus the expression is the "wilderness of Shur" (Exod. 15 : 22). In both passages the meaning is, "the wilderness of the Great Wall." **Pi-hahiroth** (ver. 7), or, without the Egyptian place-mark *Pi*, simply *Hahiroth* (ver. 8; see R. V.), is probably to be identified with the modern *'Ajrud*, about four hours northwest of Suez. The places mentioned in this journey from Rameses to Sinai correspond with those given in Exodus (see Exod. 12 : 37; 13 : 20; 15 : 22, 23, 27; 16 : 1; 17 : 1; 19 : 2), with the exception that three places of encampment are enumerated here which are not mentioned in Exodus: the **Red sea** between **Elim** and the **wilderness of Sin** (ver. 11), and **Dophkah** and **Alush** (ver. 13, 14) between the "wilderness of Sin" and **Rephidim.** "The probability of a station on the Red Sea between Elim and the wilderness of Sin must be conceded" (Dillmann). Some modern investigators, in their efforts to find a place for Sinai in Midian proper, have argued that this Red Sea station was on the Elanitic gulf, the name *Yam Suph*, or Red Sea, being used in that sense as in Judg. 11 : 16; 1 Kings 9 : 26, and the Israelites having struck completely across the peninsula between the gulfs of Suez and 'Akabah recording only the stations Marah and Elim—which latter is for the purpose identified with Eloth, or Elath, at the head of the gulf of 'Akabah—but their reasoning does not seem conclusive. Dophkah and Alush are not elsewhere mentioned.

16-36. The starting out from Mount Sinai is narrated in 10 : 11. At **Kibroth-hattaavah** (ver. 16) occurred the miraculous flight of quails related in chap. 11; and at **Hazeroth,** where the people abode more than seven days, occurred the rebellion of Miriam and Aaron and Miriam's judgment of leprosy (see chap. 12). From ver. 19–36 the stations named have no corresponding history given in the earlier part of the book; and their identification is almost purely conjectural. As, in the history, the children of Israel immediately on leaving Hazeroth are found in the wilderness of Paran (12 : 16) or at Kadesh (13 : 26)—a place which is not mentioned in this list until ver. 36—a difficulty is found in disposing of these eighteen stations between Hazeroth and Kadesh, especially as the whole distance from Sinai to Kadesh is in Deuteronomy called only eleven days' journey (Deut. 1 : 2). It is generally thought that these names refer to places of encampment during the forty years' wandering in the wilderness, and that the coming to Kadesh in ver. 36 is the great assembling of the tribes after their period of discipline was ended. It will be observed that the route has led through **Ezion-gaber** (ver. 35, 36) at the head of the gulf of 'Akabah; and no doubt the wandering was a circuitous one (see com. on chap. 21). The place **Rithmah** (ver. 18), immediately succeeding Hazeroth, is

24 And they removed from mount Shapher, and
encamped in Haradah.
25 And they removed from Haradah, and pitched
in Makheloth.
26 And they removed from Makheloth, and en-
camped at Tahath.
27 And they departed from Tahath, and pitched
at Tarah.
28 And they removed from Tarah, and pitched
in Mithcah.
29 And they went from Mithcah, and pitched in
Hashmonah.
30 And they departed from Hashmonah, and
encamped at Moseroth.
31 And they departed from Moseroth, and pitched
in Bene-jaakan.
32 And they removed from Bene-jaakan, and
encamped at Hor-hagidgad.
33 And they went from Hor-hagidgad, and pitched
in Jotbathah.
34 And they removed from Jotbathah, and en-
camped at Ebronah.
35 And they departed from Ebronah, and en-
camped at Ezion-gaber.
36 And they removed from Ezion-gaber, and
pitched in the wilderness of Zin, which *is* Kadesh.
37 And they removed from Kadesh, and pitched
in mount Hor, in the edge of the land of Edom.
38 And Aaron the priest went up into mount
Hor at the commandment of the Lord, and died
there, in the fortieth year after the children of Is-
rael were come out of the land of Egypt in the
first *day* of the fifth month.
39 And Aaron *was* an hundred and twenty and
three years old when he died in mount Hor.
40 And king Arad the Canaanite, which dwelt in
the south in the land of Canaan, heard of the com-
ing of the children of Israel.
41 And they departed from mount Hor, and
pitched in Zalmonah.
42 And they departed from Zalmonah, and pitched
in Punon.
43 And they departed from Punon, and pitched
in Oboth.
44 And they departed from Oboth, and pitched
in Ije-abarim, in the border of Moab.

24 mount Shepher. And they journeyed from
25 mount Shepher, and pitched in Haradah. And
they journeyed from Haradah, and pitched in
26 Makheloth. And they journeyed from Makhe-
27 loth, and pitched in Tahath. And they jour-
28 neyed from Tahath, and pitched in Terah. And
they journeyed from Terah, and pitched in
29 Mithkah. And they journeyed from Mithkah,
30 and pitched in Hashmonah. And they jour-
neyed from Hashmonah, and pitched in Mose-
31 roth. And they journeyed from Moseroth, and
32 pitched in Bene-jaakan. And they journeyed
from Bene-jaakan, and pitched in Hor-haggid-
33 gad. And they journeyed from Hor-haggidgad,
34 and pitched in Jotbathah. And they journeyed
35 from Jotbathah, and pitched in Abronah. And
they journeyed from Abronah and pitched in
36 Ezion-geber. And they journeyed from Ezion-
geber, and pitched in the wilderness of Zin
37 (the same is Kadesh). And they journeyed
from Kadesh, and pitched in mount Hor, in the
38 edge of the land of Edom. And Aaron the
priest went up into mount Hor at the command-
ment of the Lord, and died there, in the fortieth
year after the children of Israel were come out
of the land of Egypt, in the fifth month, on the
39 first day of the month. And Aaron was an hun-
dred and twenty and three years old when he
40 died in mount Hor. And the Canaanite, the
king of Arad, which dwelt in the South in the
land of Canaan, heard of the coming of the
41 children of Israel. And they journeyed from
42 mount Hor, and pitched in Zalmonah. And
they journeyed from Zalmonah, and pitched in
43 Punon. And they journeyed from Punon, and
44 pitched in Oboth. And they journeyed from
Oboth, and pitched Iye-abarim, in the border of

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thought to be the encampment in the wilder-
ness of Paran mentioned in 12 : 16, and to be
practically identical with Kadesh. A somewhat
enigmatical insertion in Deut. 10 : 6, 7 mentions
four of these places, though in a different order, as
if traversed by the children of Israel in the midst
of their sojourn at Sinai: *Beeroth-bene-jaakan*,
or "wells of the sons of Jaakan," which is
identical with **Bene-jaakan** (ver. 31), *Moserah*,
where Aaron is said to have died, which is but
the singular form corresponding to the plural
Moseroth (ver. 30), *Gudgodah*, the same as
Hor-hagidgad (ver. 32), and **Jotbathah**
(see ver. 33). The verses in Deuteronomy are
evidently a somewhat unintelligent later gloss.
"An examination of some of the names will
give a clue as to why they were chosen. Rith-
mah, a name coming from 'retem,' a broom
bush, probably means valley of broom bushes.
Kadesh, 'holy place,' its original name is En-
mishpat (Gen. 14 : 7), 'well of judgment'; Ka-
desh-barnea, its newer name, 'the land of mov-
ing to and fro,' or 'wandering,' or 'shaken.'
Then Rimmon-parez, 'the pomegranate breach.'
Libnah, 'whiteness,' probably from the white
poplar trees growing there. Rissah, 'dew.'
Mount Shapher, 'the mount of beauty' or of
'goodliness.' Mithcah, 'sweetness,' in reference
to the water. Hashmonah, 'fatness,' 'fruitful-
ness,' where to this day there is a pool full of
sweet living water with abundant vegetation
around. Bene-jaakan, or, as in Deut. 10 : 6,
'Beeroth of the children of Jaakan,' 'the wells
of the children of Jaakan,' probably the wells
which the Jaakanites had dug on their expulsion
by the Edomites from their original homes (Gen.
36 : 27; 1 Chron. 1 : 42). Jotbathah, 'goodness,' and
Ebronah, probably 'fords.' The other names are
either derived from peculiarities of scenery or
else from special events, as Kehelathah, 'assem-
bling'; Makeheloth, 'assemblies'; Haradah,
'place of terror'" (HENRY A. HARPER).

37-49. On the location of **Mount Hor** (ver.
37) and the circumstances of the death of Aaron
(ver. 38, 39), see com. on 20 : 22–29. On the
encounter with Arad, see com. on 21 : 1–3.
The journey from Mount Hor to the plains
of Moab has been narrated in chap. 21. We

45 And they departed from Iim, and pitched in Dibon-gad.
46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.
47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.
48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan *near* Jericho.
49 And they pitched by Jordan, from Beth-jesimoth *even* unto Abel-shittim in the plains of Moab.
50 And the Lord spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,
51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;
52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:
53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.
54 And ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.
55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

45 Moab. And they journeyed from Iyim, and
46 pitched in Dibon-gad. And they journeyed from Dibon-gad, and pitched in Almon-diblathaim. And they journeyed from Almon-diblathaim, and pitched in the mountains of Abarim,
48 before Nebo. And they journeyed from the mountains of Abarim, and pitched in the plains
49 of Moab by the Jordan at Jericho. And they pitched by Jordan, from Beth-jeshimoth even unto Abel-shittim in the plains of Moab.
50 And the Lord spake unto Moses in the plains
51 of Moab by the Jordan at Jericho, saying, Speak unto the children of Israel, and say unto them, When ye pass over Jordan into the land of Ca-
52 naan, then ye shall drive out all the inhabitants of the land from before you, and destroy all their figured *stones*, and destroy all their molten
53 images, and demolish all their high places: and ye shall take possession of the land, and dwell therein: for unto you have I given the land to
54 possess it. And ye shall inherit the land by lot according to your families; to the more ye shall give the more inheritance, and to the fewer thou shalt give the less inheritance: whereso-ever the lot falleth to any man, that shall be his; according to the tribes of your fathers
55 shall ye inherit. But if ye will not drive out the inhabitants of the land from before you; then shall those which ye let remain of them be as pricks in your eyes, and as thorns in your sides, and they shall vex you in the land wherein

have there the names **Oboth** (ver. 43; cf. 21 : 10) and **Ije-abarim** (ver. 44; cf. 21 : 11). The reader is referred to the com. on 21 : 10–20. **Dibon-gad** (ver. 45, 46) is no doubt the same as the Dibon mentioned in 21 : 30, which probably received the addition *gad* to its name from its having been rebuilt by that tribe (see 32 : 34), and to distinguish it from some other Dibon not known. **Almon-diblathaim** (ver. 46), though mentioned in this form only here, is probably the same as *Beth-diblathaim*, enumerated by Jeremiah (48 : 22) among the cities of Moab upon which the divine judgment had descended. The mountains of **Abarim** (ver. 47), or "mountains of the further regions," are the Moabite highlands in the neighborhood of Nebo, jutting down to the Arabah. The encampment in the plains of Moab, already mentioned in 22 : 1, is here described as extending from **Beth-jesimoth** to **Abel-shittim** (ver. 49).

50-56. The more immediate directions for the occupation of Canaan are now taken up, and they fill the rest of this chapter and chap. 34, after which (35 : 1) the distinct legislation regarding the Levitical cities is introduced by a repetition of this formula in ver. 50. In the book of the Covenant (see Exod. 23 : 24) the command to destroy the idolatrous emblems is recorded, along with the prohibition of heathen worship. In that chapter the promise is given that Jehovah, on condition of Israel's faithfulness (ibid., 22), will drive out the nations of the land (ibid., ver. 23, 28); with the express consolation for importunate and disappointed faith that this is to occur gradually in order to avoid the inconvenient multiplication of wild animals (ibid., ver. 29, 30), and that the land will yield places to them only as they are able to fill them. The divine agency employed is to be Jehovah's angel (ibid., ver. 20; cf. Exod. 32 : 34; 33 : 2), and the express form in which their faithfulness is prescribed is that they are to listen to his voice and not provoke him (Exod. 23 : 21). It is interesting to note that in describing the failure of the children of Israel in their early efforts to occupy the land the book of Judges (2 : 1-5) introduces the angel, who has been disregarded, as the explainer of their discomfiture. In that explanation he recalls the characteristic threat found here in ver. 55 (see Judg. 2 : 3). In Exod. 34 : 11–17 the same command regarding the destruction of heathen objects of worship is given, with the caution against making alliances with the people: but there also the driving out of the inhabitants is a matter of divine promise. By some modern critics those passages of promise and warning in Exodus are assigned to a redactor. Here in Numbers, in a manner perhaps more characteristic of the priestly source, the supernatural element is somewhat more subordinated, the directions are emphasized by way of threat rather than of promise, and the responsi-

56 Moreover, it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

56 ye dwell. And it shall come to pass, that as I thought to do unto them, so will I do unto you.

CHAPTER XXXIV.

1 AND the Lord spake unto Moses, saying,
2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)
3 Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:
4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon:
5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

1 AND the Lord spake unto Moses, saying,
2 Command the children of Israel, and say unto them, When ye come into the land of Canaan, (this is the land that shall fall unto you for an inheritance, even the land of Canaan according
3 to the borders thereof,) then your south quarter shall be from the wilderness of Zin along by the side of Edom, and your south border shall be from the end of the Salt Sea east-
4 ward: and your border shall turn about southward of the ascent of Akrabbim, and pass along to Zin: and the goings out thereof shall be southward of Kadesh-barnea; and it shall go forth to Hazar-addar, and pass along to Az-
5 mon: and the border shall turn about from Azmon unto the brook of Egypt, and the goings

bility of driving out the Canaanites is placed on the people themselves (ver. 55, 56). The direction regarding the dividing of the land in ver. 54 is repeated from 26 : 52–56, on which see the commentary. It is worth noting that while the threat in ver. 56 seems to predict the final extinction of the Israelites in case of their failure to dispossess the Canaanites completely, in the parallel in Leviticus (chap. 26; see ver. 44, 45) and Deuteronomy (chap. 29, 30; see esp. 30 : 1–10), the threat ends with the expectation of repentance and the gracious promise of restoration.

Chap. 34. THE BOUNDARIES OF THE TERRITORY WEST OF THE JORDAN, OR CANAAN. NAMES OF THE MEN WHO ARE TO DIVIDE THE LAND. **1-15. By the land of Canaan** (ver. 2) is here meant the territory west of the Jordan. This is particularly the land which Israelitish feeling considered as "falling" (cf. Ezek. 47 : 14; Judg. 18 : 1) to the tribes as an inheritance, the decision of the two tribes and a half to inherit on the east of the Jordan being thought of as a modification of the original divine arrangement, and as an occupation of territory conquered from hostile kings rather than descending by inheritance from Abraham to whom it was given (see Gen. 15 : 18; 17 : 8). The Israelitish claim, or anticipation of national destiny, always embodied the dream of an extent of territory far greater than the nation ever conquered and occupied; though Solomon at the height of his power is said by the chronicler to have held the kings tributary throughout the region claimed (2 Chron. 9 : 26). It was in general described as from the river—*i. e.*, the Euphrates—to the river of Egypt, or the wilderness (Gen. 15 : 18; Exod. 23 : 31; Deut. 11 : 24).

The outlines of the promised land are drawn on the four sides, beginning with the south. The south side is indicated in the most general terms in the first sentence of ver. 3: **Your south quarter,** *side,* **shall be from the wilderness of Zin along by the coast,** *on the frontiers,* **of Edom.** It will be remembered that according to 20 : 16 the territory of Edom extended to Kadesh which was in the wilderness of Zin. From the middle of ver. 3 the description of the southern boundary is drawn out in detail. It corresponds closely with that of the southern boundary of Judah in Josh. 15 : 2–4. It starts at the end of the Salt Sea on the east, or as in Joshua, "the bay that looketh southward," and leaving the Ghor or Dead Sea Valley at the modern Wady el Fikrah, near which was the mountain pass of **Akrabbim** (ver. 4), or, *the Scorpions,* it pursued in general a southwestern course past the conical Jebel Madurah where Aaron was buried (see com. on 20 : 22–29) to **Zin,** reaching its greatest southerly extent at **Kadesh-barnea,** and then by a gradual sweep to the northward through the unidentified places **Hazar-addar** and **Azmon,** at the latter of which the line took a decided turn to the north (ver. 5), it finally struck the river of Egypt, or the modern Wady el Arish which runs northwest, and came out at the Mediterranean Sea. The whole eastern part of this course from the Dead Sea to Kadesh, as it follows the Wady el Fikrah and the Wady el Marrah, is a natural boundary, having a line of high cliffs on its northern and western side and dividing between cultivable or pasture land and desert; and in like manner its western portion, following the Wady el Arish, is still a natural boundary, as the land to the south and west of that stream all the way to Egypt is barren and sandy desert with scarcely any vegetation,

6 And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.
7 And this shall be your north border: from the great sea ye shall point out for you mount Hor:
8 From mount Hor ye shall point out *your border* unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:
9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border.
10 And ye shall point out your east border from Hazar-enan to Shepham.
11 And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward:
12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

6 out thereof shall be at the sea. And for the western border, ye shall have the great sea and the border *thereof:* this shall be your west bor-
7 der. And this shall be your north border: from the great sea ye shall mark out for you mount
8 Hor: from Mount Hor ye shall mark out unto the entering in of Hamath; and the goings out of
9 the border shall be at Zedad: and the border shall go forth to Ziphron, and the goings out thereof shall be at Hazar-enan: this shall be
10 your north border. And ye shall mark out your
11 east border from Hazar-enan to Shepham: and the border shall go down from Shepham to Riblah, on the east side of Ain; and the border shall go down, and shall reach unto the side of the sea
12 of Chinnereth eastward: and the border shall go down to Jordan, and the goings out thereof shall be at the Salt Sea: this shall be your land according to the borders thereof round about.

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while the right bank toward Gaza is much better land.

The western border was the **great,** or, *Mediterranean,* **sea** (ver. 6).

The northern boundary cannot be identified with certainty. It appears to start at the Mediterranean Sea, but there is no mountain near the sea which corresponds in location with the other places mentioned so as to be identified with **mount Hor** (ver. 7). There is no northern "mount Hor" known. The expression *Hor ha-har,* "Hor the mountain," is the same peculiar form as that used to designate the mountain in the Negeb where Aaron was buried (20:22). "If *Hor* is an archaic form of *har,* Mount Hor signifies some conspicuous height among lesser heights; and when we come to apply this meaning to the regions of the Lebanon, we cannot remain long in doubt as to the special mount indicated. Among all the mountains on the borders of Syria and Palestine, Mount Hermon is pre-eminently the most conspicuous and important, owing to its enormous mass and great elevation, which reaches ten thousand feet above the level of the sea. On this ground we may identify this second Mount Hor with Hermon, although Porter, followed by Nebauer and Buhl, prefers Jebel Akkar, a N. E. spur of Lebanon" (HASTINGS, "Bible Dict."). To *mark out* (a word which occurs only here and in ver. 8) this mountain from the sea would thus mean to descry it and use it as a landmark. The next landmark is **the entrance of Hamath** (ver. 8) which, with our understanding of Mount Hor, would be descried westward or toward the sea, say at the point where the Leontes, coming down from the Beqa'a, or Cœle-Syria, takes a sharp turn to the west to reach the sea a little north of Tyre. The remainder of the northern border toward the sea might be thought of as constituted by that stream which is to-day called Nahr el Kasimiyeh, or "boundary stream." The **goings forth,** or, *extremity,* of the northern border was to be at **Zedad,** which is perhaps the same as the modern Sadad, about thirty miles east of the entrance of Hamath. From there evidently the boundary took a turn, perhaps toward the south or southwest, taking in two places, **Ziphron** and **Hazar-enan,** neither of which is known, but the latter of which formed an angle or extremity terminating what was technically the northern boundary.

The first two or three places mentioned in the eastern boundary (ver. 10-12) are not known, but they evidently designate places in the region of the Lebanon. Hazar-enan evidently marks the point from which the line pursues an uninterrupted southerly course; the next place, **Shepham** (ver. 11), is unknown, and all we can say of **Riblah** is that it is not the Riblah in the land of Hamath which figured with such an unhappy prominence in the history of the captivity (2 Kings 23:33; 25:21; Jer. 39:5; 52:26). It is said to be **on the east side of Ain,** or, *the fountain,* perhaps, as Jerome understood it, the fountain of the Jordan, *i. e.,* some one of the several streams issuing from the western slopes of Hermon from which the Jordan takes its rise. On a slight conjectural change in the pointing of the Hebrew the author of the "Speaker's Commentary" founds the suggestion that the name may be, not Riblah, but *Harbel,* identical with the Mount Baal-hermon mentioned in Judg. 3:3. From this place the border goes down to the "shoulder" of the **sea of Chinnereth**—the Old Testament form for Gennesaret—the sea of Galilee, so well known in the Gospel history. The remainder of the eastern boundary is marked by the Jordan (ver. 12); and its extremity is the Salt Sea, the original point of departure (see ver. 3). The land thus marked out is designated by Moses as the land

13 And Moses commanded the children of Israel, saying, This *is* the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:
14 For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance;* and half the tribe of Manasseh have received their inheritance:
15 The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sunrising.
16 And the LORD spake unto Moses, saying,
17 These *are* the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.
18 And ye shall take one prince of every tribe, to divide the land by inheritance.
19 And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh.
20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.
21 Of the tribe of Benjamin, Elidad the son of Chislon.
22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.
23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.
24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.
25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.
26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.
27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.
28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.
29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

13 And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD hath commanded to give
14 unto the nine tribes, and to the half tribe: for the tribe of the children of Reuben according to their fathers' houses, and the tribe of the children of Gad according to their fathers' houses, have received, and the half tribe of Manasseh
15 have received, their inheritance: the two tribes and the half tribe have received their inheritance beyond the Jordan at Jericho eastward, toward the sunrising.
16 And the LORD spake unto Moses, saying,
17 These are the names of the men which shall divide the land unto you for inheritance: Eleazar the priest, and Joshua the son of Nun.
18 And ye shall take one prince of every tribe,
19 to divide the land for inheritance. And these are the names of the men: of the tribe of Judah,
20 Caleb the son of Jephunneh. And of the tribe of the children of Simeon, Shemuel the son of
21 Ammihud. Of the tribe of Benjamin, Elidad
22 the son of Chislon. And of the tribe of the children of Dan a prince, Bukki the son of
23 Jogli. Of the children of Joseph: of the tribe of the children of Manasseh a prince, Han-
24 niel the son of Ephod: and of the tribe of the children of Ephraim a prince, Kemuel
25 the son of Shiphtan. And of the tribe of the children of Zebulun a prince, Elizaphan the
26 son of Parnach. And of the tribe of the children of Issachar a prince, Paltiel the son of
27 Azzan. And of the tribe of the children of Asher a prince, Ahihud the son of Shelomi.
28 And of the tribe of the children of Naphtali a
29 prince, Pedahel the son of Ammihud. These are they whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

CHAPTER XXXV.

1 AND the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,
2 Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.
3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

1 AND the LORD spake unto Moses in the plains
2 of Moab by the Jordan at Jericho, saying, Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and suburbs for the cities round about them shall ye give unto the Levites.
3 And the cities shall they have to dwell in; and their suburbs shall be for their cattle, and for

to be inherited by lot (ver. 13) and divided among the nine tribes and a half, exclusive of the tribes of Reuben, Gad, and half-Manasseh, who had received their allotment (ver. 14, 15).

16-29. The superintendents of the work of apportioning the land by lot were to be the civil and religious heads of the nation, Joshua and Eleazar. From each of the tribes was selected a **prince** to act as trustee for his tribe. Of these men none are otherwise known except Caleb of the tribe of Judah. The order in which the tribes are mentioned is varied somewhat from the order in which they have occurred in other accounts, perhaps with a little closer reference to the location of their allotments in the land. On the adjustment of the system of the lot to the territorial requirements of the different-sized tribes, see com. on 26 : 52–56.

Chap. 35. APPOINTMENT OF CITIES FOR THE LEVITES, AND CITIES OF REFUGE. **1-8.** The legislation here takes a new start, specifying again *where* it was that Jehovah gave the revelation, as in 33 : 50. Moses is to make the arrangement that the children of Israel, when the land is assigned, shall give to the Levites, who have no landed inheritance (see 18 : 23, 24), certain designated cities for their abode, together with a moderate extent of pasture land round about them for their cattle (ver. 2, 3). These are designated as **cities . . . to dwell in** (ver. 3), being considered, not as so much territory assigned as their full and exclusive possession, but simply places where they might locate their houses (cf. Lev. 25 : 32, 33), and dwell perhaps in close association with lay people. It may be observed that Beth-shemesh, which was desig-

4 And the suburbs of the cities, which ye shall
give unto the Levites, *shall reach* from the wall of
the city and outward a thousand cubits round
about.
5 And ye shall measure from without the city on
the east side two thousand cubits, and on the south
side two thousand cubits, and on the west side two
thousand cubits, and on the north side two thou-
sand cubits; and the city *shall be* in the midst: this
shall be to them the suburbs of the cities.
6 And among the cities which ye shall give unto
the Levites *there shall be* six cities for refuge, which
ye shall appoint for the manslayer, that he may
flee thither: and to them ye shall add forty and
two cities.
7 *So* all the cities which ye shall give to the Le-
vites *shall be* forty and eight cities: them *shall ye*
give with their suburbs.
8 And the cities which ye shall give *shall be* of
the possession of the children of Israel: from *them*
that have many ye shall give many; but from *them*
that have few ye shall give few: every one shall
give of his cities unto the Levites according to his
inheritance which he inheriteth.
9 And the Lord spake unto Moses, saying,
10 Speak unto the children of Israel, and say
unto them, When ye be come over Jordan into the
land of Canaan;

4 their substance, and for all their beasts. And
the suburbs of the cities, which ye shall give
unto the Levites, shall be from the wall of the
city and outward a thousand cubits round about.
5 And ye shall measure without the city for the
east side two thousand cubits, and for the south
side two thousand cubits, and for the west side
two thousand cubits, and for the north side
two thousand cubits, the city being in the midst.
This shall be to them the suburbs of the city.
6 And the cities which ye shall give unto the Le-
vites, they shall be the six cities of refuge, which
ye shall give for the manslayer to flee thither:
and beside them ye shall give forty and two
7 cities. All the cities which ye shall give to the
Levites shall be forty and eight cities: them
8 *shall ye give* with their suburbs. And concern-
ing the cities which ye shall give of the pos-
session of the children of Israel, from the many
ye shall take many; and from the few ye shall
take few: every one according to his inherit-
ance which he inheriteth shall give of his cities
unto the Levites.
9 And the Lord spake unto Moses, saying,
10 Speak unto the children of Israel, and say unto
them, When ye pass over Jordan into the land of

nated as a Levitical city (Josh. 21 : 16), seems to have had both Levitical and lay inhabitants (1 Sam. 6 : 13, 15); and the setting apart of Hebron as a priestly city did not alienate the territory from the inheritance of Caleb (Josh. 21 : 11, 12). The privileges of redemption were made somewhat easier for Levites who were obliged to sell their houses in these cities than for ordinary laymen (see Lev. 25 : 32, 33, and com.); but the common or pasture lands surrounding these cities were inalienable (ibid., 34). The regulation regarding the size of the pasture lands (ver. 4, 5), appears to be a bit of ideal legislation, like that regarding the shape of the Israelitish camp (see com. on 2 : 3-34), since few locations in Palestine would admit of a square plat with exact geometrical measurements all around such as are described. Besides, two thousand cubits on a side (ver. 5), with one thousand cubits from the wall outward (ver. 4), would reduce the city itself to a mathematical point. Various solutions of the puzzle of these measurements have been attempted; but perhaps we can insist on no stricter interpretation than the general principle that a space of one thousand cubits, or nearly one-third of a mile, should be reserved as common land on which the Levites dwelling in the cities might pasture their cattle; and that, whatever the lay of the land, outside owners should not encroach nearer than this on any side, while in every case a frontage should be guaranteed of not less than two thousand cubits. The construction of the Hebrew of ver. 6 is somewhat confused, but the rendering of the R. V. is to be preferred. In all, these cities were to number forty-eight, or an average of four to a tribe (ver. 7), but the quota from each tribe was to vary according to its area—a principle similar to that followed in adjusting the size of portions to the populousness of the tribes (see 26 : 54; 33 : 54). In the actual assignment of Levitical cities, recorded in Josh. 21, the proportion of four to a tribe was adhered to, with the exception that the large tribe of Judah, together with Simeon, gave up nine cities, and Naphtali in the far north was called on for only three. How soon these arrangements as to the residence of the Levites came into actual effect, or how strictly they were ever carried out in Israelitish history, it is not easy to say. Many of the cities named in Joshua as Levitical cities did not come into the actual power of Israel until centuries after Joshua's day; and in the times of the judges we have mention of Levites living in places not included in the list of Levitical cities (Judg. 17 : 7; 19 : 1). In the age of David and Solomon we for the first time observe a recognition of the fact that the Levites were dwelling in cities with suburbs or pasture lands (1 Chron. 13 : 2). After the division of the monarchy perhaps the possibility of a strict local provision for these people no longer existed; at least the Deuteronomist everywhere treats the Levites as a homeless tribe dependent on the hospitality of the people within whose "gates" they were sojourning; and the blessing of Jacob, whatever may be its date, recognizes dispersion and homelessness as their destiny (Gen. 49 : 7).

9-15. The divine arrangement regarding the cities of refuge is among the most interesting specimens of jurisprudence in the Old Testament. It is legislation in view of a very ancient custom

11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.
12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.
13 And of these cities which ye shall give six cities shall ye have for refuge.
14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.
15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.
16 And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.
17 And if he smite him with throwing a stone,

11 Canaan, then ye shall appoint you cities to be cities of refuge for you; that the manslayer which killeth any person unwittingly may flee
12 thither. And the cities shall be unto you for refuge from the avenger; that the manslayer die not, until he stand before the congregation
13 for judgment. And the cities which ye shall give shall be for you six cities of refuge. Ye
14 shall give three cities beyond Jordan, and three cities shall ye give in the land of Canaan;
15 they shall be cities of refuge. For the children of Israel, and for the stranger and for the sojourner among them, shall these six cities be for refuge: that every one that killeth any person
16 unwittingly may flee thither. But if he smote him with an instrument of iron, so that he died, he is a manslayer: the manslayer shall surely
17 be put to death. And if he smote him with a

whose liability to wrongs and abuses needed to be checked. This was the custom of private vengeance, or the duty of the next of kin to exact the penalty of blood for blood in the case of a death by violence. The *Go'el*, or conservator of the kinsman's interests (see Lev. 25 : 25, seq., 47, seq.), was, in the case of a kinsman killed, more strictly denominated the גֹּאֵל הַדָּם, *goel haddam*, or avenger of blood; and he was the one on whom rested the responsibility of retribution. This ancient and deep-rooted custom among the Semitic peoples is not to be looked upon as a survival of primitive savagery and cruelty, but rather as the earliest provision for safeguarding life and securing genuine and serious justice. As a moral duty which might often prove onerous and expensive, rather than a mere letting loose of violent passions, the act of the Goel may be said to have been commanded by God and binding on the conscience like any act of religion. "In however rude and uncertain a form, . . the law of goel was a true germ of civilized justice which, sanguinary for the moment, seized hold of the true judicial scope of security for the future; and by the terror of death protected human life" (MOZLEY, "Ruling Ideas in Early Ages"). At the same time this custom was one which, by reason of its undue subserviency to passion and its inadequate provision for the judicial investigation of facts, must necessarily be superseded, as civilization passed from the nomadic into the more settled form, by a better mode of procedure. Such a deep-rooted and binding custom, however, could not be eradicated at once. The appointment of cities of refuge was the beginning of a divine education of public sentiment which would gradually do away with the custom of private vengeance by its own inherent power. It still recognized the avenger of blood as the executioner in the case of an actual premeditated murder, but it subtly shifted the central enormity of the crime in the people's conception from the deed to the intention. Such an insistence on an investigation of the manslayer's intention could not but result, in the course of the generations, in a state of feeling which would make the general habit of private revenge utterly out of place.

These cities of refuge were for the benefit of the person who had killed a man **at unawares**, or, *unintentionally* (ver. 11), whether he was an actual Israelite or a foreigner (ver. 15). They secured him from the avenger until he could have a trial (ver. 12). This appointment of cities of refuge is anticipated in the legislation of the book of the Covenant (Exod. 21 : 13); and there are signs in that early legislation that, previous to their appointment, the altar of Jehovah sometimes afforded the privilege of asylum (ibid., 14; cf. 1 Kings 1 : 50; 2 : 28). There were to be six of these cities (ver. 13), three on the east side of the Jordan, and three on the west side (ver. 14). The book of Deuteronomy makes provision for only three cities at first, and conditions the adding of three more on the completer subduing of the land (Deut. 19 : 2, 9). In the subsequent carrying out of the provisions of the law, the cities actually chosen, according to Josh. 20 : 7, 8, were Kedesh, Shechem, and Hebron in west Palestine, and Bezer, Ramoth-gilead, and Golan on the east side of the Jordan.

16-21. The law regarding the cities of refuge is repeated in Deut. 19 : 1–11, and also in Josh. 20 : 1–6. In the section before us those persons are described who cannot claim the benefit of its provisions. They are those whose act of manslaughter shows *prima facie* evidence of having been committed intentionally; and the presumption of purpose is made to turn very largely on the possession of a weapon or the deliberate act of plotting. If the deed was done with **an instrument of iron** (ver. 16), or **with a stone** (ver. 17), or with a **weapon of wood**

wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.
18 Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.
19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.
20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die;
21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.
22 But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,
23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:
24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:
25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.
26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

stone in the hand, whereby a man may die, and he died, he is a manslayer: the manslayer shall
18 surely be put to death. Or if he smote him with a weapon of wood in the hand, whereby a man may die, and he died, he is a manslayer: the
19 manslayer shall surely be put to death. The avenger of blood shall himself put the manslayer to death: when he meeteth him, he shall
20 put him to death. And if he thrust him of hatred, or hurled at him, lying in wait, so that
21 he died; or in enmity smote him with his hand, that he died: he that smote him shall surely be put to death; he is a manslayer: the avenger of blood shall put the manslayer to death, when
22 he meeteth him. But if he thrust him suddenly without enmity, or hurled upon him any thing
23 without lying in wait, or with any stone, whereby a man may die, seeing him not, and cast it upon him, so that he died, and he was not his
24 enemy, neither sought his harm: then the congregation shall judge between the smiter and the avenger of blood according to these judge-
25 ments: and the congregation shall deliver the manslayer out of the hand of the avenger of blood, and the congregation shall restore him to his city of refuge, whither he was fled: and he shall dwell therein until the death of the high priest, which was anointed with the holy
26 oil. But if the manslayer shall at any time go beyond the border of his city of refuge, whither

(ver. 18), there is a strong presumption that the perpetrator of it deliberately possessed himself of the weapon for the purpose, and that he is therefore a murderer. Again, if he took steps to come upon his victim unawares (ver. 20), or gave signs of having done the act in hatred (ver. 20, 21), even though he had no weapon in his hand, these signs of premeditation and evil motive must be taken as proving him a murderer. As such he is simply at the mercy of the avenger of blood, who is to act as his executioner wherever he may meet him (ver. 19). In the statement of the law in Deuteronomy the rules of evidence are not so fully given, but the judgment of intention is made to turn on the presence or absence of hatred, and the provision is made that even if the murderer seeks the protection of the city of refuge, he shall be brought forth by the elders of that city and delivered over to the avenger (Deut. 19 : 11, 12).

22-28. We come now to the cases of manslaughter which furnish the occasion for the establishment of cities of refuge. These are cases where the absence of any intention to do the slain person any harm may presumably be established. Not a complete list of the forms which the act that is innocent of evil intent may assume, but only instances or examples of unintentional homicide, are given. They are such cases as a suddenly provoked assault which has a more serious result than was intended (ver. 22), or an unpremeditated hurling of a heavy object, or the letting fall of a stone on a person without seeing him (ver. 23), and the Deuteronomist instances, perhaps from experience of an actual case, the felling of wood with a companion, and the accidental causing of his death through the ax head's becoming detached from the helve (Deut. 19 : 5). The legal procedure for the manslayer is simply to flee from the avenger and gain the shelter of the city of refuge if possible before he is overtaken (Deut. 19 : 5), as the avenger incurs no guilt for smiting him mortally "while his heart is hot," even where the deed which has angered him was accidental or unintentional (ibid., 6), since the whole responsibility of determining the intention rests with the congregation. The congregation or court (ver. 24) which is to judge between the smiter and the avenger of blood is evidently some tribunal in the neighborhood where the deed was committed, or at least somewhere outside of the city of refuge, as this court is evidently responsible for "restoring" the exonerated culprit to his city of refuge after the trial (ver. 25). The passage in Joshua specifies the preliminary steps to be taken by the fugitive, which are: to make formal request of the elders of the city for admission (Josh. 20 : 4), and then to remain in the shelter of the city until he can appear before the congregation (ibid., 6). Even after acquittal, however, the culprit is secure only on condition he remains in the city of refuge, at least until the death of the high priest then in office (ver. 25). If the avenger finds him

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:
28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.
29 So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings.
30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.
31 Moreover ye shall take no satisfaction for the life of a murderer, which *is* guilty of death: but he shall surely be put to death.
32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.
33 So ye shall not pollute the land wherein ye *are:* for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.
34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel.

27 he fleeth; and the avenger of blood find him
without the border of his city of refuge, and the
avenger of blood slay the manslayer; he shall
28 not be guilty of blood; because he should have
remained in his city of refuge until the death
of the high priest: but after the death of the
high priest the manslayer shall return into the
29 land of his possession. And these things shall
be for a statute of judgement unto you through-
out your generations in all your dwellings.
30 Whoso killeth any person, the manslayer shall
be slain at the mouth of witnesses: but one wit-
ness shall not testify against any person that he
31 die. Moreover ye shall take no ransom for the
life of a manslayer, which is guilty of death:
32 but he shall surely be put to death. And ye
shall take no ransom for him that is fled to his
city of refuge, that he should come again to
dwell in the land, until the death of the priest.
33 So ye shall not pollute the land wherein ye are:
for blood, it polluteth the land: and no expia-
tion can be made for the land for the blood that
is shed therein, but by the blood of him that
34 shed it. And thou shalt not defile the land
which ye inhabit, in the midst of which I dwell:
for I the Lord dwell in the midst of the children
of Israel.

abroad and kills him, he incurs no guilt (ver. 26, 27), as not even the acquittal of his adversary is thought of as making any moral appeal to him, but only as entitling the slayer to physical protection. On a change of the high-priestly administration the exonerated homicide may return to his own possession in peace (ver. 28). It is not clear that the significance of the high priest's death as a terminating epoch is derived from any expiatory virtue in that death, nor can we without the suspicion of fancifulness find in it a type of the death of Christ. "The duration of his term of office, like that of the reign of a king, represents a completed period of the theocratic life; what happens in that period has its continuance until his retirement, and his successor is the first to introduce changes (cf. Isa. 23 ¹ 15)" (DILLMANN). During the period before the monarchy the high priest's term of office would be the only official era whose termination could serve as an epoch marking the appropriate time for changes and readjustments. The same is true for the whole time of the nation's life after the exile, during which these laws of the Pentateuch were compiled and codified. During the time of the monarchy the reign of an anointed king would perhaps throw the high priest's time of office somewhat into the background as a time-marking epoch.

29-34. The foregoing legislation is pronounced a **statute of judgment** (cf. 27 : 11) valid for Israel in all ages and places (ver. 29). Then follows the universal rule regarding testimony that a murderer can be sentenced to death only on the testimony of **witnesses**, *i. e.*, more than one (ver. 30), or, as Deuteronomy states it, at least two or three witnesses (Deut. 17 : 6; 19 : 15). This rule was applied not only in cases of murder, but in all capital cases, such as high-handed transgression in contempt of the law (Heb. 10 : 28), or blasphemy; and it will recur to the reader with what painstaking scrupulosity the chief priests delayed the trial of Jesus until two witnesses could be found (Matt. 26 : 60). The converse of the rule came often to be asserted rhetorically as a principle governing all determination of truth, namely, that the testimony of two witnesses could establish any statement of fact (see 2 Cor. 13 : 1; John 8 : 17). A still more important principle of Hebrew criminal jurisprudence comes to light in ver. 31, and that is, that the crime of bloodshed does not admit of satisfaction by a fine. In the Hebrew mind there was a very deep-seated horror of blood. The whole system of slain sacrifices was founded on the principle that the blood is the life; and blood shed was thought of as polluting the ground (ver. 33, 34), or crying out to Jehovah for vengeance (Gen. 4 : 10). Even in the case of a person being found slain in the field, the book of Deuteronomy prescribed for the elders of the nearest city a solemn ceremony of purgation, a disclaiming of guilt, and prayer for the averting of the divine judgment (Deut. 21 : 1-9). The enormity of allowing the land to be defiled by unavenged blood is still further enhanced by the consideration that Jehovah tabernacles in the land of Israel (ver. 34), and so renders it holy. No expiation can be made for that land when defiled by outpoured blood except **by the blood of him that shed it** (ver. 33). It was a principle so fundamental as to be referred by Scripture writers to the times

CHAPTER XXXVI.

1 And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:
2 And they said, the Lord commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother unto his daughters.
3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

1 AND the heads of the fathers' *houses* of the family of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the heads of the
2 fathers' *houses* of the children of Israel: and they said, The Lord commanded my lord to give the land for inheritance by lot to the children of Israel: and my lord was commanded by the Lord to give the inheritance of Zelophehad our
3 brother unto his daughters. And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and shall be added to the inheritance of the tribe whereunto they shall belong: so shall it be taken away from the lot of our in-

of Noah, that "whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6). The permission of satisfaction by a fine would be a denial of this principle, and would give a play to avarice in the administration of justice which might in some cases result in the utter subversion of right. This safeguarding against avarice dictates the prohibition of any money satisfaction or bribe as a substitute for the irksome imprisonment of the manslayer in his city of refuge until the high priest's death (ver. 32). Many would no doubt be willing to give large sums to be permitted to dwell at large, but in Hebrew thought this would be a perversion of justice.

"Mahomet endeavored to mitigate the law of goel, which was often dangerous to innocence; but unfortunately he began at the wrong end. For, instead of enjoining a previous investigation, that an innocent person might not suffer instead of the guilty, he recommended as an act of mercy, pleasing in the sight of God, the acceptance of a pecuniary compensation from the actual murderer, in lieu of revenge. His words are: 'In cases of murder, retaliation is prescribed to the faithful, so that freemen must die for freemen, slave for slave, wife for wife. But when a man's nearest kinsman departs from that right, he has a just claim against the murderer for a moderate compensation in money, the acceptance of which is an alleviation of the crime in the sight of God, and an act of mercy. But if he afterwards oversteps this rule' (*i. e.*, by killing the person to whom he has remitted the murder), 'God will punish him severely. For the security of your lives rests on the right of retaliation'" (Mozley).

Among the Hebrews at least, the modern conception of murder as a crime whose punishment is solely a matter of public concern has emerged from the old blind feeling of the enormity of bloodshed largely through the educating influence of the law of the cities of refuge.

Chap. 36. Ordinance in regard to the marriage of heiresses. 1-4. The suit before Moses is brought by the "heads of fathers," *i. e.*, prominent or distinguished fathers, of the family of Gilead, who was descended from Machir of the tribe of Manasseh (ver. 1). It was to this line that the daughters of Zelophehad belonged (26:33), and these women by special request, their father being no longer alive, had become heiresses in their own right (see 27:1-11). The tribal feeling in this family of Gilead was very strong. These children of Machir were rejoicing in an inheritance already confirmed to them according to their choice and without the intervention of the lot. This Gilead land had come into their power before they made request to have it legally secured to them by Moses, and that by their own independent prowess rather than by the fortunes of the combined tribes, as had the territory given to Reuben and Gad (see 32:34-42, and com.). So strong a clan spirit had divided the tribe of Manasseh into two half-tribes inheriting on opposite sides of the Jordan, and had almost raised the family of Machir to the dignity of a tribe. Ambitious to compact and perpetuate a separate name, it was natural that these people should be very tenacious of their tribal holdings, and should watch the intentions and movements of these landed heiresses of Zelophehad's stock very closely. They came before Moses and the princes of the children of Israel—to which the LXX add "and before Eleazar the priest," as in 27:2—and recounting the decision made with regard to the daughters of Zelophehad (ver. 2; cf. 27:7), pointed out the damage which might be inflicted on their cherished domain in case these heiresses married out of their own tribe (ver. 3). It was feared that these women would be obliged or induced to annex their inheritance to the tribe into which they might marry, although the example of an heiress bringing a husband from

4 And when the jubile of the children of Israel
shall be, then shall their inheritance be put unto
the inheritance of the tribe whereunto they are re-
ceived: so shall their inheritance be taken away
from the inheritance of the tribe of our fathers.
5 And Moses commanded the children of Israel
according to the word of the Lord, saying, The
tribe of the sons of Joseph hath said well.
6 This *is* the thing which the Lord doth command
concerning the daughters of Zelophehad, saying,
Let them marry to whom they think best; only to
the family of the tribe of their father shall they
marry.
7 So shall not the inheritance of the children of
Israel remove from tribe to tribe: for every one of
the children of Israel shall keep himself to the
inheritance of the tribe of his fathers.
8 And every daughter, that possesseth an inher-
itance in any tribe of the children of Israel, shall
be wife unto one of the family of the tribe of her
father, that the children of Israel may enjoy every
man the inheritance of his fathers.
9 Neither shall the inheritance remove from *one*
tribe to another tribe; but every one of the tribes
of the children of Israel shall keep himself to his
own inheritance.
10 Even as the Lord commanded Moses, so did
the daughters ef Zelophehad:

4 heritance. And when the jubile of the children
of Israel shall be, then shall their inheritance
be added unto the inheritance of the tribe
whereunto they shall belong: so shall their in-
heritance be taken away from the inheritance
5 of the tribe of our fathers. And Moses com-
manded the children of Israel according to the
word of the Lord, saying, The tribe of the sons of
6 Joseph speaketh right. This is the thing which
the Lord doth command concerning the daugh-
ters of Zelophehad, saying, Let them marry to
whom they think best; only to the family of the
7 tribe of their father shall they marry. So shall
no inheritance of the children of Israel remove
from tribe to tribe: for the children of Israel
shall cleave every one to the inheritance of the
8 tribe of his fathers. And every daughter, that
possesseth an inheritance in any tribe of the
children of Israel, shall be wife unto one of the
family of the tribe of her father, that the chil-
dren of Israel may possess every man the in-
9 heritance of his fathers. So shall no inheritance
remove from one tribe to another tribe; for the
tribes of the children of Israel shall cleave
10 every one to his own inheritance. Even as the
Lord commanded Moses, so did the daughters

another tribe and reckoning the descendants as Manassites was not unknown in this very family (see com. on 27 : 1-5). Uncertain of the power of tribal loyalty to withstand the impulses of maidenly affection, these men wanted some decision which would make the passing of allotted estates from tribe to tribe impossible. The permanent alienation of the property from the tribe is not thought of as actually effected until the jubilee (ver. 4), because, although "strictly speaking, the hereditary property would pass at once, when the marriage took place, to the tribe into which an heiress married," yet, "up to the year of jubilee it was always possible that the hereditary property might revert to the tribe of Manasseh, either through the marriage being childless, or through the purchase of the inheritance. But in the year of jubilee all landed property that had been alienated was to return to its original proprietor or his heir (Lev. 25 : 13, seq.). In this way the transfer of an inheritance from one tribe to another, which took place in consequence of a marriage, would be established in perpetuity" (KEIL).

5-9. On listening to his suitors' representation—no mention being made in this case, as in 27 : 5, of the matter being brought before Jehovah—Moses returned judgment that the argument of the tribe of Joseph's descendants was "so" (ver. 5; cf. 27 : 7), or reasonable. Observe how in this matter of tribal inheritance Moses takes no official cognizance of families, but only of tribes. These suitors are the **tribe of the sons of Joseph.** The decision rendered is that these daughters of Zelophehad may marry whom they choose, but only within their tribe (ver. 6), and that this rule must be followed by all heiresses of whatever tribe (ver. 8), that thus the transfer of hereditary property from tribe to tribe may be prevented, it being a primary consideration that every one shall cleave to the inheritance of the tribe of his fathers (ver. 7, 9). This appears to be a very decided fostering of the isolated clan spirit, and possibly an arrangement which, retained in force too long and too tenaciously, delayed the coalescence of tribal feeling into a unified national spirit. "The arrangement was perhaps inevitable; yet it certainly belonged to a primitive social order. The homogeneity of the people would have been helped and the tribes held more closely together by interchange of land. In every law made at an early stage of a people's development there is involved something unsuitable to after periods. And perhaps one error made by the Israelites was to cling too long and too closely to tribal descent and make too much of genealogy" (R. A. WATSON). All this, however, is consonant with the genius of the Jewish people manifested not only in national life but in a religion whose note is purity, isolation, dread of defilement, rather than diffusion and leavening influence—a religion which could not give way in the nation to the saving and self-diffusing spirit of Christ, but rejected and crucified him in the interest of its own isolation, and so relinquished the task of the world's salvation to others.

10-13. In accordance with the decision of Moses these daughters of Zelophehad married their cousins (ver. 11), and so secured their inheritance to their patriotic and ambitious

11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:
12 *And* they were married into the families of the sons of Manassah the son of Joseph, and their inheritance remained in the tribe of the family of their father.
13 These are the commandments and the judgments, which the Lord commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan *near* Jericho.

11 of Zelophehad: for Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their fathers'
12 brothers' sons. They were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.
13 These are the commandments and the judgements, which the Lord commanded by the hand of Moses unto the children of Israel in the plains of Moab by the Jordan at Jericho.

tribe (ver. 12). The whole concludes with a supplementary title classifying this decision, along with the others that are grouped with it (see 33 : 50; 35 : 1), as those prior and important enactments of Mosaic law which were framed in Arboth-moab (ver. 13).

THE BOOK OF DEUTERONOMY

BY

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INTRODUCTION

I. Title and Contents.

The name Deuteronomy, like the names for the rest of the books of the Pentateuch, is derived from the Greek, Δευτερονόμιον, *Deuteronomion*, found in the literature first in Philo, "the second law," based upon a misconception of the phrase, מִשְׁנֵה הַתּוֹרָה הַזֹּאת, *mishnēh hattôrah hăzz'ôth* (Deut. 17 : 18), which means only "a copy of this law." This same name was also used occasionally by the Jews, who commonly called it, according to their usual custom, after the first two words of the Hebrew text, אֵלֶּה הַדְּבָרִים, *'ēllĕh hăddebhārîm*, or simply from the second word, דְּבָרִים, *debhārîm*, the former title being transliterated by Origen as Ἑλλε Ἀδδεβαρίμ, *Elle Haddebarim*.

The book of Deuteronomy is the last part of the connected work which we know as the Pentateuch. (On the question of the time of the division into five parts and the reason for it, see Introduction to Exodus in this series, pp. iii, iv.)

The book purports to be in the main a series of speeches delivered by Moses in the plains of Moab on the east of the Jordan, in which he promulgates the laws which he has received from Jehovah and which the people are to put in operation after they have entered Palestine; and it concludes with an account of the last deeds and words of Moses, and the record of his death (chap. 31 to 34). In time it covers the last few months of the life of Moses, from the first day of the eleventh month of the fortieth year since leaving Egypt (cf. 1 : 3) to his death.

The material of the book may be arranged as follows:

I. 1 : 1 to 4 : 43, Introduction to the book of Deuteronomy.

A. 1 : 1 to 3 : 29, Historical survey.

1. 1 : 1–5, historical introductory note.
2. 1 : 6 to 3 : 29, discourse giving a historical retrospect.
   - (a) 1 : 6–18, appointment of judges just before leaving Horeb.
   - (b) 1 : 19–45, journey from Horeb to Kadesh and frustration of hope of immediate entrance into Palestine.
   - (c) 1 : 46 to 2 : 1, sojourn in Kadesh and wandering in Mount Seir.
   - (d) 2 : 2–15, peaceable passage through Edom and Moab and arrival at the banks of the Arnon.
   - (e) 2 : 16 to 3 : 7, crossing the Arnon and conquest of the Amoritish kings Sihon and Og.
   - (f) 3 : 8–22, extent and disposition of the territory on the east of the Jordan.
   - (g) 3 : 23–29, the refusal of the entreaty of Moses to be allowed to enter Palestine.

B. 4 : 1–40, The first hortatory discourse of Moses.

Appendix, 4 : 41–43, narrative describing the appointment of three cities of refuge on the east of the Jordan.

II. 4 : 44 to 30 : 20, Deuteronomic exposition of the laws.

A. 4 : 44–49, Superscription in narrative form.

B. 5 : 1 to 11 : 32, Hortatory introduction, leading up to the code of special laws.

1. 5 : 1 to 6 : 3, exhortation based on the experiences at Horeb. The address is in the form of the second person plural for the most part.
2. 6 : 4 to 9 : 7, an exhortation, employing in the main the second person singular as the form of address, urging the people of Israel to whole-hearted devotion to the service of Jehovah.
   (a) 6 : 4–25, the exhortation is based on the fact that Jehovah is the only God.
   (b) 7 : 1–26, the exhortation is based on the fact that only by obedience to Jehovah can they hope for blessing in their new home.
   (c) 8 : 1–20, the exhortation is based on their experiences in the wilderness.
   (d) 9 : 1–7, the exhortation is based on the fact that their choice is due to divine grace and not their own worth.
3. 9 : 8 to 10 : 11, an exhortation, employing mainly the second person plural as the form of address, continuing the account of the experiences at Horeb.
4. 10 : 12 to 11 : 32, a concluding general exhortation to obey the laws about to be promulgated, leading up to the law-book itself. Both singular and plural are employed as the form of address.

C. 12 : 1 to 29 : 1, The code of special laws.

1. 12 : 1 to 16 : 17; 16 : 21 to 17 : 7, laws dealing with worship.
   (a) 12 : 1–28, the place of worship, the central sanctuary.
   (b) 12 : 29 to 13 : 18; 16 : 21 to 17 : 7, worship to be offered to Jehovah alone and all forms of worship of false gods to be rigorously repressed.
   (c) 14 : 1–21, worshipers must be holy.
   (d) 14 : 22 to 16 : 17, materials and calendar of worship.
      (1) 14 : 22–29, the devotion of the tithe.
      (2) 15 : 1–11, release of all debts in the seventh year.
      (3) 15 : 12–18, release of Hebrew slaves, both male and female, in the seventh year.
      (4) 15 : 19–23, devotion of the firstlings of oxen and sheep.
      (5) 16 : 1–17, the three annual pilgrimage festivals.
2. 16 : 18–20; 17 : 8 to 18 : 22, the officials of the religious community.
   (a) 16 : 18–20; 17 : 8–13, the judiciary.
   (b) 17 : 14–20, the limitation of the power of the king or prince.
   (c) 18 : 1–8, the priests.
   (d) 18 : 9–22, the prophets, the legitimate organs of revelation.
3. 19 : 1–13, the law of the cities of refuge (cf. 4 : 41–43).
4. 19 : 14 to 25 : 19, laws without systematic arrangement, dealing with war and with civil and domestic life, many of them peculiar to Deuteronomy, while others appear in the other codes.
5. 26 : 1 to 29 : 1, liturgical supplement to the code.
   (a) 26 : 1–11, prayer at the offering of the firstlings.
   (b) 26 : 12–15, prayer at the offering of the triennial tithe.
   (c) 26 : 16 to 29 : 1, formal declaration of cursings and blessings.
      (1) 26 : 16–19, statement of the covenant relation into which the people have entered with Jehovah.
      (2) 27: provision for the cursing and blessing on Ebal and Gerizim in the land of Palestine.
      (3) 28: proclamation of the blessings and the cursings for the obedience and disobedience to the Deuteronomic law.
      (4) 29 : 1, the subscription to the code.

D. 29 : 2 to 30 : 20, Concluding solemn exhortation to obey the law, corresponding to the addresses in chap. 5 to 11.

III. 31 to 34, Final deeds, farewell addresses, and death of Moses.

1. 31 : 1–8, 14, 23, appointment of Joshua as the successor of Moses.
2. 31 : 9–13, 24–27; 32 : 45–47, command to write the law and to provide for its being read at the feast of Tabernacles in the year of release.
3. 31 : 16–22, 28–30; 32 : 44, command to write the Song as a witness.
4. 32 : 1–43, the Song of Moses.
5. 32 : 48–52, Moses is commanded to ascend Mount Nebo.
6. 33 : 1–29, the Blessing of Moses.
7. 34 : 1–12, death and burial of Moses.

II. Composition of the Book.

The problem of the composition of Deuteronomy is quite distinct from that of the composition of the rest of the Pentateuch. On the documentary hypothesis it forms one of the independent documents. There are only a few traces of the documents, of which the preceding four books are composed. The date in 1 : 3 belongs to the chronological framework of P, and 32 : 48-52; 34 : 1 in part, and ver. 7-9 are almost certainly from the same source; 10 : 6, 7 probably parts of chapter 27; 34 : 1 in part, and ver. 5, 6, and possibly a part of ver. 2-4, are to be assigned to JE. Otherwise the book is Deuteronomic in its composition, coming from various authors or writers of the Deuteronomic school.

It is evident at once that Deuteronomy has a style of its own. This style is shown by the use of special words, some of which are used in Deuteronomy only, and many of which are used most frequently and characteristically by Deuteronomy. The name of Jehovah is almost always accompanied by the words, "thy, your, our God"; also the following phrases and peculiar turns of expression are numerous: "the land which he is, or I am, about to give thee"; "which I am about to command thee this day"; "that your days may be long, or that ye may prolong days upon the land"; "take heed to thyself, yourself, lest"; "to rejoice before Jehovah"; "to cause his name to dwell there," and many more. Driver ("Introduction to the Literature of the Old Testament," 2d ed., pp. 91–95) enumerates forty-one of these turns of expression with the references. See also Hast., Vol. I, pp. 599, 600; Holzinger, "*Einleitung in den Hexateuch*," pp. 284–291; Steuernagel, "*Handkommentar, Deuteronomium*," pp. lxxxiii–cli (about ninety items); Driver, "International Critical Commentary, Deuteronomy," pp. lxxxv–xciv (some seventy items). This style is so different both from that used by P and by JE that it furnishes an additional argument for the documentary theory of the authorship of the Pentateuch.

But it is also evident that Deuteronomy has very definite teaching on the subject of the relation between obedience to the law, which is promulgated in this book, and the enjoyment of the divine blessing. Blessing follows scrupulous obedience, while disaster, death, and exile are the punishment for disobedience (cf. 7 : 12-26; 8 : 14-20; 11 : 13-17, 22-25, 26-28; chap. 28; 30 : 15-20, etc.). This conception is really dominant in Deuteronomy, so that it may be fairly called Deuteronomic.

The arrangement of the material in Deuteronomy indicates that it is not a literary unity. It has long been recognized that there are two distinct introductions to the book, namely, 1 : 3 to 4 : 40, and 4 : 44 to 11 : 32. Closer scrutiny reveals other peculiarities. The natural continuation of 1 : 3-5 would be a statement

of the law which "Moses began to declare," but instead, these words are immediately followed by a long historical retrospect, 1 : 6 to 3 : 29, and by a hortatory discourse, 4 : 1-40. Again, in 4 : 44-49, there are two distinct titles to the book; in one, 4 : 44, agreeing with 1 : 5, it is called simply "the law" (cf. 31 : 9, 26); in 4 : 45-49 it is called "testimonies, statutes, and judgments," and in terms closely parallel to 1 : 3-5 the circumstances under which they were promulgated are stated. This same title in different forms appears again in 5 : 1; 6 : 1; 12 : 1, and it is not until 12 : 1 that the real presentation of the new Deuteronomic law begins. Furthermore, as has been indicated in the outline of the contents, the introduction in 4 : 45 to 11 : 32 displays a peculiar phenomenon in the change in the form of address from the second person singular to the second person plural, and vice versa. In 5 : 1 to 6 : 3; 9 : 8 to 10 : 11 the second plural is used prevailingly, and the narrative centers about the experiences in Horeb. In 6 : 4 to 9 : 7 the second singular is used prevailingly, and the center of interest is the general wilderness experience and the coming experiences in Palestine. In 10 : 12 to 11 : 32 the singular and plural seem to be used almost interchangeably, though certain small sections are prevailingly plural while others are mostly singular, and there is very little difference in the subject-matter of the two groups. This interchange of number is probably due in part to accident, especially within the sections which manifest a preference for one form, and many of the variations may well be eliminated by a simple process of textual criticism. Others seem to be characteristic of the sections, and hence probably represent different literary sources, so that it is probable that two distinct forms of introduction have been combined in 4 : 44 to 11 : 32. It is also probable that a similar combination has been made in the concluding hortatory discourse in 29 : 2 to 30 : 20 which exhibits the same peculiarity in the employment of the second singular and plural in the address.

The final historical section, chapters 31 to 34, refers to the foregoing Deuteronomic Code only in 31 : 9-13, 24-27; 32 : 45-47. With this exception the entire section is a distinct account of the final deeds and death of Moses, which probably existed at one time entirely out of connection with Deuteronomy, and assumed its present place and form after Deuteronomy had been inserted at its present place in the complex product which is known as the Pentateuch. In this historical section are found the two important poetical documents, the Song of Moses, chap. 32, and the Blessing of Moses, chap. 33. The historical account is in general accord with the earlier historical statements. (Cf. for example, Deut. 31 : 1-8, 14, 15; 32 : 48-52; 34 : 1-9 with Num. 27 : 12-23; Deut. 1 : 37, 38; 3 : 23-28.) The code of special laws, 12 : 1 to 29 : 1, exhibits peculiarities of its own, differing in some important respects from the peculiarities of the introduction and the hortatory conclusion. The second person singular is employed almost exclusively as the form of direct address, the only important exceptions being in 12 : 1-12; 14 : 4-21, and in isolated verses, as 12 : 16, 32; 13 : 4, 5, 7, 14; 14 : 1; 17 : 17; 19 : 19; 20 : 2-4, 18; 22 : 24; 23 : 10. Most of these latter cases are probably due to textual errors; in the case of 12 : 1-12, the plural law is simply a parallel to the more extended singular law in ver. 13 f.; and the law in 14 : 4-21 is probably no part of the original Deuteronomy. It therefore seems to be impossible to divide the code itself into sections on the basis of the singular or plural as the form

of address. Further, it seems probable that the miscellaneous laws, in chapters 21 to 25, many of which are parallel to laws in the Book of the Covenant, Exod. 21 to 23, were not included in the original book of Deuteronomy, especially as they are not generally couched in the Deuteronomic tone and have little or no connection with the central theme of the book, the abolition of false worship, and the centralization of worship. Chapter 27, except ver. 9, 10, interrupts the connection between 26 : 16-19 and chapter 28, which is the proper close of a code of laws with its list of blessings and cursings. (Cf. Exod. 23 : 20-33 ; Lev. 26 : 3-45, and note especially the subscriptions in Lev. 26 : 46 and Deut. 29 : 1.) This chapter also was probably no part of the original Deuteronomy.

The foregoing facts make it practically certain that the book had a somewhat extended history and passed through several editions before it reached its present form. The process may be traced with some degree of accuracy, though it is impossible to assign dates for the various stages of the development. The code, in chapters 12 to 26, and chapter 28, with the exception of 14 : 3-21, and probably the miscellaneous laws in chapters 21 to 25, was probably the first part of the book to be written. It seems probable that it circulated in two editions, one with the singular sections of the hortatory introduction in 4 : 44 to 11 : 32, and the hortatory conclusion in 29 : 2 to 30 : 20, and one with the plural sections of the same passages. Then one of these editions, possibly the singular, was provided with the historical and hortatory first introduction in 1 : 3 to 4 : 40, and the two editions were afterward combined into one, and the book thus produced was incorporated into the connected history of the Exodus to the death of Moses, which added chapters 31 to 34. Some time during this process the other passages, like chapters 14 and 27, etc., were inserted ; finally, at the time of the division of the Pentateuch into its present five books, the passage, 1 : 1, 2, was attached to the book of Deuteronomy and the book assumed essentially its present form, barring certain minor textual changes, some time before 250 B. C., when the Greek translation was made.

III. Relation of Deuteronomy to Other Documents of the Pentateuch.

Deuteronomy is ostensibly a repetition or recapitulation of the earlier law and history. From the point of view of history, it is entirely dependent upon the JE narrative of the books of Exodus and Numbers, and in only a few cases does it add anything to our knowledge of the history. Attention may be called to the fragmentary itinerary in 10 : 6, 7; to the construction of the ark and the appointment of the Levites as its ministers, 10 : 1-5, 8, 9. Otherwise it is clear that Deuteronomy is dependent upon JE, even where it gives a slightly different turn to the narrative, as occurs in 1 : 6 ff., or in 1 : 19 ff. The historical correspondences are noted in the course of the commentary, so it will not be necessary to give a list of them here. They are conveniently brought together in Hast., Vol. I, p. 597.

As is indicated in the commentary, the code has numerous parallels both in the Covenant Code, Exod. 20 to 23, and in the Holiness Code, Lev. 17 to 26. The list in Hast., I, pp. 600, 601, summarizes the parallels. The miscellaneous collection of laws in Deut. 21 to 25 has many items which are peculiar to Deuteronomy, but which must have been in circulation, perhaps, in some independent collection

before it was inserted here. The characteristic contribution of Deuteronomy is the fundamental law about the centralization of worship, and the abolition of all worship of Jehovah at the high places which are rejected as being really idolatrous. In consequence of this new insistence it becomes necessary to modify many of the earlier laws and to insert some new regulations. A comparison of the history and the laws makes it clear that Deuteronomy is dependent upon the documents J and E; it is parallel to, but not dependent upon, the Holiness Code, and it is clearly independent of the main stock of the Priests' Code.

IV. Deuteronomy and the Reformation of Josiah.

The most significant event in the later history of the kingdom of Judah was the great reformation introduced by Josiah as the result of the finding of "the book of the law in the house of Jehovah," by Hilkiah, the high priest. (2 Kings 22 : 8.) Detailed comparison of the account of this reformation given in 2 Kings 22 and 23, with the various portions of the Pentateuch, has made it practically certain that the book of the law then discovered was none other than the book of Deuteronomy, or one of its earlier editions. The distress produced in the minds of those who read it (cf. 2 Kings 22 : 11 ff.) makes it practically certain that the book found contained the curses of chapter 28, and other parallels prove that it was at least the code of chapters 12 to 28 in its original form, provided with at least one of the introductions. The account of the abolition of idolatry in 2 Kings 23 : 4-6, 10-14, and the removal of those who practised various forms of divination, ver. 24, is clearly in harmony with Deuteronomy. (Cf. Deut. 12 : 3; 13 : 2, 6, 7, 13; 17 : 2, 3; 18 : 9 f.) The centralization of worship which Josiah carried through so rigorously (2 Kings 23 : 5, 8, 9, 15, 19, 20) is clearly based upon the commands of Deuteronomy. (Cf. Deut. 12; 14 : 23 ff.; 15 : 19 ff.; 16 : 5-7, 16; 17 : 9, 10, etc.; and see Hast., I, p. 602; cf. further Deut. 29 : 1 with 2 Kings 23 : 3; and note the common phrase of Deuteronomy, "with all the heart and all the soul," 2 Kings 23 : 3; Deut. 6 : 5, etc.)

The profound impression produced by the discovery and promulgation of this book is seen in all the literature of the period. The book gave rise to a school of writers who followed its ideals, and hence may be called the Deuteronomic school. The writers of this school were active in the compilation and publishing, not only of later and enlarged editions of Deuteronomy, as has already been suggested, but also of other books of the Old Testament. The most notable example of this editorial work is found in the books of Kings, which were undoubtedly compiled in the decades immediately following the reform of Josiah. This is seen in the general tone and style of the framework of the books, and especially in the judgments passed on the various kings. (Cf. the description of Asa in 1 Kings 15 : 9-15.) Another book edited by the Deuteronomists is Judges, which, in its framework and its philosophy of history, is clearly under the domination of Deuteronomy. (Cf. Judg. 2 : 11-19; 3 : 7-11; 4 : 1-3; 6 : 1 f.; 10 : 6 f., etc.)

V. Date and Authorship of Deuteronomy.

The year 621 B. C., the eighteenth year of Josiah, when the book of Deuteronomy was discovered, is the latest date for the composition of the nucleus of the

book. It has been held by many scholars that it was actually composed as the program for the reformation which it produced, and that it was the work of the priests who were associated with Hilkiah. But in addition to the moral considerations connected with this theory of fabrication, or "pious fraud," it must be urged that the character of the account of the discovery seems to preclude any conclusion other than that it was a genuine find, and was as much a surprise to the priests as it was to the king. Further, the little that we know of the history of the times from the death of Hezekiah on makes it extremely hard to believe that there was moral earnestness and enthusiasm in Jerusalem sufficient to produce such a book. The truth seems to be that Deuteronomy, instead of being the product of any religious and moral enthusiasm in the time of Josiah, was really the sole cause and origin of the great reform. The same line of argumentation seems to make it impossible to suppose that the book was composed in the dark times of the reign of Manasseh, as is held by many scholars. Instead, we must look for a period when there was a great religious awakening, and when the spirit of reformation and reorganization was active.

It is not strange that some conservative scholars who have felt forced to abandon the theory of the Mosaic authorship have turned to the time of the glory of the united monarchy under David and Solomon, and have found in the movement for political and religious centralization, which was characteristic of this period, the favorable conditions for the origin of the book. But certain objections must be urged which are fatal to this hypothesis. One is the relation of Deuteronomy to the other documents of the Pentateuch, and especially to J and E, upon which it is clearly dependent. By virtue of this dependence it is clear that Deuteronomy must be later than these documents, and internal considerations make it impossible to date them earlier than the tenth or the ninth centuries—that is, later than the time of David and Solomon. But even more serious is the attitude toward the monarchy which characterizes Deuteronomy. This is clearly hostile. There is no reason to suppose that the judge of 17 : 9 f. is identical with the king, as some authorities hold. Deuteronomy could get on very well without a king, as Ezekiel does (chap. 40 to 48) in his description of the reorganized community. The law of the king in 17 : 14-20, if indeed a genuine king is intended, and not a judge, as Wiener contends (cf. the commentary on this passage), is only a grudging concession, and the activities of the king are strictly limited to the study of the book of Deuteronomy. He may not have a large standing army and strong military equipment, and he must have none of the insignia or the power of an Oriental monarch. This attitude is wholly inconsistent with the opinion of the monarchy as a blessing, which is so characteristic of the early times.

By the process of exclusion, attention must be centered on the period of great religious, political, and social activity in the second half of the eighth century B. C. This was the time when four of the greatest prophets of the Old Testament—Amos, Hosea, Micah, and Isaiah—were active; it was a period of ferment and excitement in consequence of the extension of the power of Assyria, resulting in the overthrow of the kingdom of the Ten Tribes and the subjection of Judah; and it was also a period of reform and centralization. The weakening and final overthrow of Samaria, and the preservation of Judah naturally made

Jerusalem the center of the religious life of the survivors of both branches of the Israelitish nation, and these natural tendencies were reenforced by direct reformatory activities undertaken by Hezekiah. (Cf. 2 Kings 18 : 1-8.) This account of the reforms of Hezekiah is rejected as unhistorical by many scholars, but the objections which they raise against it are not sufficiently strong to warrant its rejection. The account is so summary that it is impossible to place the various actions of Hezekiah chronologically in his life, and it is possible that the reforms were not instituted until after the deliverance of Jerusalem in 701 B. C., though probably they came earlier. It is fortunate that we have an entirely independent witness to the change in attitude on the part of Hezekiah, and hence probably to his reforms, in the tradition about his treatment of Micah, which is preserved for us in Jeremiah 26 : 17-19. (Cf. Micah 3 : 12.) It is to this period that the composition of the original edition of Deuteronomy may be most probably assigned. Composed as a program for the reformatory activity of at least one of the strong elements in Jewish religious life, it failed of its full effect because of the change of policy introduced by Manasseh, and consequently the book was laid away in the archives of the temple, perhaps in the custody of the priests who were its probable authors, and was soon lost to memory. In its hiding-place it was left until the work of cleansing and repairing instituted by Josiah brought it to light to produce the results which it had failed to produce when it was first written. Whether it had been enlarged at all from its presumably original form before its discovery by Hilkiah must remain a matter for conjecture, though it seems highly improbable that any considerable enlargement was made. We are therefore led to conclude that it was after the time of Josiah, in the closing years of the monarchy, during the exile and the earlier postexilic period, that the additions described in the section on the composition of the book were made.

The author or authors of the original book, as well as its subsequent editors and enlargers, are wholly unknown, as are the authors of the most of the books of the Old Testament. But it is possible to discover with some degree of certainty the class to which they belonged. This must have been the priestly class. Some member of the Jerusalem priesthood, probably of the time of Hezekiah, filled with the same religious zeal which burned in the great prophets who were his contemporaries, but with decidedly different convictions as to the method of realizing the ideals for which they were striving, composed this book with the desire to secure such a transformation of Judah as would fit her to become the adequate manifestation of the will and purpose of the one God of Israel who was to be the God of the whole earth, Jehovah their God.

VI. Purpose of Deuteronomy and the Effects of Its Promulgation.

The purpose of Deuteronomy has been suggested in the preceding paragraph. It contains a program for a propaganda. In spirit it is a sort of synthesis of the prophetic and the priestly ideals with particular emphasis on the priestly policy in its constructive ideas. The contemporary prophetic policy centers around the Messianic ideal in connection with the doctrine of the remnant. The prophets looked for the inauguration of the ideal social order in Judah and Israel as the result of the overthrow of the existing social and political order through the

instrumentality of the forces of Assyria, and the subsequent establishment of a righteous monarchy under the rule of the Messiah, with Jerusalem as the capital city. They had little faith in legal enactments, and did not believe that the promulgation of new laws would work any improvement in the corrupt state. (Cf. Hosea 8 : 12, British R. V.: "Though I write for him my law in ten thousand precepts, they are counted as a strange thing," that is, they are fruitless.) The center of their hope was the new order ruled over by the Messianic king. The priestly authors of Deuteronomy on the other hand, with the same longing for the establishment of the ideal order, laid emphasis, in the first place, upon the right attitude of heart and mind to Jehovah, love, obedience, and submission, and then, in the next place, and more emphatically, upon the right action—properly regulated worship at the right place chosen by Jehovah, and at the times which he should appoint, and the performance of regular ritualistic services under the direction of the properly chosen officials, the Levitical priests. From their point of view, the situation in Jerusalem after Josiah had carried through his reformation, and had centralized worship at Jerusalem, came as near to realizing their ideal of the kingdom of God as the state described by Isaiah, for example, in 9 : 2-7 or 11 : 1-9, would be a realization of the prophetic ideal. It is from the consideration of the book of Deuteronomy as in effect a program for the realization of a lofty ideal, that one can really appreciate its fervor, and its lofty moral and spiritual tone. Its authors were no narrow-minded legalists, but were firm believers in the idea that even the most lofty principles would be ineffective to transform society unless they were promulgated as laws that were binding upon all members of the society which it was sought to establish. They felt that ideals would be powerless unless they were expressed in regular and stereotyped forms; the love and devotion which prompted to the sacrifice of the choicest products of human labor would go astray unless these offerings were made at the right place, and at the right time, and through the agency of the right officials.

This priestly ideal was put into actual practice for a short time in Jerusalem during the last years of the reign of Josiah. Unfortunately the records are silent as to its operation. We are not informed as to whether Josiah was willing to reduce himself to the limits imposed in 17 : 14 ff. His single recorded later act, the campaign against Pharaoh Necho, which resulted so disastrously at the plain of Megiddo, would not be a transgression of the law. (Cf. 2 Kings 23 : 29, 30; 2 Chron. 35 : 20-25.) The reformation was not without prophetic support, as may be inferred from the action of the prophetess Huldah. It seems highly probable that it was viewed with questioning, and at last with positive disapprobation by the great prophet Jeremiah, who felt that law, covenant, the sacred city, the temple, and even the ark could not save the nation from the impending ruin, thus taking the same position as that taken by the prophetic contemporaries of the authors of the book in the reign of Hezekiah. (Cf. Jer. 3 : 16; 7 : 1-15, 22, 23; 8 : 8.)

With the death of Josiah the reformation seems to have collapsed, for none of his successors was true to the ideal of Deuteronomy in the few years of national life which was left to the little kingdom. But the ideal remained; it seems to have animated Ezekiel, who tried to make its regulations more effective by means of the constitution which he devised for the restoration of the theocracy in chapters 40

to 48. It was probably the Deuteronomic law which guided the worship of the returned exiles in 536, and it was probably the ideal of Deuteronomy which led to the codification of the ancient priestly usages and prescriptions, and their closer definition and amplification in the Priests' Code which became the constitution of the reorganized community which Ezra and Nehemiah founded. Hence it may be said that the promulgation of Deuteronomy marks the beginnings of Judaism, and the establishment of that elaborate legal system which bound the Jewish community in the time of our Lord.

VII. Deuteronomy in the New Testament and in Modern Life.

The book of Deuteronomy seems to have exerted much influence upon the writers of the New Testament. Dr. Howard Osgood, in his "Quotations of the Old Testament in the New Testament," gives a list of over one hundred and thirty passages in the New Testament which contain quotations from or allusions to Deuteronomy. In this list about two-thirds of the references are to chapters 1 to 11, and 29 to 34. The number of direct quotations is much smaller, but still is comparatively large. And this is not strange. The moral and spiritual elements in Deuteronomy are numerous, especially in the hortatory portions, and it was natural that Jesus and the apostles in making their appeal to Judaism should make large use of those portions of the Jewish code with which they found themselves most in sympathy.

It is the same elements in Deuteronomy which give the book its abiding worth. Its laws with reference to the place and form of worship, and very many more of the regulations contained in the various parts of the code, especially those in the miscellaneous section, chapters 21 to 25, have little or no bearing upon the life of the modern Christian, and are of value chiefly from the historical and archæological point of view. But the exhortations to whole-hearted devotion to the service of God, who is or should be the supreme object of love and reverence; to love and care for one's neighbors, especially the weak, the helpless, and unprotected; to pure and clean moral life as an evidence of devotion to God, can never lose their power and their value until the kingdom of God shall have come, and his will be done on earth even as it is in heaven. This is especially true in national affairs as distinguished from the affairs of private life, for Deuteronomy throbs with a genuine social enthusiasm. As no man can live by bread alone, so no man can live unto himself alone. He is a member of the larger social body, and he must be judged not merely by his performance of his religious duties, but by his treatment of his fellow men. (Cf. 26 : 12, 13; 25 : 13-16; 24 : 10-15; 23 : 19, 20; 22 : 1-4; 16 : 18-20, and many other similar passages.)

VIII. Literature.

1. Texts, versions, etc. See Introduction to Exodus in this series, p. xiv. For the LXX, Brooke and McLean's larger edition, Vol. I, Part 3, "Numbers and Deuteronomy," Cambridge, 1911, has been used.

2. Commentaries. Bertholet, "*Deuteronomium*," Freiburg, 1899; Dillmann, "*Numeri, Deuteronomium und Josua*," Leipzig, 1886; Driver, "Deuteronomy," New York, 1895; Girdlestone, "Student's Deuteronomy," London, 1899; Harper,

"Deuteronomy," New York, 1895; Jordan, "Deuteronomy," New York, 1911; Keil and Delitzsch, "Pentateuch," Vol. III, Edinburgh, 1867; Oettli, "*Deuteronomium, Josua und Richter*," München, 1893; Robinson, "Deuteronomy and Joshua" (New Century Bible), London and New York, no date; Steuernagel, "*Deuteronomium und Josua*," Göttingen, 1900.

3. General, including introduction and criticism. Most of the works given in the Introduction to Exodus in this series, pp. xiv, xv, deal also with Deuteronomy. Here are noted a few additional works of a general nature, and several monographs dealing almost entirely with Deuteronomy. Introduction: Fowler, "History of the Literature of Ancient Israel," New York, 1912; Girdlestone, "Building up of the Old Testament," London, 1912; Gray, "Critical Introduction to the Old Testament," New York, 1913; Riehm, "*Einleitung in das Alte Testament*," Halle, 1889; Wildeboer, "*Literatur des Alten Testaments*," Göttingen, 1895. Criticism: Cullen, "Book of the Covenant in the Land of Moab," Glasgow, 1903; Duff, "Old Testament Theology," Vol. II, London, 1900; Erbt, "*Sicherstellung des Monotheismus*," Göttingen, 1903; French, "*Lex Mosaica*," London, 1894; Fries, "*Gesetzesschrift des Königs Josia*," Leipzig, 1903; Gressmann, "*Mose und seine Zeit*," Göttingen, 1913; Griffiths, "Problem of Deuteronomy," London, 1911; Holborn, "Pentateuch in the Light of To-day," Edinburgh, 1902; Hoopes, "The Code of the Spirit," Boston, 1911; Martin, "Tora of Moses," Nashville, 1900; McGarvey, "Authorship of Deuteronomy," Cincinnati, 1902; McNeile, "Deuteronomy: Its Place in Revelation," London, 1912; Mitchell, "The Use of the Second Person in Deuteronomy," "Journal of Biblical Literature," 1899, pp. 61 f.; Naumann, "*Das Deuteronomium*," Gütersloh, 1897; Naville, "Discovery of the Book of the Law under King Josiah," London, 1911 (for the discussion occasioned by this book of Naville, see the commentary on Deut. 30 : 29); Paton, "Israel's Conquest of Canaan," "Journal of Biblical Literature," 1913, pp. 1 ff.; Pope, "Date and Composition of Deuteronomy," Rome, 1910; Puukko, "*Das Deuteronomium*," Leipzig, 1910; Smend, "*Die Erzählung des Hexateuch*," Berlin, 1912; Staerk, "*Deuteronomium*," Leipzig, 1894; Steuernagel, "*Der Rahmen des Deuteronomiums*," Halle, 1894; Steuernagel, "*Die Entstehung des deut. Gesetzes*," Halle, 1896; Welch, "The Religion of Israel under the Kingdom," Edinburgh, 1912; Watson, "The Law and the Prophets," London, 1884; Zahn, "*Das Deuteronomium*," Gütersloh, no date.

In the commentary the principle adopted for Exodus has been adhered to, and there is little citation of literature. The author has tried to familiarize himself with all the most important works that have been written on Deuteronomy. To all those by whose works he has been instructed he is profoundly grateful, and his hope is that he may be able in this book to pass on to others the essential matters which he has learned. If this volume at all contributes to the understanding and right appreciation of the great book which it seeks to interpret, the author will feel abundantly repaid for his labors.

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DEUTERONOMY

CHAPTER I.

1 THESE *be* the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red *sea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.
2 (*There are* eleven days' *journey* from Horeb by the way of mount Seir unto Kadesh-barnea.)
3 And it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

1 THESE be the words which Moses spake unto all Israel beyond Jordan in the wilderness, in the Arabah over against Suph, between Paran, and Tophel, and Laban, and Hazeroth, and Di-
2 zahab. It is eleven days' *journey* from Horeb by the way of mount Seir unto Kadesh-barnea.
3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given

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I. **1 : 1 to 4 : 43.** INTRODUCTION TO THE BOOK.

A. **1 : 1 to 3 : 29.** HISTORICAL SURVEY.

1. **Chap. 1 : 1-5.** HISTORICAL INTRODUCTORY NOTE.

This paragraph describes the circumstances under which the Deuteronomic exposition of the law was made, **these be,** *are,* **the words** being regarded as referring to the following exposition, and in consequence serving as the title for the book among the Jews. (See Int., p. v.)

In reality, however, ver. 1 must refer to something other than the event described in ver. 3-5; the words of ver. 1 were spoken **on this side,** R.V., *beyond, i. e.,* to the east of, **Jordan in the wilderness,** the two phrases probably belonging together and hence referring to a different part of the country than the land of Moab, ver. 5; it would be the wilderness or plateau country south of Moab; they were also spoken **in the plain,** R. V., *Arabah,* the great gorge or valley extending southward from the southern end of the Dead Sea, and in that part of it which was **over against,** or *toward,* **the Red sea,** lit., *Suph,* probably here to be identified with the Gulf of Akaba (cf. 1 : 40; Num. 14 : 25; 21 : 4; Judg. 11 : 16; 1 Kings 9 : 26); they were also spoken **between Paran,** the wilderness of Paran in the northeastern part of the Sinaitic peninsula on the west of the Arabah and the Gulf of Akaba (Num. 10 : 12; 12 : 16; Deut. 33 : 2), **and Tophel,** unidentified, **and Laban,** perhaps Libnah (Num. 33 : 20, 21), unidentified, **and Hazeroth** (Num. 11 : 35; 33 : 17), unidentified, **and Dizahab,** unidentified, probably some place in Edom or Seir (cf. Mezahab, Gen. 36 : 39). But while it is clear that the reference of "these words" spoken in such a variety of places cannot be to Deuteronomy, it is not certain to what they refer; the most we can say is that ver. 1 is a fragment referring to some summary either lost, or preserved in our book of Numbers, of words spoken by Moses during the period ordinarily known as that of the wanderings.

2. This verse is also probably an independent fragment, giving the distance between **Horeb** (the name for the mount of the giving of the law consistently employed in Deuteronomy, in agreement with E, instead of Sinai of J and P) and **Kadesh-barnea,** probably the modern Ain Qadis, or some spring in the vicinity. (Cf. DD. BB.). **Eleven days' journey,** the distance is said to be from one hundred and sixty to one hundred and seventy miles by the route here specified, *i. e.,* **by the way of mount Seir,** probably on the eastern route leading from Sinai to Palestine. (Cf. Trumbull, "Kadesh Barnea," pp. 76 ff.; Robinson, "Biblical Researches," Vol. II, pp. 565-567. Robinson relates that he made the journey between the two places, traveling by the way of Akaba, in eleven days.) It seems probable that this verse was inserted by the editor, who divided the Pentateuch into five books.

3-5. The proper beginning of the Deuteronomic narrative. The accurate dating is probably a part of the framework of P, from whom most of the chronological data in the Pent. are derived; **in the fortieth year, in the eleventh month, on the first day,** six months after the latest date given in Numbers,

4 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:
5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,
6 The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:
7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

4 him in commandment unto them; after he had smitten Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt in Ashtaroth, at Edrei:
5 beyond Jordan in the land of Moab, began
6 Moses to declare this law, saying, The Lord our God spake unto us in Horeb, saying, Ye
7 have dwelt long enough in this mountain: turn you, and take your journey, and go to the hill country of the Amorites, and unto all *the places* nigh thereunto, in the Arabah, in the hill country, and in the lowland, and in the South, and by the sea shore, the land of the Canaanites, and Lebanon, as far as the great river, the river Eu-

the death of Aaron, Num. 33 : 38. The Deuteronomic instruction is consistently asserted to have been communicated by Jehovah to Moses for the purpose of teaching it to the people (cf. Deut. 5 : 31; Exod. 24 : 12).

4. Cf. Num. 21 : 21 to 22 : 1; Deut. 2 : 26 to 3 : 11; **at Astaroth in Edrei,** A. V., hardly correct; Heb. has simply *in Ashtoreth in Edrei*; probably better, following LXX, Pesh., Vulg., *who dwelt in Ashtoreth and in Edrei* (cf. Josh. 12 : 4); **Edrei,** probably the modern Dera'a, being then the second capital of the kingdom of Sihon.

5. On this side, *i. e.*, to the east of, **Jordan, in the land of Moab; to declare,** better, *undertook to expound*, or *inculcate*, בֵּאֵר, *bē'ēr, to cut into* (cf. Hab. 2 : 2; Deut. 27 : 8); **this law,** lit., *Torah*, the body of precepts and instructions which follows in chap. 12 ff.

2. **1 : 6 to 3 : 29.** Discourse Giving a Historical Retrospect.

(a) **6-18.** Appointment of Judges Just Before Leaving Horeb (cf. Exod. 18 : 13-26; Num. 11 : 16-29).

6 ff. Instead of giving the exposition or declaration of the law, which would be naturally expected immediately after ver. 5, the writer introduces a long historical survey of the chief events in the history of the people between the departure from Horeb and the arrival at the camping-place in the land of Moab.

6-8. These verses describe the command of Jehovah to leave Horeb (cf. Num. 10 : 11, 12), and to proceed directly to Palestine, whose possession was assured to Israel in accordance with the promise to the fathers (cf. Exod. 23 : 20 ff.; 33 : 1 ff.). **Ye have dwelt long enough in this mount,** better, R. V., *mountain*, the mountainous country about Horeb; **turn you, and take your journey, and go to the mount,** *hill country*, **of the Amorites,** a command to direct their march toward the land of Palestine, on the borders of which, according to ver. 19, Kadesh-barnea lay; the country of the Amorites originally, and perhaps more correctly applied to Syria and northern Palestine, here a general name for Palestine, and more specifically for southern Palestine, the reference being to the central mountainous region of Palestine, which in its southern extension becomes the Negeb, or south country.

And unto all the places nigh thereunto, describing the whole land, with somewhat indefinite boundaries; **the plain,** better, *the Arabah*, the Jordan Valley, here probably limited to the valley proper from the Sea of Galilee to the Dead Sea (cf. ver. 1); **the hills,** the hill country, the central mountain range; **the vale,** the lowland, or Shephelah, "the region of low hills between the maritime plain and the high central range." (G. A. Smith, "Hist. Geography of Holy Land," pp. 201 ff.)

And in the south, lit., *the Negeb*, the southern division of Palestine between the central mountain range and the desert of Paran, forming the connecting link between Palestine and the desert; it is strictly a proper name and would better be so rendered instead of by the misleading term "south," or R.V., *South;* **and by the sea side,** the maritime plain extending from Gaza to Mount Carmel; **to the land of the Canaanites,** without "to" the phrase is either in apposition with the preceding, applying the term "the land of the Canaanites" to the whole maritime plain (Driver, p. 14), or is intended to describe the northern extension of the maritime plain, which was controlled by the Phœnicians (cf. Josh. 13 : 4); the latter seems preferable; **and unto Lebanon,** better simply, *and the Lebanon*, the mountain region lying to the east of the Phœnician plain, with which it is here closely connected; **unto the great river,** on the north the boundaries of the land extend eastward as far as **the . . . Euphrates** (Gen. 15 : 18; Deut. 11 : 24; Josh. 1 : 4).

The land is described as consisting of three parts into which the people are bidden to go: the hill country of the Amorites, southern Palestine south of the sea of Galilee and Carmel; the land of the Canaanites, or the Phœnician plain; and Lebanon as far east as the river Euphrates.

8 Behold, I have set the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.
9 And I spake unto you at that time, saying, I am not able to bear you myself alone:
10 The LORD your God hath multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude.
11 (The LORD God of your fathers make you a thousand times so many more as ye *are*, and bless you, as he hath promised you!)
12 How can I myself alone bear your cumbrance, and your burden, and your strife?
13 Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.
14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.
15 So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.
16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and the stranger *that is* with him.
17 Ye shall not respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment *is* God's: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

8 phrates. Behold, I have set the land before you: go in and possess the land which the LORD sware unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them and to their seed
9 after them. And I spake unto you at that time, saying, I am not able to bear you myself alone:
10 the LORD your God hath multiplied you, and, behold, ye are this day as the stars of heaven for
11 multitude. The LORD, the God of your fathers, make you a thousand times so many more as ye are, and bless you, as he hath promised you!
12 How can I myself alone bear your cumbrance,
13 and your burden, and your strife? Take you wise men, and understanding, and known, according to your tribes, and I will make them
14 heads over you. And ye answered me, and said, The thing which thou hast spoken is good
15 *for us* to do. So I took the heads of your tribes, wise men, and known, and made them heads over you, captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens, and officers, according to your tribes.
16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between a man and his broth-
17 er, and the stranger that is with him. Ye shall not respect persons in judgement; ye shall hear the small and the great alike; ye shall not be afraid of the face of man; for the judgement is God's: and the cause that is too hard for you ye shall bring unto me, and I will hear it.

8. Jehovah has given the people possession of the land, they need only enter on that possession (Exod. 3 : 8, 17; 6 : 8, etc.).

9 ff. After the announcement of the command in the long preliminary clause of ver. 6-8, but before the command is put into execution, the judges are appointed.

This narrative is undoubtedly parallel to that of Exod. 18 : 13 ff., from which, however, it differs in some important particulars. If the narrative in Exodus is correctly placed, which is doubtful (see the commentary on Exodus), the appointment of judges occurred after the arrival at Horeb, but before the promulgation of the law; in Deuteronomy it occurs at Horeb after the promulgation of the law; then in Exodus the judges are appointed at the suggestion of Jethro, while in Deuteronomy they are appointed at the request of Moses in order to relieve him of a part of the burden which he has found unendurable (ver. 9-13).

9-12. I am not able to bear you, *i. e.*, the responsibility of directing your affairs and administering justice for you (cf. ver. 12); this inability is due to the great increase in the numbers of the people, as Jehovah had multiplied them in accordance with his promise (Gen. 15 : 5), an increase which Moses rejoices in, and which he prays may continue, but which makes it impossible for him alone to bear the **cumbrance** and **burden** and **strife** of the people; "cumbrance" and "burden" are general and practically synonymous, describing the great load which Moses was carrying in administering the affairs of the people (Isa. 1 : 14), "strife" is more specific, describing the disputes or contentions of the people which were brought to Moses for settlement (ver. 16, 17; Exod. 18 : 15, 22).

13. The qualities of the judges are given somewhat differently from Exod. 18 : 21; **wise men, and understanding,** gifted with the power of insight and discernment; **known,** men of reputation and standing in the various tribes or communities.

14, 15. With the approval of the people Moses appoints the judges, selecting them from the various tribes; **the chief of your tribes** implies that the men chosen were already the natural or family heads of the people; the word **captains** suggests that the basis of the organization was military (1 Sam. 8 : 12; 17 : 18), so that judicial functions were assigned to the military leaders; **officers** (cf. Exod. 5 : 6, etc.).

16-18. INSTRUCTION OF THE JUDGES. They are to listen patiently to both sides of the dispute and then to render a righteous or just decision, one in accord with the facts, no matter whether the case is one between the Israelites or between an Israelite and a **stranger,** *sojourner*, a non-Israelite who has made his home in an Israelitish community (cf. Exod. 20 : 10; Deut. 10 : 19, etc.), the law in Deuteronomy is especially solicitous about the rights of the sojourner; they are not to have regard to the persons of the litigants, but are to treat all with rigid impartiality (Exod. 23 : 1-3; Deut. 16 : 19), for they are discharging the

18 And I commanded you at that time all the
things which ye should do.
19 And when we departed from Horeb, we went
through all that great and terrible wilderness,
which ye saw by the way of the mountain of the
Amorites, as the LORD our God commanded us;
and we came to Kadesh-barnea.
20 And I said unto you, Ye are come unto the
mountain of the Amorites, which the LORD our
God doth give unto us.
21 Behold, the LORD thy God hath set the land
before thee: go up *and* possess *it*, as the LORD
God of thy fathers hath said unto thee; fear not,
neither be discouraged.
22 And ye came near unto me every one of you,
and said, We will send men before us, and they shall
search us out the land, and bring us word again
by what way we must go up, and into what cities
we shall come.
23 And the saying pleased me well; and I took
twelve men of you, one of a tribe:
24 And they turned and went up into the moun-
tain, and came unto the valley of Eshcol, and
searched it out.
25 And they took of the fruit of the land in their
hands, and brought *it* down unto us, and brought
us word again, and said, *It is* a good land which
the LORD our God doth give us.
26 Notwithstanding ye would not go up, but re-
belled against the commandment of the LORD
your God:
27 And ye murmured in your tents, and said, Be-
cause the LORD hated us, he hath brought us
forth out of the land of Egypt, to deliver us into the
hand of the Amorites, to destroy us.
28 Whither shall we go up? our brethren have
discouraged our heart, saying, The people *is* greater
and taller than we; the cities *are* great and walled
up to heaven; and moreover we have seen the
sons of the Anakim there.

18 And I commanded you at that time all the
things which ye should do.
19 And we journeyed from Horeb, and went
through all that great and terrible wilderness
which ye saw, by the way to the hill country of
the Amorites, as the LORD our God commanded
20 us; and we came to Kadesh-barnea. And I said
unto you, Ye are come unto the hill country of the
Amorites, which the LORD our God giveth unto
21 us. Behold, the LORD thy God hath set the land
before thee: go up, take possession, as the LORD,
the God of thy fathers, hath spoken unto thee;
22 fear not, neither be dismayed. And ye came
near unto me every one of you, and said, Let us
send men before us, that they may search the
land for us, and bring us word again of the way
by which we must go up, and the cities unto
23 which we shall come. And the thing pleased me
well: and I took twelve men of you, one man
24 for every tribe: and they turned and went up
into the mountain, and came unto the valley of
25 Eshcol, and spied it out. And they took of the
fruit of the land in their hands, and brought
it down unto us, and brought us word again,
and said, It is a good land which the LORD our
26 God giveth us. Yet ye would not go up, but re-
belled against the commandment of the LORD
27 your God: and ye murmured in your tents, and
said, Because the LORD hated us, he hath
brought us forth out of the land of Egypt, to de-
liver us into the hand of the Amorites, to destroy
28 us. Whither are we going up? our brethren
have made our heart to melt, saying, The people
is greater and taller than we; the cities are great
and fenced up to heaven; and moreover we

functions of deity when they judge; hard cases are to be brought to Moses (Exod. 18 : 22, 26).

18. In addition to instructing the judges, Moses seems to have given special instruction to the people, probably conveying to them the further communications which he had received (cf. Exod. 24 : 12).

(b) **19-45.** JOURNEY FROM HOREB TO KADESH AND FRUSTRATION OF HOPE OF IMMEDIATE ENTRANCE INTO PALESTINE.

The journey from Horeb to Kadesh is described very briefly. A full itinerary is given in Num. 33 : 16-36, and fragments of another parallel itinerary appear in Num. 10 : 11; 11 : 34, 35; 12 : 16; Deut. 10 : 6, 7. In Num. 13 : 3 the place from which the spies were sent forth is given indefinitely as the wilderness of Paran, instead of Kadesh, as in Num. 33 : 36.

19. That great and terrible wilderness (8 : 15; 32 : 10), the country to the north of the peninsula of Sinai, *et-Tih* (cf. Hastings, I, p. 804); **which ye saw**, an appeal to the personal experience of the auditors, characteristic of Deuteronomy (cf. ver. 30, 31; 4 : 9; 5 : 3; 8 : 2, etc.); **by the way of the mountain,** better, *on the road to*, or *toward the Amoritish hill country* (cf. ver. 7); possibly some definite route is intended, probably that implied in ver. 2.

20, 21. Arrived at Kadesh, the next step is to take possession of the land Jehovah **doth give,** better, *is going to give*, for the form is the participle, describing an act or state as imminent.

21. Cf. ver. 8, of which this is an enlargement with an increased emphasis.

22-45. This passage repeats in condensed form, with some variations, the narrative in Num. 13 and 14. According to Numbers, the spies were sent out by Moses in obedience to the divine command, while in Deuteronomy their appointment is due to the wish of the people; according to Numbers, they spied out the whole land as far as the entering in of Hamath, while in Deuteronomy they seem to have gone no farther than the valley of Eshcol, which must lie in the vicinity of Hebron, in the southern part of the land. According to Numbers, the report of the majority was unfavorable, only Caleb and Joshua being prepared to urge the people to undertake the conquest; Deuteronomy clearly implies the unfavorable report but does not record it.

23. Twelve men . . . one of a tribe: Num. 13 : 2 adds, *every one a ruler among them.*

22-25. Cf. Num. 13 : 21-29, 31-33.

26-28. Cf. Num. 14 : 1-3; for the murmurings, see Exod. 14 : 11, 12; 16 : 2, 3.

29 Then I said unto you, Dread not, neither be
afraid of them.
30 The LORD your God which goeth before you,
he shall fight for you, according to all that he did
for you in Egypt before your eyes;
31 And in the wilderness, where thou hast seen
how that the LORD thy God bare thee, as a man
doth bear his son, in all the way that ye went,
until ye came into this place.
32 Yet in this thing ye did not believe the LORD
your God,
33 Who went in the way before you, to search
you out a place to pitch your tents *in*, in fire by
night, to shew you by what way ye should go, and
in a cloud by day.
34 And the LORD heard the voice of your words,
and was wroth, and sware, saying,
35 Surely there shall not one of these men of this
evil generation see that good land, which I sware
to give unto your fathers,
36 Save Caleb the son of Jephunneh; he shall see
it, and to him will I give the land that he hath
trodden upon, and to his children, because he hath
wholly followed the LORD.
37 Also the LORD was angry with me for your
sakes, saying, Thou also shalt not go in thither.
38 *But* Joshua the son of Nun, which standeth
before thee, he shall go in thither: encourage
him: for he shall cause Israel to inherit it.
39 Moreover your little ones, which ye said
should be a prey, and your children, which in that
day had no knowledge between good and evil,
they shall go in thither, and unto them will I give
it, and they shall possess it.
40 But *as for* you, turn you, and take your jour-
ney into the wilderness by the way of the Red sea.
41 Then ye answered and said unto me, We have
sinned against the LORD, we will go up and fight,
29 have seen the sons of the Anakim there. Then I
said unto you, Dread not, neither be afraid
30 of them. The LORD your God who goeth before
you, he shall fight for you, according to all that
31 he did for you in Egypt before your eyes; and
in the wilderness, where thou hast seen how
that the LORD thy God bare thee, as a man doth
bear his son, in all the way that ye went, until
32 ye came unto this place. Yet in this thing ye
33 did not believe the LORD your God, who went
before you in the way, to seek you out a place
to pitch your tents in, in fire by night, to shew
you by what way ye should go, and in the cloud
34 by day. And the LORD heard the voice of your
35 words, and was wroth, and sware, saying, Surely
there shall not one of these men of this evil gen-
eration see the good land, which I sware to give
36 unto your fathers, save Caleb the son of Jep-
hunneh, he shall see it; and to him will I give
the land that he hath trodden upon, and to his
children: because he hath wholly followed the
37 LORD. Also the LORD was angry with me for
your sakes, saying, Thou also shalt not go in
38 thither: Joshua the son of Nun, which standeth
before thee, he shall go in thither: encourage
thou him; for he shall cause Israel to inherit it.
39 Moreover your little ones, which ye said should
be a prey, and your children, which this day
have no knowledge of good or evil, they shall go
in thither, and unto them will I give it, and
40 they shall possess it. But as for you, turn you,
and take your journey into the wilderness by
41 the way to the Red Sea. Then ye answered and
said unto me, We have sinned against the LORD,
we will go up and fight, according to all that the

29-33. The unavailing protest of Moses, who seeks to encourage the people by calling their attention to what Jehovah has already done for them and assuring them that he will not forsake them (cf. 4 : 34; 5 : 6; 6 : 21, 22).

31. The Lord, *Jehovah*, **thy God bare thee,** a habitual action; in every difficult or dangerous situation, Jehovah treated them just as a kind father would treat his weak son, and in infinite kindness had brought them through the desert to their present position at Kadesh on the very edge of the promised land.

32, 33. Yet in this thing, *i. e.*, notwithstanding the protest of Moses and his appeal to their experience, the people would not trust Jehovah, who up to this time had been guiding them so carefully by means of the pillar of cloud by day and the pillar of fire at night, and had been choosing all their places of encampment. According to Num. 14 : 6 ff. it was Caleb and Joshua who made the unavailing protest to the people.

34-36, 39. Cf. Num. 14 : 20-24, 29-36. According to Numbers, Jehovah at first declares that he will destroy the whole people and make Moses the heir of the promises (cf. Exod. 32 : 7-14), but as in Exodus at the intercession of Moses he changes his purpose and limits the destruction to the adults, none of whom, with the exception of Caleb and Joshua, should enter the Promised Land.

37, 38. Moses too is to be excluded from the Promised Land on account of the sin of the people, and is directed to train Joshua for the actual work of bringing the people into their inheritance. This narrative, which bases the exclusion of Moses on the sin of the people so that he suffered with them for a sin not his own, differs from the accounts which ground the exclusion on the sin of Moses at Meribah (cf. Num. 20 : 12, 24; 27 : 12-14; Deut. 32 : 51). Joshua, the son of Nun, the attendant of Moses (Exod. 17 : 9-16; 24 : 1-3; 33 : 11; Num. 11 : 28; 27 : 18, 22; 34 : 17; Deut. 34 : 9). **He shall cause Israel to inherit it,** shall put them in actual possession and shall divide up the land among them. These verses, 37, 38, interrupt the connection and probably are parenthetical here, as ver. 39 follows directly upon ver. 36.

40-45. Cf. Num. 14 : 25, 40-45. **By the way of the Red sea,** *i. e.*, the Gulf of Akaba as in ver. 1 (cf. Deut. 2 : 1, 8), the journey would be in a southeasterly direction. According to Buhl (Hast., Vol. V, p. 370), this way to the Red Sea is probably to be identified with a portion of the road which led from Elath, on the Gulf of Akaba, to Gaza (cf. Num. 21 : 4).

41. We have sinned (Num. 14 : 42). The attempt of the people to enter Palestine from

according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.
42 And the LORD said unto me, Say unto them, Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.
43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill.
44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, *even* unto Hormah.
45 And ye returned and wept before the LORD: but the LORD would not hearken to your voice, nor give ear unto you.
46 So ye abode in Kadesh many days, according unto the days that ye abode *there.*

LORD our God commanded us. And ye girded on every man his weapons of war, and were forward to go up into the mountain. And the LORD said unto me, Say unto them, Go not up, neither fight; for I am not among you; lest ye be smitten before your enemies. So I spake unto you, and ye hearkened not; but ye rebelled against the commandment of the LORD, and were presumptuous, and went up into the mountain. And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and beat you down in Seir, even unto Hormah. And ye returned and wept before the LORD; but the LORD hearkened not to your voice, nor gave ear unto you. So ye abode in Kadesh many days, according unto the days that ye abode *there.*

CHAPTER II.

1 THEN we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days.
2 And the LORD spake unto me, saying,
3 Ye have compassed this mountain long enough: turn you northward.
4 And command thou the people, saying, Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall

1 THEN we turned, and took our journey into the wilderness by the way to the Red Sea, as the LORD spake unto me: and we compassed
2 mount Seir many days. And the LORD spake
3 unto me, saying, Ye have compassed this moun-
4 tain long enough: turn you northward. And command thou the people, saying, Ye are to pass through the border of your brethren the

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the south, in spite of the command of Moses and the direct prohibition of Jehovah, fails because Jehovah does not fight for them.

44. The Amorites (cf. 1 : 19), Num. 14 : 45 has the Amalekite and the Canaanite; **as bees do,** a picturesque simile not found in Numbers; **destroyed you,** lit., *beat you down, broke you in bits.* **In Seir, even unto Hormah.** Seir used here generally, including a part of the Negeb, or south country. Judg. 1 : 17 states that "Hormah" was the name given by the tribes of Judah and Simeon to the ruins of the town of Zephath after they had destroyed it; in Num. 21 : 1-3 the same name is given to a place in the south country after its destruction by the Israelites on their journey into Palestine. Zephath is usually identified with Sebaita, about thirty miles south of Beer-sheba. (But cf. Woolley, "Quart. Statement Pal. Expl. Fund," 1914, p. 62.)

45. The unavailing repentance of the people; the repentance consisted in a formal public act in the presence of Jehovah, presumably at the sanctuary at Kadesh; its purpose would seem to have been to secure God's favor so that he would allow them to go immediately into Palestine, but Jehovah did not listen.

(c) **1 : 46 to 2 : 1.** SOJOURN IN KADESH AND WANDERING IN MOUNT SEIR (cf. Num. 20 : 1-13, 22-29). These two verses describe in indefinite terms the sojourn at Kadesh and the period of wandering in Seir. These two periods, with the time occupied by the journey from Elath to the wady of Zered (Deut. 2 : 14), made up the thirty-eight years of the wandering.

46. According unto the days that ye abode there, entirely indefinite as to the duration of the period.

Chap. 2 : 1. Compassed, wandered about in the country of Seir. This period also is indefinite, **many days.**

(d) **2-15.** PEACEABLE PASSAGE THROUGH EDOM AND MOAB AND ARRIVAL AT THE BANKS OF THE ARNON (cf. Num. 20 : 14 to 25 : 18; Deut. 23 : 3-8). This journey began at Elath and Ezion-gaber, on the Gulf of Akabah, and hence must have pursued a northerly direction along the eastern border of the land of the Edomites, probably on the highlands to the east of the gorge of the Arabah. According to Num. 20 : 1, 14, the people were in Kadesh when the movement toward Palestine began, and it was from there that Moses sent to the King of Edom asking permission to cross his territory, evidently in an easterly direction around the southern end of the Dead Sea toward the land on the east of the Jordan. Only after the permission was refused and the King of Edom opposed the passage with a strong force did the people turn to the south so as to make the circuit around the land of Edom. The traditions on this matter do not agree with each other.

4. Pass through the coast, R.V., *border,* that is, an actual entrance into the territory of the Edomites, without, be it noted, asking any permission.

be afraid of you: take ye good heed unto yourselves therefore:
5 Meddle not with them; for I will not give you of their land, no, not so much as a footbreadth; because I have given mount Seir unto Esau *for* a possession.
6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.
7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.
8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.
9 And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given Ar unto the children of Lot *for* a possession.
10 The Emim dwelt therein in times past, a people great, and many, and tall, as the Anakim;
11 Which also were accounted giants, as the Anakim; but the Moabites call them Emim.
12 The Horim also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.

children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto
5 yourselves therefore: contend not with them; for I will not give you of their land, no, not so much as for the sole of the foot to tread on: because I have given mount Seir unto Esau for
6 a possession. Ye shall purchase food of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may
7 drink. For the LORD thy God hath blessed thee in all the work of thy hand: he hath known thy walking through this great wilderness: these forty years the LORD thy God hath been with
8 thee; thou hast lacked nothing. So we passed by from our brethren the children of Esau, which dwell in Seir, from the way of the Arabah from Elath and from Ezion-geber.
And we turned and passed by the way of the
9 wilderness of Moab. And the LORD said unto me, Vex not Moab, neither contend with them in battle: for I will not give thee of his land for a possession; because I have given Ar unto the
10 children of Lot for a possession. (The Emim dwelt therein aforetime, a people great, and
11 many, and tall, as the Anakim: these also are accounted Rephaim, as the Anakim; but the
12 Moabites call them Emim. The Horites also dwelt in Seir aforetime, but the children of Esau succeeded them; and they destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the

5, 6. The passage is to be peaceable, as Jehovah does not intend to give Israel any of the territory which he has already given to the sons of Esau, and the necessary provisions are to be secured by purchase (cf. 2 : 29).

7. These words seem to be intended to encourage the people to make the start for Palestine by reminding them of the blessing and watchful care of Jehovah during the long years of the sojourn in the wilderness.

8. The execution of the command; **and when we passed by,** better, *and so we passed from our brethren*, lit., *from with our brethren*, implying a somewhat close association with the Edomites during this period, probably an actual living in the land of Seir; **through the way of the plain,** better, *from the road of the Arabah, i. e.*, the road leading along the western side of the Arabah toward the north and west (cf. 1 : 40); **from Elath,** modern el-Akabah, on the northern extension of the gulf (cf. 2 Kings 14 : 22; 16 : 6; 1 Kings 9 : 26); **Ezion-gaber,** mentioned as a stage in the journey of Israel (Num. 33 : 35, 36; cf. also 1 Kings 9 : 26; 22 : 48), a seaport on the gulf in former times, now probably about fifteen miles inland, to be identified with Ain-el-Ghudyan. (Cf. Hastings.)

Passed by the way of the wilderness of Moab, better, *passed on by the road to the plateau*, or *steppes, of Moab*, leading to the eastern boundary of the land of Moab. The direction would be to the northeast, crossing probably through the stony gorge of the Wady el-Ithem, which enters the Arabah four miles north of Akabah (Hull, Hastings, I, p. 131), and then continuing northward, on the east of the Arabah, to the high table-land, across which runs the modern Haj route from Damascus to Mecca. Another possibility would be a northward march, on the west of the Arabah, to the southern end of the Dead Sea, and then eastward to the land of Moab. (Cf. Hast., I, p. 805.)

9. Cf. ver. 5. **Ar** (cf. ver. 18).

10-12. An antiquarian parenthesis describing the pre-Semitic inhabitants of the land. **Emim** (A.V. has *Emims*, but *im* is itself plural ending), seems to come from a root meaning terror; **as the Anakim** (cf. 1 : 28), **which also were accounted giants,** more accurately *Rephaim*, a word of doubtful origin, perhaps to be connected with the shades in Sheol (Isa. 14 : 9; 26 : 14, 19; Gen. 14 : 5; 15 : 20; Josh. 12 : 4; 13 : 12.) These peoples, Emim, Anakim, Rephaim, are probably to be regarded as survivors of the legendary or semi-mythical pre-Semitic, if not aboriginal inhabitants of the land. (Cf. articles in DD. BB.)

12. Horim, better, *Horites*, perhaps cave-dwellers (cf. Gen. 14 : 6; 36 : 20-30), the pre-Semitic inhabitants of **Seir;** possibly the name Mount Hor may be an evidence of their occupation. They were dispossessed and destroyed by the sons of Esau, just **as Israel did** to his predecessors in the land which Jehovah gave him.

13 Now rise up, *said I*, and get you over the
brook Zered. And we went over the brook Zered.
14 And the space in which we came from Ka-
desh-barnea, until we were come over the brook
Zered, *was* thirty and eight years; until all the
generation of the men of war were wasted out from
among the host, as the LORD sware unto them.
15 For indeed the hand of the LORD was against
them, to destroy them from among the host, until
they were consumed.
16 So it came to pass, when all the men of war
were consumed and dead from among the people,
17 That the LORD spake unto me, saying,
18 Thou art to pass over through Ar, the coast of
Moab, this day:
19 And *when* thou comest nigh over against the
children of Ammon, distress them not, nor meddle
with them: for I will not give thee of the land of
the children of Ammon *any* possession; because I
have given it unto the children of Lot *for* a posses-
sion.
20 (That also was accounted a land of giants:
giants dwelt therein in old time; and the Ammon-
ites call them Zamzummim;
21 A people great, and many, and tall, as the
Anakim; but the LORD destroyed them before
them; and they succeeded them, and dwelt in
their stead:
22 As he did to the children of Esau, which dwelt
in Seir, when he destroyed the Horim from before
them; and they succeeded them, and dwelt in
their stead even unto this day:

13 LORD gave unto them.) Now rise up, and get
you over the brook Zered. And we went over
14 the brook Zered. And the days in which we
came from Kadesh-barnea, until we were come
over the brook Zered, were thirty and eight
years; until all the generation of the men of
war were consumed from the midst of the camp,
15 as the LORD sware unto them. Moreover the
hand of the LORD was against them, to destroy
them from the midst of the camp, until they
were consumed.
16 So it came to pass, when all the men of war
were consumed and dead from among the peo-
17 ple, that the LORD spake unto me, saying, Thou
18 art this day to pass over Ar, the border of Moab:
19 and when thou comest nigh over against the
children of Ammon, vex them not, nor contend
with them: for I will not give thee of the land
of the children of Ammon for a possession; be-
cause I have given it unto the children of Lot
20 for a possession. (That also is accounted a land
of Rephaim: Rephaim dwelt therein aforetime;
21 but the Ammonites call them Zamzummim; a
people great, and many, and tall, as the Ana-
kim; but the LORD destroyed them before them;
and they succeeded them, and dwelt in their
22 stead: as he did for the children of Esau, which
dwelt in Seir, when he destroyed the Horites
from before them; and they succeeded them,
and dwelt in their stead even unto this day:

This last statement is clearly out of place in the mouth of Moses and presupposes conditions after the conquest by Joshua.

13. Continuing ver. 9 after the parenthesis, the word **said** being unnecessary; **brook,** or *wady*, of **Zered,** identified by some with the Wady el-Ahsy, which takes its rise in the high eastern desert and enters the Dead Sea at its southeastern corner; more probable on the basis of Num. 21 : 11, which places the Iye Abarim in the wilderness to the east of Moab, is the identification with the Wady Kerak, which also rises in the eastern plateau and enters the Dead Sea a few miles south of the outlet of the Arnon. (Cf. DD. BB.) At all events the crossing of the Zered seems to be regarded as marking the close of the period of the wanderings.

14, 15. The space, lit., *the days*, the period between the experiences at Kadesh-barnea (1 : 19-46) and the crossing of the Zered was thirty-eight years; during this period all the generation in so far as they consisted of able-bodied men of war who had rebelled at Kadesh **were wasted out from among the host,** lit., *come to an end* (cf. 1 : 35; Num. 14 : 21-23); this extinction of the adults had been brought about not alone by natural processes, but by the active intervention of Jehovah, whose hand had been **against them, to destroy them** (cf. Exod. 9 : 5; Josh. 4 : 24), **until they were consumed,** *annihilated* (Exod. 14 : 24).

(e) **2 : 16 to 3 : 7.** Crossing the Arnon and Conquest of the Amoritish Kings Sihon and Og (cf. Num. 21 : 21-35).

The crossing of the Zered seems to have brought Israel into Moabite territory, Moab having been pushed back as the result of Amorite aggressions into the territory between the Zered and the Arnon, the Amorites being in possession of the Moabite town of Heshbon among others. The crossing of the Arnon at Ar brings the Israelites out of Moabite territory and into the vicinity of the land of the Ammonites, who seem to have occupied the plateau to the east and north of the headwaters of the Arnon, while the Amorites were on the west and north of the same stream.

18. Ar, the coast, *border*, or *boundary*, **of Moab;** Ar (cf. Num. 21 : 15, 28; Isa. 15 : 1), a prominent city in Moab, perhaps at one time the capital, probably the same as "the city that is by the river" (ver. 36); according to Deuteronomy, it must have lain in the immediate vicinity of the river Arnon and have been, as it were, on the frontier, where the territory of Moab, Ammon, and the Amorites came together. The ordinary identification, however, places it considerably to the south of the Arnon. (Cf. Hast., I, p. 130.)

19. Cf. ver. 9.

20-23. A long parenthesis, which gives a list of the earlier inhabitants of various parts of Palestine. **That also** (*i. e.*, the land of the Ammonites) **was accounted a land of giants,** *Rephaim* (cf. ver. 10, 11); **Zamzummim,** not *ims*, occurs only here and is of uncertain meaning; the people are perhaps the same as the Zuzim of Gen. 14 : 5; they be-

23 And the Avim which dwelt in Hazerim, *even* unto Azzah, the Caphtorim, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

24 Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess *it*, and contend with him in battle.

25 This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

27 Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet:

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me:) until I shall pass over Jordan into the land which the LORD our God giveth us.

30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then Sihon came out against us, he and all his people, to fight at Jahaz.

23 and the Avvim which dwelt in villages as far as Gaza, the Caphtorim, which came forth out of Caphtor, destroyed them, and dwelt in their
24 stead.) Rise ye up, take your journey, and pass over the valley of Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and
25 contend with him in battle. This day will I begin to put the dread of thee and the fear of thee upon the peoples that are under the whole heaven, who shall hear the report of thee, and shall tremble, and be in anguish because of thee.
26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with
27 words of peace, saying, Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the
28 left. Thou shalt sell me food for money, that I may eat; and give me water for money, that I may drink: only let me pass through on
29 my feet; as the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me; until I shall pass over Jordan into the land which the LORD our God giveth
30 us. But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand,
31 as at this day. And the LORD said unto me, Behold, I have begun to deliver up Sihon and his land before thee: begin to possess, that thou
32 mayest inherit his land. Then Sihon came out against us, he and all his people, unto battle at

longed to the same legendary people as those described in ver. 10, 11, but Jehovah had destroyed them and given the land to the Ammonites.

23. The Avim, better, *Avvim*, another aboriginal people who seem to have been in possession of **Hazerim, even unto Azzah,** better, *the villages as far as Gaza, i. e.*, probably the Philistine coast; according to Josh. 13 : 3, they were settled among the Philistines; **the Caphtorim,** probably the Philistines and the tribes related to them who came from **Caphtor,** Crete, and the coast of the Mediterranean, and about 1200 B. C. settled on the coast of Palestine; for further details about all these peoples, see DD. BB.; and for the Philistines, Macalister's Schweich Lecture, "The Philistines."

24. Continuing ver. 19, directing the further progress of the people as they cross the **Arnon** and enter into the territory of the Amorites, whom Jehovah promises to overthrow before them (cf. 1 : 21); **Sihon the Amorite** (cf. 1 : 4), **king of Heshbon,** modern Hesban, originally a city of Moab (Num. 21 : 26-30), and in later times a Moabite city (Isa. 15 : 4; Jer. 48 : 2); a very important city. (Cf. D. B.) **Amorite,** probably the name of the earliest, or one of the earliest, Semitic occupants of Syria and Palestine, probably originally mainly in the northern part of the country, but used by the E and D documents as a general term for the pre-Israelitish occupants of Palestine. Their conquest of the Moabites and the Ammonites, on the east of the Jordan, must have occurred not long before the invasion of Israel (cf. Num. 21 : 26-30; Judg. 11 : 13-28).

25. Cf. Exod. 15 : 14-16; 23 : 27.

26-29. Cf. Num. 21 : 21 ff. This embassy seems to have been sent before the passage of Arnon, asking for the same right of way through the Amorite territory that had been given by the Edomites and the Moabites in order that the Israelites might reach their objective, western Palestine; **the wilderness of Kedemoth,** not identified, must be the eastern steppe, near the upper course of the Arnon and on the eastern border of the territory of Moab, later assigned to Reuben (Josh. 13 : 18; 21 : 37).

30 ff. The refusal of Sihon and his overthrow; **the Lord thy God hardened his spirit,** cf. the hardening of the heart of Pharaoh, Exod. 7 : 3; 14 : 4; **as appeareth this day,** or simply, *as at this day*, when Israel was in full possession of the land; not necessarily implying the lapse of more than a few weeks, but more probably suggesting an occupation of some considerable duration (cf. 4 : 20, 38; 8 : 18, etc.).

32. Cf. Num. 21 : 23. **At Jahaz,** a place in Moab (Isa. 15 : 4; Jer. 48 : 34); at this time in Amorite territory, assigned to Reuben (Josh. 13 : 18; 1 Chron. 6 : 63); unidentified. (Cf. Hast., II, p. 539.)

33 And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.
34 And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:
35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.
36 From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:
37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbade us.

33 Jahaz. And the LORD our God delivered him up before us; and we smote him, and his sons,
34 and all his people. And we took all his cities at that time, and utterly destroyed every inhabited city, with the women and the little
35 ones; we left none remaining: only the cattle we took for a prey unto ourselves, with the spoil
36 of the cities which we had taken. From Aroer, which is on the edge of the valley of Arnon, and *from* the city that is in the valley, even unto Gilead, there was not a city too high for us: the
37 LORD our God delivered up all before us: only to the land of the children of Ammon thou camest not near; all the side of the river Jabbok, and the cities of the hill country, and wheresoever the LORD our God forbad us.

CHAPTER III.

1 THEN we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.
2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.
3 So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.
4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.
5 All these cities *were* fenced with high walls,

1 THEN we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, unto battle at
2 Edrei. And the LORD said unto me, Fear him not: for I have delivered him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of
3 the Amorites, which dwelt at Heshbon. So the LORD our God delivered into our hand Og also, the king of Bashan, and all his people: and we smote him until none was left to him remain-
4 ing. And we took all his cities at that time; there was not a city which we took not from them; threescore cities, all the region of Argob,
5 the kingdom of Og in Bashan. All these were

33, 34. Delivered, or *gave*, **him before us** (cf. 1 : 8, 21). **Utterly destroyed,** devoted, placed under the ban, treated as an accursed thing. The extent of the destruction is not quite clear, it may have included the cities themselves; the more probable view is that they destroyed the inhabitants and plundered the cities—the words mean, lit., *every city of men, and the women*, etc. (cf. 3 : 6)—but did not destroy the cities, as they did later in the case of Jericho and Ai; here also the booty of the cities and the cattle which belonged to the cities are not devoted, as they were in the case of Jericho (cf. 1 Sam. 15 : 3), but were taken as spoil by the victorious Israelites (cf. 3 : 7; 20 : 14; Josh. 8 : 2).

36. The limits of the conquered territory; **Aroer,** Ara'ir, on the north bank of the Arnon; according to Josh. 13 : 9 assigned to Reuben, while according to Num. 32 : 34 it was built or rebuilt by the Gadites; later, under the control of Damascus (2 Kings 10 : 33; Isa. 17 : 2), a part of Moab (Jer. 48 : 19, cf. Moabite Stone, line 26); **the city that is by the river,** or, *in the midst of the wady*, the Arnon, probably Ar (cf. ver. 18); **unto Gilead,** as the northern limit; Gilead, or at least a part of it, is probably included, for the northern and eastern border of this part of the territory seems to have been the Jabbok (Deut. 3 : 16; Judg. 11 : 33).

37. Only, calling attention to the fact that in the work of conquest they did not approach the Ammonites (cf. ver. 19); **nor,** better omitted; the phrase following describes the general limits of the land of the Ammonites, namely, all the bank of the Wady Jabbok, the modern Zerka, which rises not far from Rabbath Ammon and enters the Jordan not far from el-Damieh; this stream forms a sort of bow, with the concave side to the west, and seems to have been the western boundary of Ammon; **the cities in the mountains,** or *hill country*, would be the towns in the highlands to the east of the Jabbok; and **whatsoever the Lord,** *Jehovah*, **our God forbade us,** better with LXX, καθότι, *kathoti, according to all that Jehovah our God commanded us* (cf. 1 : 41).

Chap. 3 : 1. We turned, and went up; the route is not certain, it would be along the eastern plateau, perhaps in general following the modern Haj route; **the way,** or *road*, **to Bashan,** a term used loosely to designate the plateau north of the Yarmuk and extending as far east as Salchah (3 : 10), on the edge of the desert; the whole plain was very fertile (cf. arts. in Hastings, and E. Bi.); **at Edrei** (cf. 1 : 4).

2, 3. Cf. 2 : 31-34.

4, 5. Threescore cities, all the region of Argob, etc. Argob (cf. 1 Kings 4 : 13; 2 Kings

gates, and bars; beside unwalled towns a great many.
6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.
7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.
8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;
9 (*Which* Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)
10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.
11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead *was* a bedstead of iron; *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.
12 And this land, *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.
13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of

cities fenced with high walls, gates, and bars;
6 beside the unwalled towns a great many. And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying every inhabited city, with the women and the little
7 ones. But all the cattle, and the spoil of the
8 cities, we took for a prey unto ourselves. And we took the land at that time out of the hand of the two kings of the Amorites that were beyond Jordan, from the valley of Arnon unto mount
9 Hermon; (*which* Hermon the Sidonians call
10 Sirion, and the Amorites call it Senir;) all the cities of the plain, and all Gilead, and all Bashan, unto Salecah and Edrei, cities of the king-
11 dom of Og in Bashan. (For only Og king of Bashan remained of the remnant of the Rephaim; behold, his bedstead was a bedstead of iron; is it not in Rabbah of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a
12 man.) And this land we took in possession at that time: from Aroer, which is by the valley of Arnon, and half the hill country of Gilead, and the cities thereof, gave I unto the Reubenites
13 and to the Gadites: and the rest of Gilead, and all Bashan, the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of

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15 : 25) here seems to be used as practically the equivalent of Bashan; according to the Targums it was the later Trachonitis, the modern Lejjah, to the northwest of the Hauran Mountains, that peculiar region of lava formation along which the modern tourist passes as he travels by rail from Haifa to Damascus. (Cf. Argob and Trachonitis in Hastings and E. Bi.) The sixty cities were all fortified (cf. 1 : 28); and they also took a large number of the **unwalled towns.** The large number of cities and towns makes it almost impossible to suppose that Deuteronomy limits Argob to Trachonitis.

6, 7. Cf. 2 : 34, 35.

(f) **8-22.** EXTENT AND DISPOSITION OF THE TERRITORY ON THE EAST OF THE JORDAN (cf. Num. 32).

8. The southern and northern boundaries of the conquered territory.

9. A parenthetical statement about the other names for Hermon; the Sidonian name occurs in Ps. 29 : 6; the Amorite name Senir is found in 1 Chron. 5 : 23; Ezek. 27 : 5; Cant. 4 : 8, and also in the Assyrian inscriptions as Saniru (cf. Hast., II, p. 352; and see for another name Deut. 4 : 48).

10. Continues ver. 8. **All the cities of the plain,** the table-land, or plateau, of Moab (Deut. 4 : 43; Josh. 13 : 16; 20 : 8; Jer. 48 : 8, 21); **all Gilead,** the mountainous country on the east of the Jordan, extending from the Wady Heshbon on the south, near the northern end of the Dead Sea, to the Yarmuk on the north, and divided into two nearly equal parts by the Jabbok (see DD. BB.); **all Bashan,** to the borders of the desert; **Salchah** (cf. Josh. 12 : 5; 13 : 11; 1 Chron 5 : 11), usually identified with the ruined fortress Salchad, on the edge of the desert on the great Roman road running from Bosra, out across the desert, to the Persian gulf.

11. Probably best regarded as a parenthetical archæological statement, the introductory particle כִּי, *ki*, **for,** to be taken either as introducing a quotation or as meaning simply *truly, verily;* **Og** was the only survivor of the **giants,** *Rephaim* (cf. 2 : 11); in proof of his huge size, reference is made to his iron bedstead still to be seen in Rabbath Ammon, the bedstead being nine cubits (about thirteen and a half feet) in length, and four cubits (six feet) in breadth; **after the cubit of a man,** *i. e.*, the ordinary standard of measurement. It seems most probable that the reference is to some huge sarcophagus-like block of black basalt rock which still in the time of the writer of this note was pointed out as the bed, or sarcophagus, of Og. (Cf. arts. "Bed" and "Iron" in Hastings D.B.)

12. Continuing ver. 8, 10. The construction is not quite certain; either 12a must be connected closely with 8, 10, meaning **this land,** that is, the land just described, **we possessed at that time** (followed by a period), or else we must render, *and of this land which we possessed at that time;* **from Aroer,** etc. (cf. 2 : 36; 3 : 10), **gave I,** etc., the dividing line in Gilead being the Jabbok.

13. All **the rest** of the conquered territory north of the Jabbok was assigned to **the half tribe of Manasseh.** The last half of ver. 13 presents difficulty; neither A. V. nor R. V. does justice to the text. Render either with R. V.

Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.
14 Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day.
15 And I gave Gilead unto Machir.
16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, *which is* the border of the children of Ammon;
17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt sea, under Ashdoth-pisgah eastward.
18 And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all *that are* meet for the war.
19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;
20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye

Argob, even all Bashan. (The same is called
14 the land of Rephaim. Jair the son of Manasseh took all the region of Argob, unto the border of the Geshurites and the Maacathites; and called them, even Bashan, after his own name,
15 Havvoth-jair, unto this day.) And I gave Gil-
16 ead unto Machir. And unto the Reubenites and unto the Gadites I gave from Gilead even unto the valley of Arnon, the middle of the valley, and the border *thereof;* even unto the river Jabbok, which is the border of the children
17 of Ammon; the Arabah also, and Jordan and the border *thereof*, from Chinnereth even unto the sea of the Arabah, the Salt Sea, under the slopes of Pisgah eastward.
18 And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all the men of
19 valour. But your wives, and your little ones, and your cattle, (I know that ye have much cattle,) shall abide in your cities which I have
20 given you; until the LORD give rest unto your brethren, as unto you, and they also possess the land which the LORD your God giveth them beyond Jordan: then shall ye return every man

Marg., connecting **all the region of Argob** with the preceding as explanatory of Bashan, *all that Bashan is called the land of the Rephaim;* or, *all that region of Argob belonging to all that Bashan is called*, etc.

14-17. An account of the distribution of the land parallel to ver. 12, 13; the description is in part more minute, and it seems probable that it is a later addition.

14, 15. The territory given to the half-tribe of Manasseh is divided between Jair and Machir. **Jair the son of Manasseh;** according to 1 Chron. 2 : 22, he would be the great-great-grandson of Manasseh, and he is said to have had twenty-three cities in the land of Gilead. (Cf. also 1 Kings 4 : 13, which places Jair in Gilead, and Judg. 10 : 3-5, Jair the Gileadite judge whose tent villages were called Havoth-jair.) It seems probable that the same person is meant in Judges and in Deuteronomy and in Num. 32 : 41. **Argob** (cf. ver. 4) **unto the coasts,** or *border*, **of Geshuri and Maachathi,** better, *of the Geshurites and the Maachathites* (cf. 2 Sam. 10 : 6, 8; 1 Chron. 19 : 6, 7), Aramæan tribes who seem to have settled themselves between Bashan and the Sea of Galilee in the modern Jolan, thus limiting the extent of the kingdom of Og and checking the conquest of the Israelites (cf. arts. in Hastings, and Driver, "Com. on Deut.," p. 56); **and called them,** the pronoun without antecedent must refer to the towns in the country conquered (cf. Num. 32 : 41); read, *and he called them, even*, or *namely*, **Bashan,** a second object parallel to them, **after his own name, Havoth-jair,** the towns or tent villages of Jair; Havoth meaning probably a collection of tents.

15. Gilead, the northern part is meant (cf. Num. 32 : 40); **Machir,** the son of Manasseh (cf. Gen. 50 : 23; Num. 27 : 1).

16, 17. The territory of the **Gadites** and of the **Reubenites, from Gilead,** including its southern half on the north, **unto the river Arnon** on the south, **half the valley,** *i. e.*, the stream itself being the southern boundary; **even unto the river Jabbok,** which, in its northern course, served as the boundary on the east, dividing the territory of Reuben and Gad from that of the Ammonites. **The plain also,** better, *the Arabah*, or *the Jordan Valley*, extending from the sea of **Chinnereth** on the north, to **the salt,** or *Dead*, **sea** on the south; the southern limit is further marked as being under the slopes or declivities of Pisgah, which rise from the Arabah at the northeastern end of the Dead Sea. **Pisgah** (cf. Num. 21 : 20; 23 : 14; Deut. 4 : 49; 34 : 1) **eastward,** defining the word Arabah, so *the eastern part of the Arabah.*

18-20. The command to the tribes to which the territory has been assigned to join their brethren in the work of conquering the land on the west of the Jordan.

18. You, must refer to the men of Reuben, Gad, and Manasseh, hence possibly we should read *them;* having themselves secured their inheritance their men of valor, those who are fit for war, are under obligation to **pass over armed, meet,** *equipped*, **for the war.**

19. This command, however, does not include the families nor the **cattle** of these tribes, which are to be permitted to remain in the **cities** assigned to them on the east of Jordan.

20. Beyond Jordan, here of western Pal-

return every man unto his possession, which I have given you.
21 And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.
22 Ye shall not fear them: for the LORD your God he shall fight for you.
23 And I besought the LORD at that time, saying,
24 O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?
25 I pray thee, let me go over, and see the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.
26 But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.
27 Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.
28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.
29 So we abode in the valley over against Beth-peor.

unto his possession, which I have given you.
21 And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither
22 thou goest over. Ye shall not fear them: for the LORD your God, he it is that fighteth for you.
23 And I besought the LORD at that time, saying,
24 O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy strong hand: for what god is there in heaven or in earth, that can do according to thy works, and according to thy
25 mighty acts? Let me go over, I pray thee, and see the good land that is beyond Jordan, that
26 goodly mountain, and Lebanon. But the LORD was wroth with me for your sakes, and hearkened not unto me: and the LORD said unto me, Let it suffice thee; speak no more unto me of
27 this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold with thine eyes: for thou shalt not go over this
28 Jordan. But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them
29 to inherit the land which thou shalt see. So we abode in the valley over against Beth-peor.

estine instead of eastern, as more commonly in Deuteronomy (cf. 1 : 5).

21, 22. The command to Joshua. These verses stand out of connection with the preceding and the following context. We should expect here a charge to Joshua similar to that given in Num. 32 : 28 ff. to Eleazer and Joshua, urging them to see to it that the two and one-half tribes keep their promise; the present command to Joshua is intended to encourage him in his work of conquest on the ground that Jehovah will do to the enemies on the west of the Jordan what his own experience has shown him he has done to the enemies on the east. The passage is probably misplaced here or is a later addition; it anticipates ver. 28.

22. A part of the exhortation of Joshua (cf. 1 : 30; 31 : 7, 8).

(g) **23-29.** THE REFUSAL OF THE ENTREATY OF MOSES TO BE ALLOWED TO ENTER PALESTINE. Moses entreats Jehovah to allow him to enter Palestine; Jehovah refuses, and bids him go up to the top of Pisgah and see the land on the west, and appoint Joshua as his successor to carry on the conquest of western Palestine. This passage follows naturally after ver. 20.

24, 25. Supplication. Moses bases his petition on the fact that Jehovah has shown him a part of his goodness and power in the work of redeeming his people, and prays that he may be permitted to enter Palestine and share in the consummation of the redemption. The second part of ver. 24 is parenthetical, a kind of apostrophe to Jehovah declaring his uniqueness, so that no other God can be compared with him.

26. Cf. 1 : 37. No reason is given for the anger of Jehovah; the natural implication is that Jehovah was angry with Moses because of his connection with the people and for no special sin on his part.

28. Charge Joshua (cf. ver. 21; 31 : 23); **cause them to inherit** (cf. 1 : 38; 31 : 8; Josh. 1 : 6).

29. Concluding the historical retrospect with the people in camp on the east of the Jordan (cf. Num. 22 : 1; 25 : 1; Deut. 1 : 5); **in the valley over against Beth-peor,** probably the place where the sin in regard to Baal-peor occurred (cf. Num. 23 : 28; 25 : 3, 18; Deut. 4 : 46; 34 : 6). Peor may well be some hill or mountain at the north end of the Dead Sea, and the camp was in one of the ravines or valleys on the mountainside opening out into the plains of Shittim, over against Jericho. (Cf. Hast., Vol. I, p. 282; III, p. 743; also E. Bi., Vol. I, col. 563.)

B. **Chap. 4 : 1-40.** THE FIRST HORTATORY DISCOURSE OF MOSES. The speaker urges the people to hear and heed the statutes and the judgments which he is about to give them. The special point of the exhortation is the warning against any material or visible representation of the Godhead even in the form of the heavenly bodies, ver. 15-20, 23-31, because Jehovah their God is spiritual, or at least immaterial, as they have learned; for while Jehovah revealed himself to them and

CHAPTER IV.

1 NOW therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.
2 Ye shall not add unto the word which I command you, neither shall ye diminish *aught* from it, that ye may keep the commandments of the LORD your God which I command you.
3 Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.
4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.
5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

1 AND now, O Israel, hearken unto the statutes and unto the judgements, which I teach you, for to do them; that ye may live, and go in and possess the land which the LORD, the God of
2 your fathers, giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the LORD your God which I com-
3 mand you. Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath
4 destroyed them from the midst of thee. But ye that did cleave unto the LORD your God
5 are alive every one of you this day. Behold, I have taught you statutes and judgements, even as the LORD my God commanded me, that ye should do so in the midst of the land whither ye

spoke with them, yet they saw nothing, 4 : 12-18, 32-40.

1-8. The first section of the hortatory discourse is a general exhortation to observe in the future all the statutes and judgments which Moses has taught them or is about to teach them. The exhortation is based in the first place on an appeal to the personal experience of the blessings of obedience and the punishment of disobedience, and in the second place upon the assurance that the observance of the laws will give the people a unique position among their neighbors, who will be impressed by the intimate relationship existing between Israel and Jehovah, and by the lofty moral character of their laws.

1. Statutes and . . . judgments (cf. Exod. 15 : 25; Josh. 24 : 25; Deut. 5 : 1; 7 : 11; 11 : 32; 12 : 1); cf. also *commandments, statutes, and judgments*, 5 : 31; 6 : 1. The words חֹק, *hōq*, מִצְוָה, *mitswāh*, מִשְׁפָּט, *mishpāt*, and תּוֹרָה, *tōrāh*, come to be used almost synonymously or at least interchangeably, but in origin there is some difference between them: חֹק, *ḥoq*, from חָקַק, *ḥāqăq*, means something *prescribed, engraved, decreed*, hence an ordinance, based on the character of things themselves or of the legislator; *mitswāh, commandment*, is a law or requirement based upon the utterance of a superior who has authority; *mishpāt, judgment*, is originally a decision, a law which has its origin in a decision rendered in some specific case, hence it is fundamentally related to *tōrāh, instruction*, originally instruction on some special point and in response to some special request, then it comes to mean generally any divine revelation with regard to life and conduct (Exod. 18 : 20).

It is noteworthy that these statutes and ordinances are usually represented in Deuteronomy as not yet promulgated, though probably known to Moses, for he always speaks of them as those things which he is about to teach, promulgate, set forth (4 : 1, 2, 8; 5 : 1; 6 : 1, 2; 8 : 1), the verb in all these cases being the participle describing the action as still in the future but about to be performed. And it is not until chap. 12 that they are really given. **Which I teach you,** better, *which I am about to teach you*; **for to do them,** connect with **hearken,** *hearken so as to do them*, **that ye may live, and go in and possess** (cf. 8 : 1; 16 : 20; 30 : 19). This connection of blessing with obedience is characteristic of Deuteronomy, which also declares that death and disaster are the penalty for disobedience.

2. The word, used here collectively to comprehend the statutes, etc., all of which are regarded as a kind of unity which is not to be modified or changed in any way either by addition or subtraction, in order that they may keep the whole body of **commandments** about to be communicated to them.

3, 4. An illustration from the personal experience of the people that obedience brings life and disobedience destruction (cf. 5 : 3). The reference is to the experience at Shittim when the people sinned by joining themselves to Baal-peor (cf. Num. 25 : 1-9, 14-18; Deut. 3 : 29 above). This Baal was probably a Moabite deity, and as the narrative in Numbers implies, he was, like all the Baalim, a god of fertility in whose worship foul rites were practised (cf. Hosea 4 : 12-14; art. Baal-peor in Hastings D. B.)

5-8. The observance of the law which Moses, at the direction of Jehovah, has taught them will distinguish them from all other nations. These laws will prove the unique character of Jehovah because they are unique in themselves.

5. I have taught, instead of the more common *am about to teach you*, referring perhaps to

6 Keep therefore and do *them;* for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.
7 For what nation *is there so* great, who *hath* God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for?*
8 And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?
9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;
10 *Specially* the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.
11 And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.
12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard* a voice.
13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.
14 And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.
15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire;

6 go in to possess it. Keep therefore and do them;
for this is your wisdom and your understanding in the sight of the peoples, which shall hear all these statutes, and say, Surely this great
7 nation is a wise and understanding people. For what great nation is there, that hath a god so nigh unto them, as the LORD our God is whenso-
8 ever we call upon him? And what great nation is there, that hath statutes and judgements so righteous as all this law, which I set before you
9 this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy chil-
10 dren's children; the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Assemble me the people, and I will make them hear my words, that they may learn to fear me all the days that they live upon the earth, and that they may teach their
11 children. And ye came near and stood under the mountain; and the mountain burned with fire unto the heart of heaven, with darkness,
12 cloud, and thick darkness. And the LORD spake unto you out of the midst of the fire: ye heard the voice of words, but ye saw no form; only *ye*
13 *heard* a voice. And he declared unto you his covenant, which he commanded you to perform, even the ten commandments; and he wrote
14 them upon two tables of stone. And the LORD commanded me at that time to teach you statutes and judgements, that ye might do them in the land whither ye go over to possess it.
15 Take ye therefore good heed unto yourselves; for ye saw no manner of form on the day that the LORD spake unto you in Horeb out

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the Sinaitic legislation now included in Exod. 20 to 23.

6. For this, that is, the observance of the laws, will be an evidence of the wisdom and insight of the people of Israel in the opinion of the heathen by whom they are surrounded. Really, however, as the following context shows, it is the laws themselves which attract the attention of the nations and prove Israel's superiority as the nations draw inferences from the laws with regard to the God who gave them.

7. One of the reasons for Israel's reputation is the uniqueness of their relation to their God. Jehovah is near to them in a sense in which no other god is near to his worshipers; and then in the next place, ver. 8, no other nation has such righteous laws as Israel; here the emphasis upon the ethical element in Israel's religion so characteristic of Deuteronomy is marked.

9-24. A SPECIAL WARNING AGAINST WORSHIPING JEHOVAH UNDER ANY VISIBLE FORM, based in particular on the experiences at Horeb.

9. Forms the transition from the general exhortation of ver. 1-8, to the more specific warnings of ver. 10 ff.; **only** emphatic, *and especially be on your guard against forgetting the things which you know so well, and see to it also that your descendants are taught these same important laws.*

10-14. The Horeb experiences; **specially the day,** omit the word "specially"; "the day" is probably connected with the preceding, as the object of **lest thou forget,** specifying one of "the things which thine eyes have seen"; on the experience as a whole, cf. Exod. 19 : 15-24; 20 : 18-21. Deuteronomy lays special emphasis on the fact that while the people heard the words and the voice they **saw no similitude,** or *form*, ver. 15, 16 (cf. 5 : 4, 22, 26).

13. The **ten commandments** spoken in the hearing of the people; these Ten Words are the embodiment of the covenant imposed by Jehovah upon them, consisting of a series of commandments which they were called on to obey (cf. Hast., I, pp. 511, 512; Davidson, "Old Testament Theology," pp. 239–252); **and he wrote them** (cf. Exod. 24 : 12; 31 : 18, etc.).

14. The supplementary laws revealed to Moses (cf. Exod. 20 : 18-20; 24 : 12; Deut. 5 : 28 ff.).

15-20. Connecting with ver. 12 and forbidding the worship of Jehovah under any visible form or the use of any visible object of worship. The injunctions may be taken as an expansion of the second commandment. The warning is directed against two methods of worshiping

16 Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female,
17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,
18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:
19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.
20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.
21 Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance:
22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.
23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.
24 For the LORD thy God *is* a consuming fire, *even* a jealous God.

16 of the midst of the fire: lest ye corrupt yourselves, and make you a graven image in the form of any figure, the likeness of male or fe-
17 male, the likeness of any beast that is on the earth, the likeness of any winged fowl that
18 flieth in the heaven, the likeness of any thing that creepeth on the ground, the likeness of any
19 fish that is in the water under the earth: and lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and serve them, which the LORD thy God hath divided unto all the
20 peoples under the whole heaven. But the LORD hath taken you, and brought you forth out of the iron furnace, out of Egypt, to be unto him a
21 people of inheritance, as at this day. Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee
22 for an inheritance: but I must die in this land, I must not go over Jordan: but ye shall go over,
23 and possess that good land. Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image in the form of any thing which the LORD thy God hath forbidden
24 thee. For the LORD thy God is a devouring fire, a jealous God.

visible objects: (1) image-worship, ver. 16-18, whether it consist (a) in the representation of the deity in the form of a human being, whether male or female, or (b) in the representation of deity in the form of any kind of animal, bird, reptile, or fish; and (2) the worship of the heavenly bodies, ver. 19, 20.

16. A graven image, in the form of any statue or figure, a copy or representation of any male or female.

17, 18. A copy or representation of any **beast, fowl,** *reptile,* or **fish.**

19. The worship of the heavenly bodies. This method of worship was very ancient. (Cf. King, "Babylonian Religion," pp. 14 ff.; Hast., I, p. 215.) It came into Israel in the eighth, and particularly in the seventh, century, and was condemned by the prophets (cf. 2 Kings 17 : 16; 21 : 3; 23 : 4, 5; Jer. 7 : 18; 8 : 2; 19 : 13; 44 : 17; Ezek. 8 : 16). It is here definitely forbidden to Israel not only because they were under obligation to worship Jehovah alone, but also because these heavenly bodies were inferior to Jehovah. **Which the Lord,** *Jehovah,* **thy God hath divided,** *allotted,* or *assigned,* **unto all nations.** He permits other nations to worship these material objects which are only manifestations of his power and are under his control.

20. But Israel, that has had a special personal manifestation of Jehovah's grace and power, is not permitted to engage in this form of worship; **iron furnace,** a figure of affliction (cf. Isa. 48 : 10), used of the Egyptian bondage (1 Kings 8 : 51; Jer. 11 : 4); **to be unto him,** *that ye might be unto him,* **a people of inheritance** (Deut. 9 : 26, 29), used for the more common "peculiar people," a people belonging to him as his special private property (Exod. 19 : 5; Deut. 7 : 6; 14 : 2; 26 : 18; Ps. 135 : 4).

21-24. A renewed warning against worshiping material objects, connected with the statement that Moses is not to enter the Promised Land. The bearing of the wrath of Jehovah against Moses upon the exhortation is not quite clear. It seems most probable that the urgency of the warning at this point is due to the fact that Moses is not going to enter the land of promise with the people, and therefore must warn them in advance. Another interpretation is that Moses cites his own case and the punishment which followed it as an example of the inevitable punishment of disobedience and bases on it a warning against disobedience on the part of the people.

21. Furthermore, better, *and* (cf. 1 : 37; 3 : 24); new in this connection is the statement that Jehovah **sware** (cf. Exod. 13 : 5; Deut. 1 : 8).

22. But I must die, lit., *I am going to die.*

23. The warning, **forget the covenant** (ver. 13; cf. Exod. 34 : 10, 27; Deut. 5 : 2); **make you a graven image** (cf. ver. 16, 25).

24. The exhortation is based upon the character of Jehovah, two of whose qualities are named; he is **a consuming fire** (cf. 9 : 3; Isa. 33 : 14),

25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger;
26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.
27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.
28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.
29 But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.
30 When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;
31 (For the LORD thy God *is* a merciful God;) he

25 When thou shalt beget children, and children's children, and ye shall have been long in the land, and shall corrupt yourselves, and make a graven image in the form of any thing, and shall do that which is evil in the sight of the LORD thy God, to provoke him to anger:
26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon
27 it, but shall utterly be destroyed. And the LORD shall scatter you among the peoples, and ye shall be left few in number among the nations, whither the LORD shall lead you away.
28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither
29 see, nor hear, nor eat, nor smell. But if from thence ye shall seek the LORD thy God, thou shalt find him, if thou search after him with
30 all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, in the latter days thou shalt return to the LORD thy God, and hearken
31 unto his voice: for the LORD thy God is a

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hence he will annihilate all those who dishonor him or disobey his revealed will; he is **a jealous God** (cf. Exod. 20 : 5; 34 : 14; Deut. 5 : 9; 6 : 15; Josh. 24 : 19; Nahum 1 : 2); jealousy is that quality of Jehovah which leads him energetically to assert and vindicate his right to the worship and service of those who belong to him. It seems to be based upon the conception of the relation between Jehovah and his people as the marriage relation. (Cf. Hast., D. B., art. "Jealousy"; Davidson, "Old Testament Theol.," pp. 149, 150.)

25-31. This section asserts that future generations of Israelites settled in Palestine will certainly be punished with exile if they disobey Jehovah and relapse into idolatry. It is also asserted that when the people in the exile repent and turn to Jehovah he will graciously forgive them and restore them to their own land. It clearly presupposes long residence in the land and also probably the exile, so that it may have been written in the exile.

25. When thou shalt beget children, and children's children, in the course of future generations; **shall have remained long in the land,** shall have grown accustomed to the life in Palestine and so have lost the impressions of the desert and of Jehovah's immediate presence and self-revelation; **corrupt yourselves** (cf. ver. 16); **do evil in the sight of . . . to provoke him to anger** (cf. 9 : 18; 31 : 29; 32 : 16, 21), cause him to be distressed or chagrined by the desertion of his people (cf. ver. 24).

26. I call heaven and earth to witness (cf. Isa. 1 : 2; Deut. 32 : 1); **soon,** *speedily*, **utterly perish from off the land** (cf. 8 : 19, 20; 11 : 17); **prolong your days** (cf. 5 : 33; 11 : 9; 17 : 20); cf. also the intransitive phrase *days may be prolonged* (Exod. 20 : 12; Deut. 5 : 16, etc.).

27. Few in number, lit., *men of number, i. e.*, instead of being innumerable, as the promise ran (Gen. 15 : 5; 22 : 17; 32 : 12; Deut. 1 : 10), they will be so reduced that they may be easily counted; **among the heathen,** the nations among which Jehovah shall scatter them when he drives them out of Palestine.

28. In the exile they will have abundant opportunity to worship idols, which are only the work of the hands of man and have no sensibility (cf. Isa. 40 : 19, 20; 41 : 6, 7; 44 : 9-20), and so may gratify to the full their idolatrous impulses.

29-31. But even in exile Jehovah will remember them and be gracious to them if they turn to him. The connection is much improved if the order is changed and the verses are read 30, 29, 31.

30. When thou art in tribulation, *distress*, **all these things,** the disasters just described in ver. 26 ff., **in the latter days,** *in the time to come* (31 : 29; Jer. 30 : 24); if then, *i. e.*, under the conditions in which you find yourselves, you **turn to the Lord,** *Jehovah*, **and** *hearken* **unto his voice,** *obey him* (8 : 20; 9 : 23, etc.).

29. But if from thence, better continuing ver. 30, *and if from there, i. e.*, the lands to which you have been driven, **thou seek,** *make an earnest endeavor to come to him*, then **thou shalt find him, if thou seek him with all thy heart and with all thy soul,** *i. e., with all the powers of the mental and spiritual nature* (cf. 6 : 5; 10 : 12, etc.).

31. The assurance of finding Jehovah is based upon his character, **merciful** (cf. Exod. 34 :

will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the LORD he *is* God; *there is* none else beside him.

36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And because he loved thy fathers, therefore

merciful God; he will not fail thee, neither destroy thee, nor forget the covenant of thy
32 fathers which he sware unto them. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and from the one end of heaven unto the other, whether there hath been *any such thing* as this great thing is, or hath been
33 heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as
34 thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God
35 did for you in Egypt before your eyes? Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else
36 beside him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he made thee to see his great fire; and thou heardest his words out of the midst of
37 the fire. And because he loved thy fathers,

6, 7); **forsake thee,** lit., *let thee fall away from his care;* **forget the covenant of thy fathers,** *i. e., the promise which he made to thy fathers,* confirming it by the covenant oath. (Cf. Davidson, "Old Testament Theol.," pp. 240, 241; Mal. 2 : 8, 10; Deut. 1 : 8; 6 : 10, etc.)

32-40. THE UNPARALLELED ACTION OF JEHOVAH IN ENTERING INTO HIS UNIQUE RELATIONS WITH ISRAEL is abundant evidence of the certainty of his grace to them if they repent, and it should also convince Israel that there is no God but Jehovah. The whole passage is an impressive inculcation of the doctrine of a spiritual monotheism.

32-34. The appeal to the universal experience of the past will show that the Israelites stand in a unique relation to their God.

32. The inquiry as to the experience of all the past, from the time **that God created man upon the earth;** to the temporal limits are added spatial limits, covering the whole of the inhabited earth (Ps. 19 : 6; Isa. 13 : 5; Deut. 13 : 7; 28 : 64); the substance of the question to be put to experience is stated in two synonymous clauses, **whether any such thing as this great thing,** *i. e.*, the thing which has happened to Israel, further described in ver. 33, 34, has ever occurred elsewhere, or whether the like of it has ever been heard of before.

33. The first unheard-of thing was the experience of Israel at Horeb (cf. 4 : 12, 15; Exod. 3 : 4; 19 : 19, 20; 20 : 19).

34. The second was the deliverance from Egypt; **or hath God assayed,** *undertaken,* **to go and take him a nation from the midst of another nation, by temptations,** *trials,* tests of strength and of character; Jehovah, as it were, pitted himself against Pharaoh and put his power to the test in conflict with him (Exod. 18 : 11); **by signs, and by wonders** (Exod. 4 : 17, 21); **war,** Jehovah fought against Egypt (Exod. 14 : 14, 25); **mighty hand,** etc. (3 : 24); **great terrors,** phenomena producing fear or dread (Deut. 26 : 8; 34 : 12; Exod. 23 : 27).

35, 36. An emphatic repetition of the thought of the preceding; the Israelites have learned by practical experience what kind of being Jehovah their God is, and what their relation to him is. **Unto thee it was shewed,** *thou hast been caused to see;* the experience at Horeb had taught them the great truth of monotheism, that there was no other God but Jehovah their God (cf. 3 : 24; 6 : 4; 10 : 17, etc.), a knowledge based on the communication of himself, which Jehovah had granted them at Horeb, when he had let them **hear his voice;** and they had heard him speak intelligibly from the midst of the fire, in order **that he might instruct** (cf. 8 : 5; 21 : 18; 22 : 18, etc.); the word seems to mean an appeal to the will and moral nature rather than to the intellect; it is an incitement to right conduct rather than to right thinking and knowing; hence the truth of monotheism is no abstract philosophical proposition; it is of great ethical significance.

37-39. The exhortation to a monotheistic conception of Jehovah is based on the totality of the experience of Israel from the period of the patriarchs down to the present time, when they are in possession of the land of their enemies; ver. 37, 38 recount the experiences; ver. 39 brings the conclusion; render, **because he**

he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;
38 To drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.
39 Know therefore this day, and consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.
40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.
41 Then Moses severed three cities on this side Jordan toward the sunrising;
42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:
43 *Namely*, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.
44 And this *is* the law which Moses set before the children of Israel:

therefore he chose their seed after them, and brought thee out with his presence, with his
38 great power, out of Egypt; to drive out nations from before thee greater and mightier than thou, to bring thee in, to give thee their land for
39 an inheritance, as at this day. Know therefore this day, and lay it to thine heart, that the LORD he is God in heaven above and upon the earth
40 beneath: there is none else. And thou shalt keep his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the land, which the LORD thy God giveth thee, for ever.
41 Then Moses separated three cities, beyond Jor-
42 dan toward the sunrising; that the manslayer might flee thither, which slayeth his neighbour unawares, and hated him not in time past; and that fleeing unto one of these cities he might
43 live: *namely*, Bezer in the wilderness, in the plain country, for the Reubenites; and Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites.
44 And this is the law which Moses set before the

loved thy fathers, *and*, not **therefore, chose their seed after them,** with Sam., LXX, etc., instead of the Heb., *his seed after him*, **and brought thee out in his sight,** better, *with his presence, i. e.*, under his direct personal guidance (Exod. 33 : 14); **with his mighty power** (Exod. 33 : 11); **to drive out,** *dispossess* (Exod. 34 : 24; Deut. 7 : 17); **as it is this day,** on the basis of 7 : 1, etc., it seems probable that the reference here is to the conquest of the land on the west of the Jordan.

39. The conclusion; **know,** *recognize*, **this day, and consider it in thine heart,** lit., *cause it to come back into thy heart*, lay it to heart, attend to it, that Jehovah is the only God in heaven and on earth (cf. ver. 35).

40. The conclusion of the whole is the injunction to obey, that it may be well with Israel in the Promised Land (cf. 6 : 3, 18, 19, etc.).

41-43. A narrative appendix, which has no connection with the speech of Moses. It was probably inserted here by a later editor in order to indicate that in addition to giving the Deuteronomic law, Moses also made definite provision for conditions of life on the east of the Jordan. It would have been better placed in chap. 3 in connection with the regulations for the life of the tribes on the east of the Jordan. On the subject of the cities of refuge, cf. Deut. 19 : 1-13. The fullest law on the subject is in Num. 35 : 9-34. According to Josh. 20 : 7-9, it was Joshua who assigned all six cities of refuge, the three on the east of the Jordan agreeing with this list in Deuteronomy, and the three on the west of the Jordan.

41. On this side Jordan toward the sunrising, from the point of view of western Palestine.

42. The purpose of the city of refuge (cf. 19 : 4); it was definitely provided for the accidental man-slayer so that he might save his life from the blood-avenger, or גֹּאֵל, *gō'ēl*.

43. The names of the cities; **Bezer in the wilderness, in the plain country, of the Reubenites,** in the steppe, the land of the plateau (cf. 3 : 10; Josh. 20 : 8); also a Levitical city (1 Chron. 6 : 78; Moabite Stone, line 27; 1 Macc. 5 : 26 ff.); as yet unidentified (cf. Hast. and E. Bi.); **Ramoth in Gilead, of,** *which belonged to*, **the Gadites** (cf. 3 : 10; Josh. 20 : 8; 1 Kings 4 : 13, etc.), an important place on the east of the Jordan, not certainly identified, possibly the modern Es Salt, but identified by some with Jelad, by others with Jerash (cf. Stewart, "Land of Israel," p. 327, and arts. in Hast. and E. Bi.); **Golan in Bashan, of,** *belonging to*, **the Manassites** (cf. 3 : 1; Josh. 20 : 8; 21 : 27; 1 Chron. 6 : 71); the city seems to have given the name to the Roman province of Gaulanitis, practically the modern Jaulan. The city has not been identified. (Cf. arts. in DD. BB.; and see Josephus, "Ant.," XIII, xv, 3.)

II. **4 : 44 to 30 : 20.** DEUTERONOMIC EXPOSITION OF THE LAWS.

A. **4 : 44-49.** SUPERSCRIPTION IN NARRATIVE FORM. The collection of laws should follow immediately, but actually it does not come until 12 : 1, the intervening chapters 5 to 11 being occupied with a long address, chiefly hortatory in its character, based upon the experiences at Horeb and in the wilderness.

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,
46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:
47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sunrising;
48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,
49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

45 children of Israel: these are the testimonies, and the statutes, and the judgements, which Moses spake unto the children of Israel, when
46 they came forth out of Egypt; beyond Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, when they came forth out of
47 Egypt: and they took his land in possession, and the land of Og king of Bashan, the two kings of the Amorites, which were beyond Jor-
48 dan toward the sunrising; from Aroer, which is on the edge of the valley of Arnon, even unto
49 mount Sion (the same is Hermon), and all the Arabah beyond Jordan eastward, even unto the sea of the Arabah, under the slopes of Pisgah.

CHAPTER V.

1 AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them.
2 The LORD our God made a covenant with us in Horeb.
3 The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.
4 The LORD talked with you face to face in the mount out of the midst of the fire,
5 (I stood between the LORD and you at that time,

1 AND Moses called unto all Israel, and said unto them, Hear, O Israel, the statutes and the judgements which I speak in your ears this day, that ye may learn them, and observe to do them.
2 The LORD our God made a covenant with us in
3 Horeb. The LORD made not this covenant with our fathers, but with us, even us, who are all of
4 us here alive this day. The LORD spake with you face to face in the mount out of the midst
5 of the fire, (I stood between the LORD and you

The superscription is double; ver. 44 is an entirely independent title, in which what Moses set before the people is called law, *torah* (cf. 1 : 5), and with no connection either with the preceding exhortation in ver. 1-40, nor with the following, ver. 45-49. It was in all probability the title to one of the editions or collections of the Deuteronomic law which seem to have been in circulation at one time and out of which our present book of Deuteronomy was compiled. (Cf. Int., p. viii.)

45-49. Another title, in which the collection is called **testimonies,** *laws,* regarded as witnesses to the Divine Will (6 : 17, 20; Ps. 119 often), **statutes, and judgments** (4 : 8), and which repeats the circumstances under which Moses spoke them to the people, apparently condensed from 1 : 6 to 3 : 29; **after they came forth out of Egypt,** a general term covering the whole period of the exodus; **on this side,** *beyond, east of,* **Jordan** (cf. 3 : 29); **in the land of Sihon** (2 : 24-37).

47-49. Loosely connected with the preceding, giving a summary account of the conquests on the east of the Jordan (cf. 2 : 34; 3 : 8, 12). **Sion,** another name for Hermon, unless, with Syriac, *Sirion* be read, as in 3 : 9.

49. Cf. 3 : 17. This title and local introduction must have been at one time connected with an independent edition of Deuteronomy.

B. **5 : 1 to 11 : 32.** Hortatory Introduction, Leading up to the Code of Special Laws.

After the superscription, instead of proceeding to the promulgation of the laws, the writer or compiler introduces a long hortatory introduction in the form of a second speech of Moses, which extends from 5 : 1 to 11 : 32. The speech consists largely of warnings and promises constantly reverting to the earlier experiences of Israel in the desert, and especially to the circumstances attending the formation of the covenant at Horeb.

1. **Chap. 5 : 1 to 6 : 3.** Exhortation Based on the Experiences at Horeb. The address is in the form of the second person plural for the most part (cf. Exod. 19 and 20).

1. Moses called all Israel, clearly intended to introduce a new section (cf. Exod. 12 : 21; 19 : 7).

2-5. The circumstances under which the covenant at Horeb was made (cf. 4 : 13); **made a covenant with us,** *laid an obligation on us;* **not with our fathers,** the immediate ancestors of those to whom Moses addressed himself, **but with us,** *our very selves,* **who are all of us here alive this day** (cf. 3 : 21; 4 : 3; 11 : 2-7).

4. Face to face, laying stress on the personal and immediate character of the communication (cf. Exod. 24 : 11; Deut. 34 : 10; Num. 14 : 14); **in the mount out of the midst of the fire** (cf. 4 : 12).

5. A parenthetical descriptive clause. This idea of the mediatorship of Moses in giving the "ten words" is not in accord with the statement that they were spoken directly to the people, which is made in the preceding verse.

to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount,) saying,

6 I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt have none other gods before me.

8 Thou shalt not make thee *any* graven image, *or* any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10 And shewing mercy unto thousands of them that love me and keep my commandments.

11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

13 Six days thou shalt labour, and do all thy work:

14 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou.

15 And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

16 Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

at that time, to shew you the word of the LORD: for ye were afraid because of the fire, and went not up into the mount;) saying,

6 I am the LORD thy God, which brought thee out of the land of Egypt, out of the house of bondage.

7 Thou shalt have none other gods before me.

8 Thou shalt not make unto thee a graven image, *the likeness of* any form that is in heaven above, or that is in the earth beneath, or that is

9 in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, and upon the third and upon the fourth gener-

10 ation of them that hate me; and shewing mercy unto thousands, of them that love me and keep my commandments.

11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

12 Observe the sabbath day, to keep it holy, as

13 the LORD thy God commanded thee. Six days

14 shalt thou labour, and do all thy work: but the seventh day is a sabbath unto the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as

15 well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and the LORD thy God brought thee out thence by a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

16 Honour thy father and thy mother, as the LORD thy God commanded thee: that thy days may be long, and that it may go well with thee, upon the land which the LORD thy God giveth thee.

17 Thou shalt do no murder.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

According to Deut. 4 : 13, 36; 5 : 22-27, and also Exod. 20 : 18 ff., in its present context, the mediatorship of Moses did not begin until after the promulgation of the Ten Words. In the present statement the mediatorship of Moses is made necessary by the fear of the people, who, on account of the fire, were unwilling to come near enough to the mountain to hear the words. As already indicated in the commentary on Exod. 20 : 18-21, this seems to have been the conception of at least one of the narrators of the Sinai-Horeb history. **Saying,** after the parenthesis, connects back with ver. 4 and introduces in direct discourse the Ten Words (cf. Exod. 20 : 1).

6-21. These verses give the Ten Words in a slightly different recension from the one found in Exod. 20 : 2-17. For the exposition of the words, reference is made to the commentary on Exodus in this series. Here only those passages in which significant variations from the Exodus form occur will be noted; insignificant differences, consisting only of the addition or omission of a conjunction and other minute textual changes, will be ignored.

12-15. The fourth commandment; **keep,** *observe,* **the sabbath day,** instead of Exodus, *remember;* the purpose of the observance of the seventh day differs materially in Deuteronomy from that given in Exodus (cf. Deut. 5 : 14); it is ethical and humanitarian rather than religious, **that thy manservant and thy maidservant may rest as well as thou.** The reason for the observance is also different (cf. Exod. 20 : 11; Deut. 5 : 15). According to Deuteronomy, it is because Israel, as the result of the experience in Egypt, is well aware of the feelings and needs of the servant and in consequence is commanded to keep the Sabbath.

16. The fifth commandment (cf. Exod. 20 : 12); Deuteronomy adds the words **as *Jehovah* thy God hath commanded thee,** a common phrase in Deuteronomy (cf. 1 : 19; 2 : 1; 5 : 33, etc.), and also the words **and that it may go well with thee** (cf. 4 : 40; 5 : 29; 6 : 3, 18, etc., very common in Deuteronomy).

18-21. For **neither,** at the beginning of these verses, the literal rendering would be *and thou shalt not,* Deuteronomy differing from Exodus simply in that it inserts the conjunction *and* at the beginning of the verses.

20 Neither shalt thou bear false witness against thy neighbour.
21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that *is* thy neighbour's.
22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me.
23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;
24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we

20 Neither shalt thou bear false witness against thy neighbour.
21 Neither shalt thou covet thy neighbour's wife; neither shalt thou desire thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.
22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them upon two tables of stone, and
23 gave them unto me. And it came to pass, when ye heard the voice out of the midst of the darkness, while the mountain did burn with fire, that ye came near unto me, even all the heads
24 of your tribes, and your elders; and ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen

20. Deuteronomy has *witness of vanity* for *lying witness* of Exodus, *i. e.*, a witness whose testimony does not correspond to reality (cf. note on the words *in vain*, in Exod. 20 : 7).

21. Desire, the verb is that rendered *covet* in Exod. 20 : 17, which has חָמַד, *ḥāmădh*, in both clauses; the word rendered **covet** in the second clause in Deuteronomy is a different form, from the root אָוָה, *'āwāh*, which, in the Hithpael stem, means to set one's desire or affection upon (cf. Deut. 12 : 20; 14 : 26, *because thy soul longeth*, or *lusteth*); Deuteronomy also transposes the words **wife** and **house,** putting wife in the first clause, and inserts **his field** after **house** in the second clause.

The commentary on Exodus has indicated that neither of these editions or recensions is to be regarded as representing the original Ten Words, which, in all probability, consisted of a series of brief one-clause statements, perhaps all of them originally prohibitions. The question of priority as between the two recensions is not easily answered; it seems probable, however, in view of the fact that the variations in Deuteronomy are in harmony with the general style of Deuteronomy, that they were made by the Deuteronomic editor or editors who inserted the Ten Words in their present position, while the Exodus recension may be taken as the result of of an independent and later editorial process.

To judge from the text of the Ten Words preserved in the Nash Papyrus, the oldest bit of MSS. of the Hebrew Bible known, dating from about A. D. 200, the text of the words was not regarded as finally fixed at that comparatively late date. The text presented in this Papyrus agrees in some respects with Deuteronomy as against Exodus, and in perhaps a greater number of cases with Exodus against Deuteronomy, and in some cases it does not follow either of the recensions exactly. (See articles by Burkitt, in "Proceedings of the Society of Biblical Archæology," 1902, pp. 290 ff.; by Cook, *ib.*, 1903, pp. 34 ff.; by Burkitt, in "Jewish Quarterly Review," Vol. XV, pp. 392 ff.; Vol. XVI, pp. 559 ff.)

22-33. After the completion of the Decalogue and its writing, the people ask that further revelation may be mediated through Moses. This request is approved by Jehovah, and Moses is directed to come into Jehovah's presence to receive his further commands (cf. Exod. 20 : 18–21).

22. This indicates clearly that the Ten Words were spoken directly to the people (cf. note on ver. 2–5); **assembly,** or *congregation* (cf. Exod. 12 : 6; 16 : 1); **and he added no more,** indicating that nothing but these words were spoken to the people (cf. ver. 4, 5); **and he wrote them,** the writing on the tables regarded as the handiwork of Jehovah (cf. Exod. 24 : 12; 31 : 18; 32 : 16).

23. Render, **when ye heard the voice out of the midst of the darkness,** *while the mountain was burning with fire* (cf. 4 : 12, 33). **The heads of your tribes** (cf. 1 : 15), probably referring to those men who, by right of inheritance, were regarded as the heads or princes of the tribes; **your elders,** common in Deuteronomy for the representatives of the people, frequently employed of the ruling body of a city or local community (19 : 12; 22 : 15–18; 25 : 7–9), then more generally of the representatives of the whole people (21 : 2; 27 : 1; 29 : 10; 31 : 9, 28); practically the authority of the elders or representative nobles seems to have been the greater, but nominally at least the position of head man of a tribe or clan was one of great honor.

24. Glory and **greatness,** terms used to describe the majestic phenomena which attended Jehovah's self-revelation (cf. Exod. 16 : 7, 10; 24 : 16, 17; Num. 14 : 21, etc.); **his voice** (cf. 4 : 36); **we**

have seen this day that God doth talk with man, and he liveth.
25 Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die.
26 For who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?
27 Go thou near, and hear all that the LORD our God shall say; and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.
28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.
29 Oh that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!
30 Go say to them, Get you into your tents again.
31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.
32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.
33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

this day that God doth speak with man, and he
25 liveth. Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we
26 shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and
27 lived? Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto
28 thee; and we will hear it, and do it. And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have
29 spoken. Oh that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children
30 for ever! Go say to them, Return ye to your
31 tents. But as for thee, stand thou here by me, and I will speak unto thee all the commandment, and the statutes, and the judgements, which thou shalt teach them, that they may do them in the land which I give them to possess
32 it. Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.
33 Ye shall walk in all the way which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

CHAPTER VI.

1 NOW these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it:

1 NOW this is the commandment, the statutes, and the judgements, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go over to possess it:

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have seen this day, *i. e.*, we have learned by practical experience that God may speak with man and yet man may live (cf. 4 : 33).

25, 26. But the experience is not one to be repeated, for the next time it may, and probably will, mean death; their experience has been exceptional, and indeed unique, for nothing like it has ever occurred before, no human being has ever before **heard the voice of the living God speaking out of the midst of the fire and lived** to tell the tale.

27. Their plea is that Moses shall act as the mediator and receive the words of Jehovah and communicate them to them, and they promise to obey (cf. Exod. 20 : 19; 24 : 7).

28, 29. Jehovah accedes to and commends the request of the people, **they have well said all that they have spoken; Oh that there were such a heart in them,** *would that their whole mind and purpose might be so disposed*, as to **fear me** (4 : 10) and to **keep all my commandments** continually (cf. 8 : 6).

30, 31. The people are to return to their tents, and probably to their ordinary occupations, while Moses is to take his stand in the presence of Jehovah to receive from him all the further commandments, etc., which he was to teach them (cf. Exod. 24 : 12; Deut. 4 : 1, 5, 14; 6 : 1; 30 : 19, 20).

32, 33. The concluding exhortation of Moses based upon the preceding narrative; it is full of the characteristic expressions of Deuteronomy, **turn aside to the right hand or to the left** (cf. 17 : 11; 28 : 14); **in all the ways** (cf. Deut. 9 : 12, 16; 11 : 28, etc.); **that ye may live** (cf. 4 : 1), **and that it may be well** (cf. 19 : 13); **that ye may prolong your days** (cf. 4 : 26); **the land which ye shall possess** (4 : 5).

Chap. 6 : 1-3. Apparently a new title or introduction to the laws about to be promulgated (cf. 4 : 44, 45; 5 : 1); but really to be connected closely with chap. 5. **The commandments,** etc., are those which were given to Moses at Horeb after Jehovah had spoken the Ten Words to the people and had agreed to their request that for further communications Moses act as mediator. The laws do not follow, but instead, in ver. 4, a new address of Moses to the people begins, so that this passage is left without connection with its immediately following context.

1. Commandments, better, with R. V., *commandment*, the word is singular in the Hebrew.

2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.
3 Hear therefore, O Israel, and observe to do *it;* that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.
4 Hear, O Israel: The LORD our God *is* one LORD:
5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.
6 And these words, which I command thee this day, shall be in thine heart:

2 that thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and
3 that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD, the God of thy fathers, hath promised unto thee, in a land flowing with milk and honey.
4 Hear, O Israel: the LORD our God is one
5 LORD: and thou shalt love the LORD thy God with all thine heart, and with all thy
6 soul, and with all thy might. And these words, which I command thee this day, shall be

2. Fear, *reverence, honor* (cf. 6 : 13; 10 : 20, etc., frequent in Deut.); **to keep,** *so as to keep,* the consequence of the fear (cf. 8 : 6; 10 : 12, etc.); **which I command thee,** *am about to command* (cf. 4 : 2), the promulgation of the command is still in the future; **and that thy days may be prolonged,** coordinate with the purpose clause at the beginning of the verse, a second reason for teaching the commandments, to secure the prosperity of Israel (cf. 4 : 40).

3. Hear therefore, the paragraph division should be omitted, the words connect closely with the preceding, and may be better rendered *and thou shalt hear,* etc.; **that ye may increase mightily,** *may be multiplied exceedingly* (cf. 8 : 1; 30 : 16); **in the land,** etc., the word *in* is not in the original, and it seems probable that the words *upon the land* have dropped out after **increase mightily,** to which the words **land that floweth with milk and honey** stand in apposition.

2. **6 : 4 to 9 : 7.** An Exhortation, Employing in the Main the Second Person Singular as the Form of Address, Urging the People of Israel to Whole-hearted Devotion to the Service of Jehovah.

(a) **6 : 4-25.** The Exhortation is Based on the Fact that Jehovah is the Only God.

4, 5. The principle: Jehovah, and Jehovah alone, is the God of Israel, and him only must they love and serve with all the strength of their beings.

4. Hear, O Israel (cf. 4 : 1; 5 : 1): **The Lord our God is one Lord;** better, R. V., *Jehovah our God is one Jehovah.* Other possible translations are, *Jehovah our God, even Jehovah is one; Jehovah is our God, Jehovah is one; Jehovah is our God, Jehovah alone.* The first and second do not differ essentially from the one adopted in R. V.; the last rendering does not treat the statement as a declaration of monotheism, but simply as a recognition of Jehovah as the one God whom Israel knows and worships, while other peoples may have their own gods. It seems more probable, however, that we have here a declaration not only of the unity of Jehovah as opposed to the Baalim, but also of his uniqueness, hence a statement of a genuine monotheism. (Cf. Davidson, "Old Test. Theol.," pp. 100–106; Kautzsch, in Hast., Vol. V., p. 680.) Zech. 14 : 9 may be taken as a commentary on this passage, announcing the perfect realization of this confession in the Messianic age.

The declaration finds its chief significance in the injunction which is based upon it. **Thou shalt love** *Jehovah* **thy God,** etc., make him the object of all the devotion and affection of the entire nature (cf. 4 : 29; 10 : 12; 11 : 13; 13 : 4; 30 : 6; 2 Kings 23 : 3, 25); **all thine heart,** the whole moral and spiritual nature; **soul,** describing man as a living sentient being; **might,** describing him as a being endowed with power or energy. (Cf. Davidson, "Old Testament Theol.," p. 202.) The foregoing words are usually known as the *Shema'*, from the first word, **hear** (שְׁמַע, *shĕmă'*). On their use by the later Jews, see note on ver. 9.

6-9. The exact reference of these verses is not certain. **These words** would naturally be taken as referring to the confession of faith immediately preceding, which is to be given the most prominent place in the thought and life of the people of Israel. But the following relative clause, **which I command,** or more exactly, *which I am going to command thee,* indicates that the words are not yet spoken. In that case these words refer not to the preceding ver. 4, 5, but to the whole law of Deuteronomy, which is yet to be promulgated. The fact that the injunction in 11 : 18-21, which is practically a repetition of 6 : 6-9, clearly refers to the whole body of the Deuteronomic teaching, seems to be an argument in favor of applying our present passage to the law of Deuteronomy. (Cf. Hast.,

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.
8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.
9 And thou shalt write them upon the posts of thy house, and on thy gates.
10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,
11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;
12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.
13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

7 upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou
8 liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine
9 eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.
10 And it shall be, when the LORD thy God shall bring thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee; great and goodly cities, which
11 thou buildedst not, and houses full of all good things, which thou filledst not, and cisterns hewn out, which thou hewedst not, vineyards and olive trees, which thou plantedst not, and
12 thou shalt eat and be full; then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, out of the house of
13 bondage. Thou shalt fear the LORD thy God; and him shalt thou serve, and shalt swear by

D. B., III, p. 871.) In order to make ver. 6-9 refer to the immediately preceding injunction, it will be necessary to omit from this context the phrase, "which I am going to command you this day," on the supposition that it is a later gloss added, because usually in Deuteronomy the phrase "these words" does mean the whole law of Deuteronomy. But since there is no textual authority for the omission, it seems better to retain the words, and in consequence to take this passage, ver. 6-9, as applying to the Deuteronomic teaching as a whole. In that case the prescriptions in ver. 6-9 must be interpreted figuratively rather than literally, as is done by the Jews. (See note at the end of ver. 9.) **Shall be in thine heart** (cf. 11 : 18), *permanently impress upon the memory.*

7. Teach them diligently, lit., *make them sharp*, so that they will pierce or cut into the mind; **and shalt talk of them,** etc., at all times they are to be in the thoughts and upon the lips of the pious Israelite (cf. Ps. 1 : 2).

8. Sign, the law is to be so prominent in the life and thought of Israel that it should be as much in evidence as though it were some sign or mark bound upon the hands, or as something bound upon the forehead which every one could see.

9. Not merely the person himself, but the very houses and the cities in which he lives are to be marked in the same public way as being devoted to the law. As servants of other gods mark their persons, their houses, and their city gates with signs to indicate their relation to a certain god, so Israel was to put this law which Moses was about to give to them in the forefront as the sign of their relationship to Jehovah. By the later Jews this whole law was taken literally, and the phylacteries or boxes with the words of the *Shema'* enclosed written on parchment, and the little cases attached to the doorposts of houses and to the gate-frames of cities, are in use to the present day in supposed obedience to this law. The passages thus written were Exod. 13 : 1-16; Deut. 6 : 4-9; 11 : 13-21. (Cf. Hast., III, pp. 869–874; IV, pp. 23, 602; Edersheim, "Life and Times of Jesus," I, p. 76.)

10-15. A warning against forgetting Jehovah and serving other gods after entering Canaan and enjoying its blessings.

10, 11. Shall have brought thee into, better, R. V., *shall bring thee in.* The elements of the description, **cities, houses, cisterns, vineyards,** and **olive trees,** or *orchards*, are in apposition with **land;** to enter into and enjoy the fruits of other men's labors was one of the special blessings promised to the Israelites as a reward for their obedience; and, on the other hand, that others should enter into and enjoy their blessings, and the fruits of their labors was the great curse threatened for disobedience and apostasy (cf. 8 : 7-20; 28 : 30 ff.). **Shalt have eaten and be full,** the satisfaction of physical needs is often regarded as a possible source of spiritual danger (cf. 8 : 10, 12; Neh. 9 : 25).

13. The Hebrew order is emphatic, *the Lord, Jehovah, thy God shalt thou fear;* side by side with love (cf. ver. 5), the emotion of fear is strongly insisted upon in Deuteronomy as an element of true worship; **serve,** obey and perform acts of worship; fear is the attitude of mind, service is the outward expression; **swear by his name,** Hebrew order is again emphatic, *and by his name swear, take oath*, using in the formal act the name of Jehovah

14 Ye shall not go after other gods, of the gods of the people which *are* round about you;
15 (For the LORD thy God *is* a jealous God among you;) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.
16 Ye shall not tempt the LORD your God, as ye tempted *him* in Massah.
17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.
18 And thou shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,
19 To cast out all thine enemies from before thee, as the LORD hath spoken.
20 *And* when thy son asketh thee in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?
21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:
22 And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:
23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.
24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day.

14 his name. Ye shall not go after other gods, of the gods of the peoples which are round about
15 you; for the LORD thy God in the midst of thee is a jealous God; lest the anger of the LORD thy God be kindled against thee, and he destroy thee from off the face of the earth.
16 Ye shall not tempt the LORD your God, as ye
17 tempted him in Massah. Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which
18 he hath commanded thee. And thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land
19 which the LORD sware unto thy fathers, to thrust out all thine enemies from before thee, as the LORD hath spoken.
20 When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgements, which the LORD
21 our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of
22 Egypt with a mighty hand: and the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his house,
23 before our eyes: and he brought us out from thence, that he might bring us in, to give us the
24 land which he sware unto our fathers. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as at this day.

as the most sacred thing, and invoking the wrath of Jehovah for the failure to fulfil the oath; it becomes, therefore, a kind of oath of allegiance to Jehovah.

14. Note the use of the second person plural; possibly a gloss; it adds nothing to the thought; **go after,** in service and allegiance (cf. 4 : 3; 8 : 19, etc.); **of the gods of the people** (cf. 13 : 7).

15. The reason is given, **a jealous God** (cf. 4 : 24); **lest the anger of** *Jehovah* (cf. Exod. 22 : 24; 32 : 10, 11; Deut. 7 : 4; 11 : 17, etc.), the wrath of Jehovah is like a consuming fire which destroys everything against which it flames forth.

16-19. A warning against testing Jehovah, trying him to the limit, to see whether the threatened punishment would come, combined with an admonition to secure prosperity by prompt and ready obedience.

16. Tempt (cf. Exod. 17 : 2, 7; Num. 14 : 22, etc.). In all these passages Israel puts Jehovah to the test to see whether he would keep his word, implying a certain element of distrust and unwillingness to believe his words and promises; **Massah** (cf. Exod. 17 : 7).

17. Ye shall diligently keep, instead of testing by disobedience, fully and cheerfully observe, **commandments,** etc. (cf. 4 : 1).

18. That which is right and good, a characteristic phrase of Deuteronomy particularly, *do that which is right in the eyes of Jehovah* (cf. Deut. 12 : 25, 28; 13 : 18; 21 : 9), and often in the Deuteronomic framework of Kings, *e. g.*, 1 Kings 11 : 33, 38; 14 : 8; 2 Kings 10 : 30, etc.

19. To cast out, more exactly, *to thrust,* or *force out,* a strong, picturesque word (cf. 9 : 4; Josh. 23 : 5); **as the Lord,** *Jehovah,* **hath spoken,** referring back to an earlier promise (cf. Exod. 23 : 27).

20-25. Command to instruct the coming generations about Jehovah's gracious guidance of the people in the past as the ground for the continued observance of the law about to be promulgated.

20. When thy son asketh thee (cf. Exod. 13 : 14); here the question refers to the **testimonies, statutes,** etc. (4 : 1, 45).

21, 22. The answer refers to the experiences of the exodus (cf. Exod. 13 : 14, 15; Deut. 4 : 20, 34, 37, etc.).

22. Great and sore, the portents were the cause of disaster to Pharaoh.

23. And he brought us out, the order in the Heb. is emphatic, *and us he brought out* (cf. 5 : 6); **that he might bring us in, to give us** (cf. 4 : 38).

24. For our good, that it may be well with us (cf. 5 : 33; 4 : 40), **that he might preserve us alive;** the purpose of Jehovah in revealing his law and commanding Israel to observe it was benevolent; it was to secure the life and prosperity of the people by showing them what they must do in order to secure these blessings.

25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

25 And it shall be righteousness unto us, if we observe to do all this commandment before the LORD our God, as he hath commanded us.

CHAPTER VII.

1 WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;
2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:
3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.
4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.
5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images,

1 WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and shall cast out many nations before thee, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven nations greater
2 and mightier than thou; and when the LORD thy God shall deliver them up before thee, and thou shalt smite them; then thou shalt utterly destroy them; thou shalt make no covenant
3 with them, nor shew mercy unto them: neither shalt thou make marriages with them; thy daughter thou shalt not give unto thy son, nor
4 his daughter shalt thou take unto thy son. For he will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and
5 he will destroy thee quickly. But thus shall ye deal with them; ye shall break down their

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25. And it shall be our righteousness, cf. "this is your wisdom and your understanding" (4 : 6). It is probable that the phrase, **before the Lord our God,** should be placed immediately after **our righteousness** (cf. 24 : 13). The meaning of the passage seems to be that the careful performance of the duties enjoined by the law about to be communicated to the people will make them righteous, *i. e.*, acceptable in the sight of Jehovah, who will, in consequence, continue to accord them his favor.

(b) **Chap. 7 : 1-26.** THE EXHORTATION IS BASED ON THE FACT THAT ONLY BY OBEDIENCE TO JEHOVAH CAN THEY HOPE FOR BLESSING IN THEIR NEW HOME.

7 : 1-5. A command not to have any dealings with the Canaanitish peoples which Israel is to conquer, but to destroy them utterly.

1. Cf. 4 : 5; 6 : 10. The verbs of the whole verse would better be rendered as future (cf. R. V.); **cast,** *to draw off, clear away* (cf. Exod. 3 : 5, where the same verb is used of drawing off the shoe); **many nations . . . greater and mightier than thou** (cf. 4 : 38); seven nations are enumerated (cf. Josh. 3 : 10; 24 : 11). In the other lists the numbers vary, four, five, six, eight, and ten (cf. Gen. 15 : 18-20; Exod. 3 : 8, 17; 23 : 28; 1 Kings 9 : 20; Ezra 9 : 1, etc.). It does not seem probable that historical, geographical, or ethnological motives are responsible for these lists with their numerous variations; the principal peoples are probably the Hittites, Amorites, and Canaanites, and the others are either independent local tribes, or are subdivisions of the larger classes.

2. And when the Lord, *Jehovah,* **thy God,** better without *when;* **deliver before,** *give into the power of* (cf. 1 : 8, 21; 2 : 31, etc., a common phrase in Deut.); **thou shalt smite them, and utterly destroy them,** A. V. is incorrect; read with R. V., connecting *thou shalt smite them* with the preceding, *Jehovah thy God shall deliver them before thee and thou shalt smite;* the apodosis, or principal clause, begins with the following, **thou shalt utterly,** *certainly,* **destroy,** *devote,* **them** (cf. 2 : 34; 3 : 6; Josh. 8 : 26, etc.); **shalt make no covenant,** make no treaty or alliance which will prevent the operation of the decree of utter destruction. Cf. Josh. 9 : 3 ff. for the stratagem adopted by the Gibeonites to secure a treaty of peace; **shew mercy,** the word is used most commonly of the mercy or gracious favor of Jehovah; sometimes, as here, of human pity in giving quarter to a conquered foe. The Israelites are here commanded to show the same relentlessness toward their foes as are the followers of Mohammed.

3. Make marriages, a further explanation of the idea of the preceding.

4. Reason for the prohibition of intermarriages; it would be an incitement to idolatry (cf. Exod. 34 : 16); **for they,** lit., *he, i. e.,* the person of ver. 3, who gives his daughter to **thy son; that they may,** better, *and they will,* **serve other gods** (cf. 5 : 7; 6 : 14, etc., the constant warning against idolatry which fills the book of Deut.).

5. Instead of making alliances, they are not only to destroy the people (ver. 2), but also to demolish completely all the symbols of their worship. Here, in addition to the **altars,** we have the **images,** lit., *pillars,* or *maççeboth*

and cut down their groves, and burn their graven images with fire.

6 For thou *art* a holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

altars, and dash in pieces their pillars, and hew down their Asherim, and burn their graven
6 images with fire. For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a peculiar people unto himself, above all peoples that are upon the face of
7 the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest
8 of all peoples: but because the LORD loveth you, and because he would keep the oath which he sware unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondage, from
9 the hand of Pharaoh king of Egypt. Know therefore that the LORD thy God, he is God; the faithful God, which keepeth covenant and mercy with them that love him and keep his
10 commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that
11 hateth him, he will repay him to his face. Thou shalt therefore keep the commandment, and the statutes, and the judgements, which I command thee this day, to do them.
12 And it shall come to pass, because ye hearken to these judgements, and keep, and do them, that the LORD thy God shall keep with thee the covenant and the mercy which he sware unto thy

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(cf. Exod. 23 : 24), the **groves,** *Asherim* (Exod. 34 : 13), **graven images,** here a carved or hewn wooden image, possibly overlaid with gold (cf. 4 : 16; 12 : 3).

6-11. Reason for the preceding prohibition; it is because Israel belongs in a special sense to Jehovah, who, because of his love and his determination to keep his promise to the ancestors of Israel, has chosen and saved them.

6. Repeats with some modifications the thought of Exod. 19 : 5, 6; **the Lord,** *Jehovah,* **thy God hath chosen thee to be a special people unto himself** (cf. Exod. 19 : 5), a people belonging to him as his own private personal property (cf. Deut. 14 : 2; 26 : 18; Mal. 3 : 17; Ps. 135 : 4).

7, 8. These verses guard against a misconception which might lead to pride and self-righteousness; the Israelites were not chosen because of their greatness either in position or numbers, but simply by an act of free grace, though they were the fewest and least important of all the nations or peoples; Jehovah chose them when they were slaves in bondage to the great Egyptian power.

7. Set his love upon you; the verb is used of the attraction which a woman has for a man so that he becomes attached to her (cf. Gen. 34 : 8; Deut. 21 : 11), but also of Jehovah's love for Israel (cf. Deut. 10 : 15).

8. The real reason, **but because the Lord loved you** (the verb here is אָהַב, *'āhābh*, not חָשַׁק, *hāshăq*, as in ver. 7; it seems to emphasize the moral and spiritual elements as distinguished from the physical); **and because he would keep,** better, *because he kept,* **the oath** (cf. Gen. 26 : 3), used here instead of the more common covenant.

9. Know therefore, lit., *and thou shalt know,* continuing the thought of ver. 6, after the reasons for Jehovah's choice have been given; **the Lord thy God, he is God, the faithful God,** the one in whom one may confidently trust, used often of men (cf. Num. 12 : 7), also of Jehovah because he is reliable and keeps his promises (cf. Isa. 49 : 7); **which keepeth,** better, *keeping,* the **covenant** and the loving-kindness, to which he stands pledged (cf. ver. 8, 12), **with them that love him** (cf. 5 : 10; Exod. 20 : 6).

10. And repayeth, *and requiteth* (cf. Exod. 20 : 5; Deut. 5 : 9); **to their face,** to his enemies personally he will requite their hostility without delay, **he will not be slack,** *slow,* or tardy in the matter of requiting. This is not a contradiction of Exod. 20 : 5, but indicates that while the guilt of the father continues with his descendants, yet the actual sinner must be punished for his own sin (cf. also 24 : 16 with note).

11. Israel therefore is under special obligation to keep the law about to be promulgated (cf. 4 : 1; 5 : 28, 32; 6 : 1, etc.).

12-16. Health and prosperity will be Israel's reward for keeping the law.

12. Render, *And it shall come to pass because* **ye hearken to these judgments** (cf. 4 : 1, etc.); **the Lord,** *Jehovah,* **thy God** *will* **keep unto thee the covenant,** etc. (cf. ver. 8, 9).

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.
14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.
15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.
16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* a snare unto thee.
17 If thou shalt say in thine heart, These nations *are* more than I; how can I dispossess them?
18 Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;
19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.
20 Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.
21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

13 fathers: and he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy body and the fruit of thy ground, thy corn and thy wine and thine oil, the increase of thy kine and the young of thy flock, in the land which he sware unto thy fathers to give thee.
14 Thou shalt be blessed above all peoples: there shall not be male or female barren among you,
15 or among your cattle. And the LORD will take away from thee all sickness; and he will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all
16 them that hate thee. And thou shalt consume all the peoples which the LORD thy God shall deliver unto thee; thine eye shall not pity them: neither shalt thou serve their gods; for
17 that will be a snare unto thee. If thou shalt say in thine heart, These nations are more than
18 I; how can I dispossess them? thou shalt not be afraid of them: thou shalt well remember what the LORD thy God did unto Pharaoh, and unto
19 all Egypt; the great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the peoples
20 of whom thou art afraid. Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves, perish
21 from before thee. Thou shalt not be affrighted at them: for the LORD thy God is in the midst of

13. And he will love thee (cf. 4 : 37); and **will bless the fruit of thy womb** (cf. 28 : 4, 11, 18); **thy corn,** etc., in apposition with **the fruit of thy land** (cf. 11 : 14; 12 : 17, etc.); **the increase,** lit., *casting* (cf. Exod. 13 : 12; Deut. 28 : 4), **of thy kine, and the flocks of thy sheep,** the word rendered flocks is עַשְׁתָּרוֹת, *'ăshtārōth*, the plural of the word used for the goddess Ashtoreth, in the sense of ewes or young (cf. 28 : 4, 18, 51). This peculiar usage is probably due to the fact that Ashtoreth, Astarte, was the goddess of fecundity. (Robertson Smith, "Religion of the Semites," pp. 292, 457 ff., suggests that one type of Astarte in Canaan had the form of a sheep.)

14. Thou shalt be blessed, Hebrew order is emphatic, *blessed shalt thou be above all nations;* **barren,** or as applied to males, *sterile* (cf. ver. 18; Exod. 23 : 26).

15. Freedom from disease promised as the reward for obedience; **all sickness** (cf. Exod. 15 : 26; 23 : 25; Deut. 28 : 59, 61), and in particular **the evil diseases of Egypt** which they know by personal experience. The reference is probably to the characteristic diseases of Egypt (cf. E. Bi., Vol. II, col. 1207); among these diseases may be mentioned elephantiasis, dysentery, and especially various diseases of the eye.

16. Consume (cf. Jer. 10 : 25); **shall have no pity** (cf. 13 : 8, 9; 19 : 13, 21; 25 : 12); **for that,** *i. e.*, the service of their gods, **will be a snare unto thee** (cf. Exod. 23 : 33).

17-26. Assurance of victory over the powerful peoples of Canaan by the presence and aid of Jehovah.

17. If thou shalt say in thine heart (cf. 8 : 17; 9 : 4), indicating a lack of faith in view of the great task of conquering Palestine.

18. Thou shalt not be afraid of them (cf. 1 : 21; 3 : 2), their memory of past experience should keep them from this fear; this will not be the first time for them to face a stronger foe; they shall surely **remember** the great deliverance from Egypt.

19. The great temptations, *provings*, or *trials*, etc. (cf. 4 : 34); **so shall the Lord,** *Jehovah*, **thy God,** as in the past so in the future Jehovah will intervene on their behalf and overthrow their enemies.

20 ff. These verses describe somewhat in detail the means which Jehovah will adopt in overthrowing the powers of Canaan before them.

20. The Lord, *Jehovah*, **thy God will send the hornet among them** (cf. Exod. 23 : 28; Josh. 24 : 12). The reference here would seem to be literal, those of their foes who may escape the sword and other means of attack and hide themselves in the caves would there be attacked by the hornets and overcome. There are said to be four varieties of hornets in Palestine, two of which live in the cavities of the rocks or in caves, and have an exceedingly painful sting. (Cf. Hast., Vol. III, p. 426.)

21. The Israelites have no reason to be in terror in the presence of their foes, **for the Lord,** *Jehovah*, **is among you,** a God

22 And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.
23 But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.
24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.
25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God.
26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.

22 thee, a great God and a terrible. And the LORD thy God will cast out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase
23 upon thee. But the LORD thy God shall deliver them up before thee, and shall discomfit them with a great discomfiture, until they be des-
24 troyed. And he shall deliver their kings into thine hand, and thou shalt make their name to perish from under heaven: there shall no man be able to stand before thee, until thou have
25 destroyed them. The graven images of their gods shall ye burn with fire: thou shalt not covet the silver or the gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God:
26 and thou shalt not bring an abomination into thine house, and become a devoted thing like unto it: thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a devoted thing.

CHAPTER VIII.

1 ALL the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.
2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.
3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou

1 ALL the commandment which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.
2 And thou shalt remember all the way which the LORD thy God hath led thee these forty years in the wilderness, that he might humble thee, to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments,
3 or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which

great and dreadful (cf. Exod. 34 : 10; Deut. 10 : 7; 28 : 58).

22. Put out, *clear out* (cf. ver. 1). This statement, that the conquest is to be gradual and the reason for it, is a modified repetition of Exod. 23 : 29, 30. It is probably parenthetical, for ver. 23 continues directly upon ver. 21, and it is not in harmony with the general thought of Deuteronomy, which seems to expect an immediate and speedy conquest.

23. Continuing ver. 21; **but,** *and,* **the Lord,** *Jehovah,* **thy God shall deliver them unto thee, and shall destroy them,** etc., R. V. more exactly, *and discomfit them with a mighty discomfiture* (cf. 2 : 15).

24. Continuing the account of the overthrow, which is to be complete; **destroy their name,** *make it to be forgotten,* so that its power and influence shall cease in the whole earth (cf. 9 : 14; 25 : 19; Exod. 17 : 14).

25, 26. These verses are only loosely connected with the foregoing, dealing not with the certainty of victory, but with the duty of having nothing to do with those things which have been put under the ban, here the precious metals with which the idols are covered. The phraseology follows the usual Deuteronomic style; **burn with fire** (cf. ver. 5); **desire . . . nor take,** note that here the reference is to covetous desire which results in taking (cf. 5 : 18), **lest thou be snared** (cf. ver. 16), **for it,** that is, the precious metal, **is an abomination to,** a common term in Deuteronomy (cf. 12 : 31; 13 : 14; 17 : 1; 18 : 12; 22 : 5; 23 : 18; 24 : 4; 25 : 16; 27 : 15); **neither,** better, *and thou shalt not bring any abomination into thy house,* and therefore become a **cursed,** *devoted,* **thing like it.** The metal is devoted; and it, as well as all other devoted things, if taken for private use, would bring upon the taker the same ban as that which rested upon the objects appropriated (cf. the sin of Achan, Josh. 7).

(c) **Chap. 8 : 1-20.** The Exhortation is Based on their Experiences in the Wilderness.

8 : 1-10. An injunction to keep the commandments of Jehovah.

1. The commandments, which I am about to command thee (cf. 4 : 2).

2. An appeal to the memory of the forty years in the wilderness; **to humble thee** (cf. ver. 3), used here and elsewhere of the disciplinary afflictions sent by God which are intended to remove the feelings of self-confidence and to bring about a humble trust in God; **to know what was in thine heart,** *to ascertain thy real inner nature and inclination,* especially in the matter of obedience to his commandments; the whole wilderness sojourn is thus thought of as a period of probation.

3. Suffered thee to hunger, and fed thee with manna (cf. Exod. 16); **knewest**

knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.
4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.
5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, *so* the LORD thy God chasteneth thee.
6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.
7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;
8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;
9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig brass.
10 When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.
11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:
12 Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein;*

thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the LORD doth
4 man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty
5 years. And thou shalt consider in thine heart, that, as a man chasteneth his son, so the LORD
6 thy God chasteneth thee. And thou shalt keep the commandments of the LORD thy God, to
7 walk in his ways, and to fear him. For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths,
8 springing forth in valleys and hills; a land of wheat and barley, and vines and fig trees and pomegranates; a land of oil olives and honey;
9 a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose
10 hills thou mayest dig brass. And thou shalt eat and be full, and thou shalt bless the LORD thy God for the good land which he hath given thee.
11 Beware lest thou forget the LORD thy God, in not keeping his commandments, and his judgements, and his statutes, which I command thee
12 this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

not, the narrative in Exodus shows that the manna was an entirely new thing to the people; **that he might make thee know that man doth not live by bread only;** *bread,* the ordinary food of every-day life, is not enough to sustain man; he cannot live with no other sustenance than that; he needs even for the maintenance of physical life the constant supply of Jehovah's creating and supporting energy, that which proceeds from his mouth, the expression of his purpose. It seems possible to find here also a suggestion of spiritual dependence and support. Man is more than a mere physical being, his higher nature needs sustenance, and Jehovah's discipline of Israel in the wilderness had been intended to convey that lesson (cf. Matt. 4 : 4, with parallels).

4. Other instances of Jehovah's sustaining care, the miraculous preservation of the clothing, and the marvelously healthy condition of the feet in spite of the protracted wanderings.

5, 6. The conclusion to be drawn from these experiences; **thou shalt also,** better, *therefore thou shalt,* **consider in thine heart,** *learn the lesson intended, viz.,* that just as a father disciplines his son so Jehovah was and is disciplining his people to teach them to depend wholly upon him and to keep his commandments.

7 ff. This lesson of dependence upon Jehovah is especially important in view of the new experiences which are just ahead of the people when they will not be reminded so constantly of their needs in the land of promise, which is **a land of brooks,** *streams,* **of water,** hence not needing artificial irrigation (cf. 11 : 10, 11), **of fountains and depths,** *springs,* and deep, strong water sources connected with the inexhaustible supply in the great deep, abyss, תְּהוֹם, *tĕhōm,* under the earth (cf. Gen. 1 : 2; 7 : 11), **that spring out of,** *issuing forth in,* **valleys and hills,** *hill-country.*

8. A land which produces a great variety of grains and fruits; **a land of oil olive,** lit., *a land of olive trees of oil,* hence cultivated, not wild (cf. 2 Kings 18 : 32); **honey** (cf. the phrase "flowing with milk and honey," 6 : 3), the word seems to be used sometimes of the syrup made by boiling grape juice. (Cf. Hast., Vol. II, p. 32; Gen. 43 : 11.)

9. Continues the description of the plentiful sustenance which the land affords; **without scarceness,** *without any lack;* **whose stones are iron,** uncertain whether the reference is to iron proper or to the black basalt (cf. 3 : 11); iron is found in Palestine in the Lebanons; **brass,** *copper,* as ore; copper mines were worked in the Lebanons and in the Sinaitic Peninsula from comparatively early times. (Cf. Hast., II, p. 482; I, p. 314; E. Bi., I, col. 893 ff.; II, col. 2172 f.)

10. The verbs continue the participle of ver. 7, giving the consequences of settlement in such a fruitful land; **when thou hast,** better, *and thou shalt eat and shalt bless.*

11-20. Parallel to the preceding ver. 1-10, going over the same ground from a different point of view, uttering warnings against forget-

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and
14 all that thou hast is multiplied; Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;
15 Who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint;
16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;
17 And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.
18 But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.
19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.
20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

13 and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and
14 all that thou hast is multiplied; then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of
15 Egypt, out of the house of bondage; who led thee through the great and terrible wilderness, *wherein were* fiery serpents and scorpions, and thirsty ground where was no water; who brought thee forth water out of the rock of
16 flint; who fed thee in the wilderness with manna, which thy fathers knew not; that he might humble thee, and that he might prove
17 thee, to do thee good at thy latter end: and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.
18 But thou shalt remember the LORD thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant which he
19 sware unto thy fathers, as at this day. And it shall be, if thou shalt forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that
20 ye shall surely perish. As the nations which the LORD maketh to perish before you, so shall ye perish; because ye would not hearken unto the voice of the LORD your God.

CHAPTER IX.

1 HEAR, O Israel: Thou *art* to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,
2 A people great and tall, the children of the Anakim, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak!
3 Understand therefore this day, that the LORD thy God *is* he which goeth over before thee; *as* a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt

1 HEAR, O Israel: thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced
2 up to heaven, a people great and tall, the sons of the Anakim, whom thou knowest, and of whom thou hast heard say, Who can stand be-
3 fore the sons of Anak? Know therefore this day, that the LORD thy God is he which goeth over before thee as a devouring fire; he shall destroy them, and he shall bring them down

ting the lessons of the past, and concluding with the declaration of the punishment for forgetting.

13. The **flocks** and **herds** multiply in the favorable surroundings, and the people grow in wealth by the increase of their silver and gold (cf. 17 : 17).

14. Then, still governed by **lest** of ver. 12; lest, then, *i. e.*, in the prosperity just described, **thine heart be lifted up** in pride and insolent self-confidence (cf. ver. 3; 17 : 20; Hosea 13 : 6).

15, 16. The wilderness experiences, **led thee through,** *caused to walk in* (cf. 1 : 19), **fiery,** *burning*, **serpents** (cf. Num. 21 : 6, 8; not identified, cf. Hast., IV. p. 459 f.); **scorpions** (cf. Ezek. 2 : 6); **drought,** lit., *thirsty ground*, further explained by the following phrase; **flint** (cf. 32 : 13; Isa. 50 : 7; Ps. 114 : 8; Hast., II, p. 15); **who fed thee** (cf. ver. 3); **to do thee good at thy latter end,** *in thy after life, i. e.*, in thy coming life in Palestine, which, in the purpose of Jehovah, would have been a kind of Messianic era.

17. Continuing the words **and thou forget** of ver. 14; and in consequence of this forgetting **thou say in thine heart,** all this prosperity I have earned.

18. Instead of forgetting Jehovah and all his care (cf. ver. 11 f.), Israel must remember that all these blessings, including the strength to get wealth, are the gift of Jehovah, who is in this way keeping his covenant with the fathers.

19, 20. Neglect of the warning will lead to disaster. **I testify against you** (cf. 4 : 26; 30 : 19; 31 : 28); **as,** or *like*, **the nations** *which Jehovah is going to destroy* (cf. 7 : 10).

(d) **Chap. 9 : 1-7.** THE EXHORTATION IS BASED ON THE FACT THAT THEIR CHOICE IS DUE TO DIVINE GRACE AND NOT THEIR OWN WORTH.

1, 2. Thou art to pass over, *art going to pass over* (cf. 4 : 5, 38; 6 : 18).

3. Understand, lit., *and thou shalt understand;* the words continue **hear, O Israel,** of ver. 1; the coming victory is due to the prowess of Jehovah; *Jehovah* **thy God is he which goeth over before thee as a consuming fire** (with R. V., correcting the erroneous division of A. V.); **he shall destroy,** etc., the pronouns are emphatic, **shall bring them**

thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiffnecked people.

7 Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights; I neither did eat bread nor drink water:

10 And the LORD delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words which the LORD spake with you in the mount, out of the midst of the fire, in the day of the assembly.

before thee: so shall thou drive them out, and make them to perish quickly, as the LORD hath
4 spoken unto thee. Speak not thou in thine heart, after that the LORD thy God hath thrust them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: whereas for the wickedness of these nations the LORD doth drive them out from be-
5 fore thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go in to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may establish the word which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob.
6 Know therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked peo-
7 ple. Remember, forget thou not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou wentest forth out of the land of Egypt, until ye came unto this place, ye have been rebellious against
8 the LORD. Also in Horeb ye provoked the LORD to wrath, and the LORD was angry with you to
9 have destroyed you. When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights; I did neither eat bread
10 nor drink water. And the LORD delivered unto me the two tables of stone written with the finger of God; and on them *was written* according to all the words, which the LORD spake with you in the mount out of the midst of the

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down, *cause them to bow down* (cf. Judg. 4 : 23); **so,** better, *and so,* **shalt thou drive them out,** *dispossess them* (cf. 4 : 38).

4. Speak not thou in thine heart (cf. 7 : 17); **for,** *on account of,* **my righteousness; but,** *on account of,* **the wickedness** (ver. 4b is lacking in many editions of LXX and is probably better omitted, as it disturbs the connection between ver. 4 and 5, and anticipates and breaks the force of ver. 5b).

5. Uprightness, *straightness* (cf. Ps. 119 : 7); **dost thou go to,** *art thou about to go;* **the wickedness,** a word used in the ethical sense, the badness, immorality (cf. 25 : 2; Isa. 9 : 17, etc.); **that he may perform,** *confirm,* cause to stand, **the word which** he **sware** (cf. 4 : 31).

6. Understand therefore, lit., *and thou shalt know;* **giveth,** *is going to give;* **not for thy righteousness,** for, instead of being righteous and submissive to the will of Jehovah, they really are stubborn and contrary (cf. Exod. 32 : 9; 33 : 3, 5; 34 : 9, etc.).

7. Concluding remark, reminding the people that their history is full of evidence of their stubbornness; **provokedst to wrath** (cf. ver. 8, 22; Ps. 106 : 32; Zech. 8 : 14). This conduct has been characteristic of the whole period in the wilderness, from the time of leaving Egypt up to their arrival at their present situation.

3. **9 : 8 to 10 : 11.** AN EXHORTATION, EMPLOYING MAINLY THE SECOND PERSON PLURAL AS THE FORM OF ADDRESS, CONTINUING THE ACCOUNT OF THE EXPERIENCES AT HOREB.

8. Also, even in Horeb; **so that,** better simply, *and,* **the Lord was angry with,** *enraged against,* **you,** so that he would destroy you (cf. 6 : 15; 7 : 4, etc.).

9 ff. The succeeding narrative is a free summary of the account in Exod. 32 to 34. The present narrative begins abruptly, the temporal clause being used without the common introductory formula "and it came to pass"; the principal clause is probably to be found in ver. 12, **and,** better, *then,* **the Lord said unto me.**

9. When I was gone, better simply, *when I went* (cf. Exod. 24 : 18); **the tables of the covenant which the Lord made with you,** the tables on which the covenant words, or Ten Words, stood (cf. Exod. 34 : 28); **abode,** etc. (cf. Exod. 34 : 28, which refers to the second, not to the first sojourn; the Exodus narrative is silent as to this point in the first sojourn).

10. Cf. Exod. 31 : 18; 32 : 15, 16; Deut. 5 : 22, 23; **in the day of the assembly** (cf. 10 : 4), referring to the people as a religious body (Exod. 16 : 3).

11. This verse repeats ver. 10, with the added item that the tables were given at the end of

11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.
12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves;* they are quickly turned aside out of the way which I commanded them; they have made them a molten image.
13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it *is* a stiffnecked people:
14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.
15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.
16 And I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.
17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.
18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.
19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.
20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.
21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and*

11 fire in the day of the assembly. And it came to pass at the end of forty days and forty nights,
12 that the LORD gave me the two tables of stone, even the tables of the covenant. And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made
13 them a molten image. Furthermore the LORD spake unto me, saying, I have seen this people,
14 and, behold, it is a stiffnecked people: let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater
15 than they. So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my
16 two hands. And I looked, and, behold, ye had sinned against the LORD your God; ye had made you a molten calf: ye had turned aside quickly out of the way which the LORD had
17 commanded you. And I took hold of the two tables, and cast them out of my two hands, and
18 brake them before your eyes. And I fell down before the LORD, as at the first, forty days and forty nights; I did neither eat bread nor drink water; because of all your sin which ye sinned, in doing that which was evil in the sight of the
19 LORD, to provoke him to anger. For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me that time also.
20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron
21 also the same time. And I took your sin, the calf which ye had made, and burnt it with fire,

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the forty days and forty nights. It is highly improbable that both verses are original; probably ver. 10 is a later addition, so that ver. 11 would follow ver. 9.

13, 14. Almost an exact repetition of Exod. 32 : 9, 10. The account of the intercession of Moses, which in Exodus follows directly, is given in a somewhat different form in Deuteronomy, and in a place which seriously breaks the connection (cf. ver. 18–20, with note).

15. A briefer form of Exod. 32 : 15, with the addition of the reference to the burning mountain (cf. 4 : 11; 5 : 23; Exod. 31 : 18; 34 : 29).

16, 17. Cf. Exod. 32 : 19.

18–20. These verses disturb the connection; ver. 21 is the immediate continuation of ver. 17. Ver. 18, 19 refer to the intercession described in ver. 25-29, which is probably to be placed, according to Deuteronomy, during the second sojourn of Moses in the mountain (cf. 10 : 10), or, at all events, after Moses had punished the people. Deuteronomy thus agrees with the document in Exodus (E?) which places the intercession later than the announcement, discovery, and punishment of the sin (cf. Exod. 32 : 30–35). The description of the intercession follows Exod. 32 : 8 ff., rather than 32 : 30 ff. Ver. 20 refers to an act of intercession of which we have no record in Exodus (but cf. Exod. 32 : 21, 25). Ver. 18-20 must therefore be a gloss or later addition in this context, due perhaps to a scribal accident.

18. I fell down, *prostrated myself* (cf. Ezra 10 : 1), **as at the first** (cf. 10 : 10); the reference seems to be to the time of sojourn (ver. 9, 11), not to the prostration, though ver. 25 seems to refer it to the prostration, implying that the first forty days were spent in this attitude, **because of all your sins.**

19. Afraid, in dread or horror, the word is a strong one (cf. 28 : 60); **anger** (cf. 6 : 15; 7 : 4) **and hot displeasure,** *fury* (cf. 29 : 23, 28); **was wroth,** used of the divine anger against man (cf. Lev. 10 : 16; Num. 16 : 22); **hearkened unto me,** *granted my request,* **at that time also,** implying other intercessions, presumably earlier, though we have no record of any such (cf. later intercessions, Num. 11 : 2; 12 : 13; 14 : 11–25; 16 : 46–50; 21 : 7–9).

20. The intercession for Aaron; **with Aaron,** the order in Hebrew is emphatic, *also with Aaron was Jehovah exceedingly angry;* **and I prayed,** *made intercession,* usually with the idea of a successful intercession (cf. Num. 21 : 7; 1 Sam. 7 : 5).

21. Continuing ver. 17; a free repetition of Exod. 32 : 20, with the variant account of the use made of the dust.

ground *it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious against the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first;* because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

and stamped it, grinding it very small, until it was as fine as dust: and I cast the dust thereof into the brook that descended out of the mount.
22 And at Taberah, and at Massah, and at Kibroth-
23 hattaavah, ye provoked the LORD to wrath. And when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye be-
24 lieved him not, nor hearkened to his voice. Ye have been rebellious against the LORD from the
25 day that I knew you. So I fell down before the LORD the forty days and forty nights that I fell down; because the LORD had said he would
26 destroy you. And I prayed unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought
27 forth out of Egypt with a mighty hand. Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their
28 sin: lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised unto them, and because he hated them, he hath brought them out to slay them in the wilder-
29 ness. Yet they are thy people and thine inheritance, which thou broughtest out by thy great power and by thy stretched out arm.

CHAPTER X.

1 AT that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark *of* shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount, out of the midst of the fire, in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself and came down from the mount, and put the tables in the ark which I

1 AT that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make
2 thee an ark of wood. And I will write on the tables the words that were on the first tables which thou brakest, and thou shalt put them
3 in the ark. So I made an ark of acacia wood, and hewed two tables of stone like unto the first, and went up into the mount, having the
4 two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave
5 them unto me. And I turned and came down from the mount, and put the tables in the ark

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22-24. A series of illustrations of the rebellious attitude of the people, taken from the later history and interrupting the account of events at Horeb. It is possible that the insertion of this paragraph here may be responsible for the insertion of the gloss, ver. 18-20, which would be in place after ver. 21. It seems probable that the original connection must have been ver. 8-17, 21, 25 ff.

22. Taberah, lit., *the burning-place,* where the fire of Jehovah destroyed many of the people (Num. 11 : 1-3); **Massah** (Exod. 17 : 7; Deut. 6 . 16); **Kibroth-hattaavah,** *the graves of lusting,* referring to the plague sent when the people murmured against the manna (Num. 11 : 4-35).

23. The rebellion at Kadesh-barnea (Num. 13 : 14; Deut. 1 : 19-45).

25-29. The intercession of Moses after the sin of the golden calf, anticipated in part by the gloss, ver. 18, 19, originally a continuation of ver. 21.

26. Prayed (cf. ver. 20), **destroy not thy people,** etc. (cf. 4 : 20, 31, 34; 7 : 8; Exod. 32 : 11).

27. The first part of the verse is repeated from Exod. 32 : 13; **look not unto,** *do not turn to with harsh and condemning spirit.*

28. The land whence thou broughtest us out (cf. Exod. 32 : 12); **Because the Lord was not able** (cf. Num. 14 : 16).

29. Yet they are thy people; notwithstanding their rebellion, they are the people for whom Jehovah has made himself responsible by his redemptive grace (cf. Exod. 32 : 11).

Chap. 10 : 1-5. THE PREPARATION OF THE SECOND TABLES AND THE REWRITING OF THE TEN WORDS ON THE TABLES; THE CONSTRUCTION OF THE ARK AND THE PLACING OF THE TWO TABLES IN IT.

This narrative is essentially a repetition of Exod. 34 : 1-4, 28, with the significant addition of the preparation of the ark, an account of

had made; and there they be, as the LORD commanded me.

6 And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

10 And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.

11 And the LORD said unto me, Arise, take *thy* journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

which I had made; and there they be, as the
6 LORD commanded me. (And the children of Israel journeyed from Beeroth Bene-jaakan to Moserah: there Aaron died, and there he was buried; and Eleazar his son ministered in the
7 priest's office in his stead. From thence they journeyed unto Gudgodah; and from Gudgodah
8 to Jotbathah, a land of brooks of water. At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him,
9 and to bless in his name, unto this day. Wherefore Levi hath no portion nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God spake unto him.)
10 And I stayed in the mount, as at the first time, forty days and forty nights: and the LORD hearkened unto me that time also; the LORD
11 would not destroy thee. And the LORD said unto me, Arise, take thy journey before the people; and they shall go in and possess the land, which I sware unto their fathers to give unto them.

which must once have stood in the JE account of the sojourn at Sinai, but which has been omitted probably in favor of the more elaborate account in P (Exod. 25 : 10 ff.). According to ver. 5, the tables of stone were still in the ark at the time when these words were spoken, **there they be,** *are.*

6, 7. A fragment of an itinerary, possibly from JE, with no connection with either the preceding or the following context. It is not possible to trace the original context, though it is possible that it is to be found in Num. 20. Ver. 8-10 bring us back to Horeb and to the conclusion of the incidents there. How ver. 6, 7 came to be inserted here is, and is likely to remain, a mystery.

6. From Beeroth of the children of Jaakan, better, *Beeroth Bene-jaakan to Moserah* (cf. Num. 33 : 30, 31, where the names of the stations are reversed); none of these places has been identified; **there Aaron died** (cf. Num. 20 : 22-29). The traditions as to the place of the death and burial of Aaron vary. According to Num. 20 : 22 ff. he died at Mount Hor, on the borders of Edom (cf. Num. 33 : 37; Deut. 32 : 50); while Num. 33 : 31-37 places Mount Hor as the seventh station from Moserah (cf. Num. 33 : 31-37).

7. Cf. Num. 33 : 32, 33. None of the places has been identified. (See articles in DD. BB.)

8-10. Continuing ver. 5; **at that time,** that is, during the stay at Horeb; there is no direct mention of this setting apart of the Levites in Exodus, though there is a kind of suggestion of it in 32 : 26-29.

8. Separated, *divided,* or *set apart,* not the usual term for a religious consecration (cf. Num. 8 : 14; 16 : 9) to a fourfold religious service: (a) **to bear the ark** (cf. Num. 4 : 15; 1 Chron. 15 : 2); (b) **to stand before the Lord,** *to attend upon and become his servants* (cf. 1 Sam. 16 : 22; 1 Kings 1 : 2); in reference to Jehovah it refers to service in the sanctuary (cf. Deut. 18 : 7; Judg. 20 : 28; Ezek. 44 : 15); (c) **to minister unto him,** probably in connection with the ritual of the sanctuary service (cf. 1 Sam. 2 : 11; 3 : 1; Deut. 17 : 12; 18 : 7; 21 : 5); (d) **to bless in his name** (cf. 2 Sam. 6 : 18; Deut. 21 : 5); an official function reserved for men in such a relation to Jehovah that they are empowered to bless men with the use of the name of Jehovah; **unto this day,** the Levites are still serving in this capacity (cf. 2 : 22).

9. Wherefore, better, *therefore,* **Levi hath no part nor inheritance,** *no territory or city assigned to him;* this is the general attitude of Deuteronomy, which makes no mention of the numerous priestly cities and makes the Levite generally, except the Levitical priests at the central sanctuary, an object of charity for the well-to-do Israelite (cf. 12 : 12; 14 : 27, 29, etc.); **the Lord is his inheritance,** Jehovah takes the place of landed property for the Levite, who must find his support in the things which were offered to Jehovah (cf. 12 : 12; 18 : 2; Josh. 13 : 14).

10. Repeats the thought of 9 : 18, 25, and seems unnecessary here; it is probably a remark inserted here for the sake of connecting the description just closed with the events at Horeb, and possibly also to add what is lacking in 9 : 25-29, the statement that the intercession of Moses was effective (cf. 9 : 19); **would not,** *was not willing to,* **destroy thee** (cf. 4 : 31).

11. The restoration to favor is so complete that Jehovah directs Moses to continue the journey to Canaan (cf. Exod. 33 : 1-3, 12-16). This command brings the situation back to that described in the beginning of Deuteronomy (cf. 1 : 6, 7).

12 And now, Israel, what doth the LORD thy God
require of thee, but to fear the LORD thy God, to
walk in all his ways, and to love him, and to serve
the LORD thy God with all thy heart and with all
thy soul,
13 To keep the commandments of the LORD, and
his statutes, which I command thee this day for
thy good?
14 Behold, the heaven and the heaven of heav-
ens *is* the LORD'S thy God, the earth *also*, with all
that therein *is*.
15 Only the LORD had a delight in thy fathers to
love them, and he chose their seed after them, *even*
you above all people, as *it is* this day.
16 Circumcise therefore the foreskin of your
heart, and be no more stiffnecked.
17 For the LORD your God *is* God of gods, and Lord
of lords, a great God, a mighty, and a terrible,
which regardeth not persons, nor taketh reward:
18 He doth execute the judgment of the father-
less and widow, and loveth the stranger, in giv-
ing him food and raiment.
19 Love ye therefore the stranger: for ye were
strangers in the land of Egypt.
20 Thou shalt fear the LORD thy God; him shalt
thou serve, and to him shalt thou cleave, and
swear by his name.
21 He *is* thy praise, and he *is* thy God, that hath
done for thee these great and terrible things,
which thine eyes have seen.
22 Thy fathers went down into Egypt with
threescore and ten persons; and now the LORD
thy God hath made thee as the stars of heaven
for multitude.

12 And now, Israel, what doth the LORD thy God
require of thee, but to fear the LORD thy God, to
walk in all his ways, and to love him, and to
serve the LORD thy God with all thy heart and
13 with all thy soul, to keep the commandments
of the LORD, and his statutes, which I com-
14 mand thee this day for thy good? Behold, unto
the LORD thy God belongeth the heaven, and
the heaven of heavens, the earth, with all that
15 therein is. Only the LORD had a delight in thy
fathers to love them, and he chose their seed
after them, even you above all peoples, as at
16 this day. Circumcise therefore the foreskin of
17 your heart, and be no more stiffnecked. For
the LORD your God, he is God of gods, and Lord
of lords, the great God, the mighty, and the ter-
rible, which regardeth not persons, nor taketh
18 reward. He doth execute the judgement of
the fatherless and widow, and loveth the
stranger, in giving him food and raiment.
19 Love ye therefore the stranger: for ye were
20 strangers in the land of Egypt. Thou shalt fear
the LORD thy God; him shalt thou serve; and
to him shalt thou cleave, and by his name shalt
21 thou swear. He is thy praise, and he is thy
God, that hath done for thee these great and
terrible things, which thine eyes have seen.
22 Thy fathers went down into Egypt with three-
score and ten persons; and now the LORD thy
God hath made thee as the stars of heaven for
multitude.

CHAPTER XI.

1 THEREFORE thou shalt love the LORD thy
God, and keep his charge, and his statutes, and his
judgments, and his commandments, alway.

1 THEREFORE thou shalt love the LORD thy
God, and keep his charge, and his statutes, and
his judgements, and his commandments, alway.

4. **10 : 12 to 11 : 32.** A CONCLUDING GENERAL EXHORTATION TO OBEY THE LAWS ABOUT TO BE PROMULGATED, LEADING UP TO THE LAW-BOOK ITSELF. BOTH SINGULAR AND PLURAL ARE EMPLOYED AS THE FORM OF ADDRESS.

10 : 12 to 11 : 1. AN EXHORTATION TO ISRAEL TO OBEY THE WILL OF JEHOVAH BECAUSE OF HIS MAJESTY, LOVE, AND MERCY.

12. And now, resumptive, drawing the practical conclusion from the facts adduced. Jehovah has done so much for you, what does he demand from you? The rest of ver. 12 and all of ver. 13 give the answer in terminology already familiar.

14, 15. The inscrutable grace of Jehovah in making choice of Israel only intensifies the obligation of the people. Jehovah owns the heavens and the earth; **heaven of heavens** (cf. 1 Kings 8 : 27; Ps. 68 : 33), a common Hebrew idiom to express the superlative, the most heavenly, the highest heavens; **only,** introducing a restriction; notwithstanding his universal dominion, Jehovah has made an exception in the case of Israel by entering into a special personal relation with them (cf. 4 : 37; 7 : 6, 7).

16. The conclusion; **circumcise therefore,** more simply, *and therefore ye shall circumcise,* **the foreskin of your heart** (cf. Jer. 4 : 4). Jehovah's real requirement is an act of spiritual circumcision which will enable their hearts to perform their proper functions and become amenable to the divine will.

17, 18. For nothing less than this will be satisfactory to such a being as Jehovah is, the **God of gods,** etc., the supreme God and the all-powerful Lord (cf. ver. 14; 7 : 21), who shows no partiality and whose favor cannot be bought (cf. Lev. 19 : 15; Job 13 : 8, 10; 34 : 19; Exod. 23 : 8; Deut. 16 : 19, etc.), and who is in a special manner the protector of all those who have no natural protectors; **execute the judgment,** maintain the cause of, see that justice is done to (cf. 24 : 17); among these unprotected ones are mentioned **the fatherless and widow** (cf. Exod. 22 : 22; Deut. 14 : 29; 16 : 11, 14; Isa. 1 : 17, 23, etc.), **the stranger,** or *ger*, who, living in the midst of Israel as a sojourner, has no tribe or family to maintain his cause (cf. 5 : 14).

19. Love ye therefore the stranger (cf. 1 : 16; Exod. 22 : 21; 23 : 9).

20 ff. The concluding exhortation.

21. He is thy praise, the one whom thou shouldest praise (cf. Jer. 17 : 14).

Chap. 11 : 1. Conclusion of the exhortation, **therefore thou shalt love,** etc.

2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,
3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;
4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;
5 And what he did unto you in the wilderness, until ye came into this place;
6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that *was* in their possession, in the midst of all Israel:
7 But your eyes have seen all the great acts of the LORD which he did.
8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it.
9 And that ye may prolong *your* days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.
10 For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs;
11 But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand,
3 and his stretched out arm, and his signs, and his works, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all
4 his land; and what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red Sea to overflow them as they pursued after you, and how the LORD hath destroyed them unto this day;
5 and what he did unto you in the wilderness,
6 until ye came unto this place; and what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben; how the earth opened her mouth, and swallowed them up, and their households, and their tents, and every living thing that followed them, in the midst of all
7 Israel: but your eyes have seen all the great
8 work of the LORD which he did. Therefore shall ye keep all the commandment which I command thee this day, that ye may be strong, and go in and possess the land, whither ye go
9 over to possess it; and that ye may prolong your days upon the land, which the LORD sware unto your fathers to give unto them and to their seed, a land flowing with milk and honey.
10 For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs:
11 but the land, whither ye go over to possess it, is a land of hills and valleys, *and* drinketh

2-9. AN EXHORTATION TO OBEDIENCE AND LOVE BASED ON THE APPEAL TO ISRAEL'S EXPERIENCE OF THE EVENTS OF THE DELIVERANCE FROM EGYPT AND THE SOJOURN IN THE WILDERNESS. The construction of the paragraph in the Heb. is incomplete and seems to contain an anacoluthon; there is no verb to govern the words **your sons** in ver. 2, and then in ver. 7 the exhortation after the long historical parenthesis is continued as though it had been written *and know ye this day, that it was not your children which have not known*, etc., *but your eyes are the ones which saw*, etc. EV. remedies the faulty construction in part by inserting **I speak** in ver. 2, though to be thorough it would be necessary to read in ver. 7 something as follows, *but with you whose eyes have seen*, etc. Apart from this syntactical difficulty the thought is clear. The appeal is again to personal experience, the chastisement, the disciplinary instruction (cf. 4 : 36; 8 : 5).

3. His miracles and his acts, *his signs and his deeds*, **in the midst of Egypt,** referring to the narrative of the plagues (cf. Exod. 7 : 7 ff.).

4. Referring to the deliverance at the Red Sea (cf. Exod. 14 and 15).

5, 6. The wilderness experiences in general, and in particular the punishment of Dathan and Abiram, mentioning only Dathan and Abiram's rebellion, with no reference to that of Korah (cf. Num. 16 : 25–35, which is probably composite, connecting two rebellions which were originally quite distinct both in time and occasion).

7. Cf. note at beginning of ver. 2. Connects back with ver. 2; render, *but your eyes are the ones which saw* (cf. 4 : 3).

8, 9. The conclusion; **therefore shall ye keep, . . which I** *am about to* **command you this day,** etc.

10-25. AN EXHORTATION TO OBEDIENCE TO JEHOVAH BASED ON THE FACT THAT THE PRODUCTIVITY OF THEIR FUTURE HOME DEPENDS UPON THE FAVOR OF JEHOVAH.

10. For, introducing the new motive for obedience, the special need for the care of Jehovah in Palestine; **not as the land of Egypt . . . where thou . . . wateredst it with thy foot;** the reference here seems to be the Egyptian custom of irrigating the fields by breaking with the foot little openings in the irrigation canals, or perhaps of diverting the water in any direction by putting the foot in its way. (Cf. Hast., Vol. II, p. 482; Conder, "Handbook of the Bible," p. 191.)

11. Drinketh water of the rain of heaven, according to the disposition of the rain. Palestine is in a peculiar sense dependent upon the rain; its streams are few, and only a few of these are perennial, so that a shortage in

12 A land which the LORD thy God careth for:
the eyes of the LORD thy God *are* always upon it,
from the beginning of the year even unto the end
of the year.
13 And it shall come to pass, if ye shall hearken
diligently unto my commandments which I com-
mand you this day, to love the LORD your God,
and to serve him with all your heart and with all
your soul,
14 That, I will give *you* the rain of your land in
his due season, the first rain and the latter rain,
that thou mayest gather in thy corn, and thy wine,
and thine oil.
15 And I will send grass in thy fields for thy cat-
tle, that thou mayest eat and be full.
16 Take heed to yourselves, that your heart be
not deceived, and ye turn aside, and serve other
gods, and worship them;
17 And *then* the LORD'S wrath be kindled against
you, and he shut up the heaven, that there be
no rain, and that the land yield not her fruit; and
lest ye perish quickly from off the good land which
the LORD giveth you.
18 Therefore shall ye lay up these my words
in your heart and in your soul, and bind them for
a sign upon your hand, that they may be as front-
lets between your eyes.
19 And ye shall teach them your children, speak-
ing of them when thou sittest in thine house, and
when thou walkest by the way, when thou liest
down, and when thou risest up.
20 And thou shalt write them upon the door
posts of thine house, and upon thy gates:
21 That your days may be multiplied, and the

12 water of the rain of heaven: a land which the
LORD thy God careth for; the eyes of the LORD
thy God are always upon it, from the beginning
of the year even unto the end of the year.
13 And it shall come to pass, if ye shall hearken
diligently unto my commandments which I
command you this day, to love the LORD your
God, and to serve him with all your heart and
14 with all your soul, that I will give the rain of
your land in its season, the former rain and the
latter rain, that thou mayest gather in thy corn,
15 and thy wine, and thine oil. And I will give
grass in thy fields for thy cattle, and thou shalt
16 eat and be full. Take heed to yourselves, lest
your heart be deceived, and ye turn aside, and
17 serve other gods, and worship them; and the
anger of the LORD be kindled against you, and
he shut up the heaven, that there be no rain,
and that the land yield not her fruit; and ye
perish quickly from off the good land which
18 the LORD giveth you. Therefore shall ye lay
up these my words in your heart and in your
soul; and ye shall bind them for a sign upon
your hand, and they shall be for frontlets be-
19 tween your eyes. And ye shall teach them your
children, talking of them, when thou sittest in
thine house, and when thou walkest by the way,
and when thou liest down, and when thou risest
20 up. And thou shalt write them upon the door
21 posts of thine house, and upon thy gates: that
your days may be multiplied, and the days of

the rainfall is always followed by distress, disease, and death.

12. On this account it is especially dependent upon the favor of Jehovah, whose eyes are always upon it, in favoring interest and care.

13-15. Obedience to Jehovah will assure his care for the rain and the products of the ground. The change to the first person in ver. 14, 15, so that Jehovah himself seems to be speaking, is very harsh; it seems better, therefore, following Sam., LXX, and Vulg., to read third person in both verses, *he will give, . . send.*

14. The rain of your land in his due season, the sending of the rain is a special blessing of Jehovah (cf. 28 : 12, 24; 1 Kings 8 : 35, 36); **the first,** or *early,* **rain,** in the autumn, from October or November to January, **and the latter rain** (cf. Jer. 3 : 3; 5 : 24; Hosea 6 : 3; Joel 2 : 23), in the spring months. It is the former rain upon which the chief dependence is placed; if that is insufficient, it is very seldom compensated for by the latter, or spring, rains. (Cf. article "Rain" in Hastings, Vol. IV, p. 195, and Hilderscheid, "*Zeitschrift des deutschen Palæstina Vereins,*" Vol. 25, pp. 1–105.) On the basis of recent careful measurements, Hilderscheid shows that the rainy season begins in October or November, and ends in April or May; the months of June to September being practically without rainfall. During the rainy season the rainy periods are usually short, one or two days, though occasionally they last as long as nine or more days, the heaviest rains usually falling in December and January. **That thou mayest gather,** lit., *and thou shalt gather,* harvest the fruits of the earth which have been produced in abundance in consequence of the rain.

15. And I, *he,* **will send grass in thy fields for thy cattle, that thou mayest eat and be full,** better, *and thou shalt eat and be sated,* always in Deuteronomy the occasion for a warning against spiritual dearth and apostasy (cf. 6 : 11).

16. The warning, **that your heart be not deceived,** lest your heart be led astray or enticed to do some silly or foolish thing, here, to worship other gods than Jehovah (cf. 4 : 19).

17. And then, that is, in consequence of the apostasy, Jehovah's attitude change from one of favor to disfavor, **and he shut up the heaven,** so that the rain does not fall, and in consequence all the produce of the land will fail (cf. 28 : 23); **and lest ye perish,** better, without **lest,** *and ye perish* in consequence of the kindling of the wrath of Jehovah.

18-21. If, instead of being apostate, they are obedient and give diligent heed to the law, then blessing will follow. The description in ver. 18-20 is practically a repetition of 6 : 6-9. Here the reference must be, not to any particular part of the law, but to the whole body of Deuteronomic precepts.

21. The purpose of the observance, **that your days may be multiplied,** etc.; **as**

days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 There shall no man be able to stand before you: *for* the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 Behold, I set before you this day a blessing and a curse;

27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the

your children, upon the land which the LORD sware unto your fathers to give them, as the
22 days of the heavens above the earth. For if ye shall diligently keep all this commandment which I command you, to do it; to love the LORD your God, to walk in all his ways, and to
23 cleave unto him; then will the LORD drive out all these nations from before you, and ye shall possess nations greater and mightier than your-
24 selves. Every place whereon the sole of your foot shall tread shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the hinder sea shall be your
25 border. There shall no man be able to stand before you: the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath spoken unto you.
26 Behold, I set before you this day a blessing
27 and a curse; the blessing, if ye shall hearken unto the commandments of the LORD your God,
28 which I command you this day: and the curse, if ye shall not hearken unto the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.
29 And it shall come to pass, when the LORD thy God shall bring thee into the land whither thou goest to possess it, that thou shalt set the blessing upon mount Gerizim, and the curse upon
30 mount Ebal. Are they not beyond Jordan, behind the way of the going down of the sun, in the land of the Canaanites which dwell

the days of heaven upon, *above,* the earth, modifying the verb **may be multiplied,** *i. e.,* forever (cf. Ps. 89 : 29; Job 14 : 12).

22-25. An exhortation to obedience for the sake of gaining possession of the land and occupying it to its fullest extent.

22. The conditions, strict observance of the commandments about to be promulgated.

23-25. The result, full possession of the land.

23. Cf. 4 : 38.

24. The boundaries (cf. 1 : 7; 3 : 25; Josh. 1 : 4): **the wilderness,** the southern boundary, the wilderness to the south of Judah; **and Lebanon,** evidently intended to be the northern boundary, hence probably *even to Lebanon* should be read here; **from the river . . . Euphrates,** the eastern boundary; **even unto the uttermost sea,** better, *the hinder,* the western sea, the Mediterranean (cf. 34 : 2; Joel 2 : 20; Zech. 14 : 8).

26-28. The alternative of the blessing or the curse which is set before Israel.

26. I set, *am about to set,* **a blessing and a curse** (cf. 28 : 3, 8, 15; 30 : 1, 19). Moses, as the representative of Jehovah, offers Israel the possibility of choice as to whether they will receive a blessing or a curse; the course of life which they choose to follow will determine what their fate is to be.

27, 28. The **blessing** will be the result of obedience to the law about to be promulgated; the **curse** will come if they disobey, especially in the matter of the service of **other gods** (cf. 8 : 19; 9 : 12), **which ye have not known,** of whose activity and power you have had no personal experience (cf. 13 : 2, 6, 13; 28 : 36, 64).

29-32. Provision for the formal declaration of the blessing and the curse on the mountains of Gerizim and Ebal in the land on the west of the Jordan.

29. Thou shalt put the blessing upon mount Gerizim, etc. (cf. 27 : 11-26; Josh. 8 : 33-35); Gerizim, the modern Jebel et Tor, rises to the south of the narrow valley in which the ancient Shechem, the modern Nablus, lies. It is two thousand eight hundred and forty-nine feet high, and is the site of the place of sacrifice of the modern Samaritan community where they observe the Passover. (Cf. Hast., Vol. II, p. 160); Ebal is on the north side of the valley, three thousand and seventy-seven feet high. (Cf. Hast., Vol. I, p. 635.)

30. A definition of the situation of these mountains; **on the other side,** *i. e.,* to the west of the Jordan, assuming the east of the Jordan as the point of view of the speaker; **by the way where the sun goeth down,** more accurately, *behind, i. e.,* to the west of the road of the sundown; the identification of this road is difficult; it is usually supposed to be the high road running north and south to the east of Shechem, though it is not easy to understand why such a road should be called the road of

Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?
31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.
32 And ye shall observe to do all the statutes and judgments which I set before you this day.

in the Arabah, over against Gilgal, beside the
31 oaks of Moreh? For ye are to pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and
32 dwell therein. And ye shall observe to do all the statutes and the judgements which I set before you this day.

CHAPTER XII.

1 THESE *are* the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.
2 Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:
3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

1 THESE are the statutes and the judgements, which ye shall observe to do in the land which the LORD, the God of thy fathers, hath given thee to possess it, all the days that ye live
2 upon the earth. Ye shall surely destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every
3 green tree: and ye shall break down their altars, and dash in pieces their pillars, and burn their Asherim with fire; and ye shall hew down the graven images of their gods; and ye

the going down of the sun, which would be more naturally a road running to the west; by a very slight emendation, Steuernagel reads אַחֲרָיו, *'aḥărāw*, *for* אַחֲרֵי, *'aḥărē*, rendering, *behind, i. e.*, to the west of, *it, i. e.*, the Jordan, *on the way to the going down of the sun.* (Cf. Hast., Vol. V, p. 372, note.) **In the land of the Canaanites, which dwell in the champaign,** the Arabah, the western part of the Jordan Valley with its adjacent plain (cf. Josh. 8 : 14; 18 : 18; 2 Sam. 2 : 29). **Over against Gilgal;** three possible identifications for this Gilgal are suggested: (a) The Gilgal where the prophets Elijah and Elisha lived (2 Kings 2 : 1; 4 : 38), the modern *Jiljilie*, some seven or eight miles north of Bethel, to the west of the main north and south road; (b) the Gilgal in the Jordan Valley near Jericho, the first camp of the Israelites after the crossing. Both of these identifications seem very improbable in this context. A third possibility (c) is a Gilgal in the vicinity of Shechem, "a modern place named *Juleijil*, in the plain of Makhna, one mile east of the foot of Mount Gerizim, two and one-half miles south-east of Shechem." (G. A. Smith, E. Bi., II, col. 1732.) Another possibility is to take Gilgal as a common noun with its etymological sense of stone-heap, cromlech, or place of worship (so Steuernagel), in the vicinity of the oaks, or terebinths, not **plains,** of Moreh (cf. Gen. 12 : 6); the oak of Moreh, "the revealer or the soothsayer," seems to have a place of worship from very ancient times.

31. A later addition, explaining why this ceremony is to take place on the west rather than on the east of the Jordan. Israel is on the point of crossing the Jordan to take possession of the land on the west, where they are to make their permanent home.

32. An editorial insertion, connecting the long introduction, 4 : 44 to 11 : 30, with the law code itself, which is now actually begun in the following chapter (cf. 4 : 1, 44, 45; 5 : 1; 6 : 1).

C. **Chap. 12 : 1 to 29 : 1.** THE CODE OF SPECIAL LAWS.

1. **12 : 1 to 16 : 17; 16 : 21 to 17 : 7.** LAWS DEALING WITH WORSHIP.

(a) **12 : 1-28.** THE PLACE OF WORSHIP, THE CENTRAL SANCTUARY (cf. Exod. 20 : 24; Lev. 17 : 1-9).

This law of the sanctuary is given at least twice, and possibly three times in this chapter. In the first section, ver. 4-12, the second person plural is used as the form of address throughout. (This section might be subdivided to make the third division suggested above, as ver. 10-12 are largely a repetition of ver. 5-7.) In the second more complete statement of the law, ver. 13-28, the second person singular is used as the form of address throughout. (This would seem to indicate that this fundamental law may, like the introductions, have circulated in both the singular and the plural forms.)

1. The title; **these,** the laws now to be given, are the laws which the people are to observe in Palestine.

2-7. As distinguished from the Canaanites, who worship their numerous gods at numerous sanctuaries, Israel is to worship Jehovah at one single place which Jehovah himself will choose.

2, 3. As the first step in this work of centralization, all the Canaanitish sanctuaries are to be destroyed (cf. 7 : 5, 25, etc.). These sanctuaries were located upon the high mountains and upon the hills and under every green, or luxuriantly growing, tree. They were the high places where the Israelites themselves so often worshiped, and which were so severely criticized by

4 Ye shall not do so unto the LORD your God.
5 But unto the place which the LORD your God
shall choose out of all your tribes to put his name
there, *even* unto his habitation shall ye seek, and
thither thou shalt come:
6 And thither ye shall bring your burnt offerings,
and your sacrifices, and your tithes, and heave
offerings of your hand, and your vows, and your
freewill offerings, and the firstlings of your herds
and of your flocks:
7 And there ye shall eat before the LORD your
God, and ye shall rejoice in all that ye put your
hand unto, ye and your households, wherein the
LORD thy God hath blessed thee.
8 Ye shall not do after all *the things* that we do
here this day, every man whatsoever *is* right in
his own eyes.

4 shall destroy their name out of that place. Ye
5 shall not do so unto the LORD your God. But
unto the place which the LORD your God shall
choose out of all your tribes to put his name
there, even unto his habitation shall ye seek,
6 and thither thou shalt come: and thither ye
shall bring your burnt offerings, and your sacri-
fices, and your tithes, and the heave offering of
your hand, and your vows, and your freewill
offerings, and the firstlings of your herd and of
7 your flock: and there ye shall eat before the
LORD your God, and ye shall rejoice in all that
ye put your hand unto, ye and your households,
wherein the LORD thy God hath blessed thee.
8 Ye shall not do after all the things that we do
here this day, every man whatsoever is right in

the writers of the books of Kings, by the later prophets, and by the authors of Deuteronomy. (Cf. Hast., Vol. II, pp. 381–383; IV, p. 395 f.; V, p. 661.)

4-7. The method of worship prescribed for Israel.

5. They shall worship at the place which Jehovah shall select. **Unto the place,** emphatic position; it is governed by **shall ye seek** at the end of the verse. This formula, "the place which Jehovah shall choose to put his name," or "cause his name to dwell," is very common in this code; it comes to be a sort of technical term for the description of the central sanctuary. There can be little doubt that the reference is to Jerusalem, though very curiously the name itself is not once mentioned. **To put his name there,** this is the equivalent of revealing himself permanently there (cf. Exod. 20 : 24; Davidson, "O. T. Theol.," pp. 36 ff.); **even unto his habitation,** probably an incorrect rendering, the form itself, לְשִׁכְנוֹ, *lĕshikhnō*, can only mean *that he may dwell* (there), which must be connected with the first half of the clause as explanatory of "to put his name there," it is probably better to drop it as a gloss; **seek,** *resort to*, for information and worship (cf. consulter, 18 : 11); the word is used in Isa. 8 : 19; 19 : 3 of seeking necromancers and heathen gods; in Exod. 18 : 15; 1 Sam. 9 : 9 of seeking something from Jehovah; **thou shalt come,** better with Sam., LXX, and other versions, plural, *shall ye come.*

6. Shall bring . . . offerings (cf. Gen. 4 : 3). Six forms of offerings are mentioned which are to be brought to the central sanctuary; (a) **burnt offerings,** the whole burnt-offering, all of which was laid upon the altar and consumed by fire; it must be either beast or fowl; in other words, a bloody offering (cf. Hast., IV, p. 334); (b) **sacrifices,** the general term for all sacrifices eaten by the worshipers at the feasts as distinguished from the whole burnt-offering, or holocaust; the explanatory word *peace-offerings* is often added (cf. Lev. 3 : 1–4; Hast., IV, p. 333); (c) the **tithes,** taken from the corn, oil, and wine (cf. ver. 11, 17; 14 : 23; see also 14 : 28, 29 for the triennial tithe); for the elaborate and intricate Old Testament provisions with regard to the tithe, reference must be made to the special discussions (cf. Hast., IV, pp. 780, 781; V, pp. 51, 107; E. Bi., IV, col. 5102 ff.); (d) **heave offerings of your hand,** the word תְּרוּמָה, *tĕrûmah*, usually rendered *heave offering*, is a very common term in the priestly ritual (cf. Exod. 25 : 2 with note), a *contribution*, or *gift, something lifted off* or *separated by your hand*, composed naturally of products of the soil, probably the first-fruits, which are not mentioned in this list (cf. Hast., III, p. 589); (e) **vows,** anything not included in the regular list of required offerings which the worshiper might have consecrated by vow to the service of Jehovah (cf. ver. 11, 17, 26; 23 : 18; Num. 15 : 8); (f) **freewill offerings** (cf. ver. 17; 16 : 10; 23 : 23); this, with the vow, seems to refer to any unusual or extraordinary gift which one might offer of any material; it might take the form of the burnt or of the peace-offering (cf. Ezek. 46 : 12); (g) **firstlings of herds and flocks,** a required offering (cf. Exod. 13 : 2; 22 : 29; 34 : 19; Deut. 14 : 23).

7. Eat before the Lord your God, partake of the sacrificial meal as an act of worship (cf. Exod. 18 : 12; 24 : 11; Deut. 14 : 23, etc.); **rejoice in all that ye put your hand unto,** lit., *in*, or *because of*, *all the sending forth of your hand*, implying that blessing has rested upon all their undertakings (cf. 15 : 10; 23 : 20; 28 : 8, 20); **ye and your households** (cf. ver. 18).

8-12. A second statement of the law of the place of worship, explaining in particular why the law just given cannot go into effect until the occupation of Palestine.

8. Do after all the things, lit., *the like of all that we are doing here to-day*, etc. (cf. Judg. 17 : 6; 21 : 25). The description implies a somewhat lawless, or at all events irregular, method of

9 For ye are not as yet come to the rest and to the
inheritance, which the LORD your God giveth you.
10 But *when* ye go over Jordan, and dwell in the
land which the LORD your God giveth you to
inherit, and *when* he giveth you rest from all your
enemies round about, so that ye dwell in safety;
11 Then there shall be a place which the LORD
your God shall choose to cause his name to dwell
there; thither shall ye bring all that I command
you; your burnt offerings, and your sacrifices, your
tithes, and the heave offering of your hand, and all
your choice vows which ye vow unto the LORD:
12 And ye shall rejoice before the LORD your
God, ye, and your sons, and your daughters, and
your menservants, and your maidservants, and the
Levite that *is* within your gates; forasmuch as he
hath no part nor inheritance with you.
13 Take heed to thyself that thou offer not thy
burnt offerings in every place that thou seest:
14 But in the place which the LORD shall choose
in one of thy tribes, there thou shalt offer thy burnt
offerings, and there thou shalt do all that I com-
mand thee.
15 Notwithstanding, thou mayest kill and eat
flesh in all thy gates, whatsoever thy soul lusteth
after, according to the blessing of the LORD thy
God which he hath given thee: the unclean and
the clean may eat thereof, as of the roebuck, and
as of the hart.

9 his own eyes: for ye are not as yet come to the
rest and to the inheritance, which the LORD
10 thy God giveth thee. But when ye go over
Jordan, and dwell in the land which the LORD
your God causeth you to inherit, and he giveth
you rest from all your enemies round about, so
11 that ye dwell in safety; then it shall come to
pass that the place which the LORD your God
shall choose to cause his name to dwell there,
thither shall ye bring all that I command you;
your burnt offerings, and your sacrifices, your
tithes, and the heave offering of your hand, and
all your choice vows which ye vow unto the
12 LORD: and ye shall rejoice before the LORD your
God, ye, and your sons, and your daughters, and
your menservants, and your maidservants, and
the Levite that is within your gates, forasmuch
as he hath no portion nor inheritance with you.
13 Take heed to thyself that thou offer not thy
burnt offerings in every place that thou seest:
14 but in the place which the LORD shall choose in
one of thy tribes, there thou shalt offer thy burnt
offerings, and there thou shalt do all that I com-
15 mand thee. Notwithstanding thou mayest kill
and eat flesh within all thy gates, after all the
desire of thy soul, according to the blessing of
the LORD thy God which he hath given thee: the
unclean and the clean may eat thereof, as of the

religious life, especially in the matter of regular religious service, so that the Levitical regulations cannot be supposed to have been in force.

9. The reason for the irregularity; they have not yet entered their settled habitation (cf. 3 : 20; 4 : 21).

10, 11. When they shall have crossed the Jordan this irregularity shall cease; **then there shall be a place,** better, *then it shall be that to the place,* etc. (the word *the place* is in the same construction as "unto the place," ver. 5, but here it is thrown out of its construction by the introduction of the word **thither** in the second clause); **cause his name to dwell there** (cf. ver. 5 with note); **thither shall ye bring** (cf. ver. 6); **I command,** *am about to command,* **you;** for the offerings compare ver. 6; here the firstlings and the free-will offerings are omitted and the vows are described somewhat more fully; **your choice vows,** not intended to distinguish between select and ordinary vows, but simply to indicate that all things which they vowed were choice and select.

12. The summary description of ver. 7, "ye and your households," is expanded here by the enumeration of the members of the household (cf. 5 : 14); **the Levite,** who had no settled inheritance in the land (cf. 10 : 8), is a particular object of the divine solicitude in Deuteronomy (cf. ver. 18, 19; 14 : 27, 29; 16 : 11, 14; 26 : 11–13); **within your gates,** who belongs to and lives in your city or community.

13–28. The law of the central sanctuary, largely a repetition of the law in ver. 4-12. The address is in the second person singular throughout. This law adds the provisions for the killing and eating of the sacrificial animals in the home city in a non-sacrificial manner (cf. ver. 15, 16, 20–25).

13. Take heed to thyself (cf. 8 : 11); **in every place that thou seest** (ver. 2, 8), *i. e.,* in the natural and attractive places, and especially in those places where their predecessors were in the habit of making their sacrifices.

15, 16. Non-sacrificial killing of animals for food. This provision is made necessary by the fact that the sanctuary may be too remote to make it possible for a man to take the animal there every time he wished to eat animal food (cf. ver. 20–22). **Notwithstanding,** introducing an exception or restriction, *however,* **thou mayest kill,** etc., a more exact rendering is, *in accordance with all the longing of thy appetite thou mayest kill and eat flesh;* **kill,** זָבַח, *zābăh,* primarily to kill for sacrificial purposes, to sacrifice, here used of the ordinary slaughter; **according to the blessing** (cf. 16 : 17), according to the substance wherewith Jehovah has blessed thee in thy home; **the unclean and the clean,** the eating is so completely non-sacrificial that the ordinary laws of ceremonial cleanness do not apply in the case; the **flesh,** though that of the sacrificial animal, may be eaten freely by all the members of the community, whether or not they are ceremonially clean, just as they would eat of the flesh of the wild animals, **the roebuck** and **the hart,** perhaps better, *the gazelle* and *the hart,* animals permitted for food but not used for sacrifice; the gazelle, a beautiful antelope, hart also belonging to the deer

16 Only ye shall not eat the blood; ye shall pour
it upon the earth as water.
17 Thou mayest not eat within thy gates the
tithe of thy corn, or of thy wine, or of thy oil, or
the firstlings of thy herds or of thy flock, nor any of
thy vows which thou vowest, nor thy freewill offer-
ings, or heave offering of thine hand:
18 But thou must eat them before the LORD thy
God in the place which the LORD thy God shall
choose, thou, and thy son, and thy daughter, and
thy manservant, and thy maidservant, and the
Levite that *is* within thy gates: and thou shalt
rejoice before the LORD thy God in all that thou
puttest thine hands unto.
19 Take heed to thyself that thou forsake not the
Levite as long as thou livest upon the earth.
20 When the LORD thy God shall enlarge thy bor-
der, as he hath promised thee, and thou shalt say, I
will eat flesh, because thy soul longeth to eat flesh;
thou mayest eat flesh, whatsoever thy soul lusteth
after.
21 If the place which the LORD thy God hath
chosen to put his name there be too far from thee,
then thou shalt kill of thy herd and of thy flock,
which the LORD hath given thee, as I have com-
manded thee, and thou shalt eat in thy gates what-
soever thy soul lusteth after.
22 Even as the roebuck and the hart is eaten, so
thou shalt eat them: the unclean and the clean
shall eat *of* them alike.
23 Only be sure that thou eat not the blood:
for the blood *is* the life; and thou mayest not eat
the life with the flesh.
24 Thou shalt not eat it; thou shalt pour it upon
the earth as water.
25 Thou shalt eat not it; that it may go well
with thee, and with thy children after thee, when
thou shalt do *that which is* right in the sight of
the LORD.
26 Only thy holy things which thou hast, and
thy vows, thou shalt take, and go unto the place
which the LORD shall choose:
27 And thou shalt offer thy burnt offerings, the
flesh and the blood, upon the altar of the LORD
thy God: and the blood of thy sacrifices shall be
poured out upon the altar of the LORD thy God,
and thou shalt eat the flesh.

16 gazelle, and as of the hart. Only ye shall not
eat the blood; thou shalt pour it out upon the
17 earth as water. Thou mayest not eat within thy
gates the tithe of thy corn, or of thy wine, or of
thine oil, or the firstlings of thy herd or of thy
flock, nor any of thy vows which thou vowest,
nor thy freewill offerings, nor the heave offering
18 of thine hand: but thou shalt eat them before
the LORD thy God in the place which the LORD
thy God shall choose, thou, and thy son, and thy
daughter, and thy manservant, and thy maid-
servant, and the Levite that is within thy gates:
and thou shalt rejoice before the LORD thy God
19 in all that thou puttest thine hand unto. Take
heed to thyself that thou forsake not the Levite
as long as thou livest upon thy land.
20 When the LORD thy God shall enlarge thy bor-
der, as he hath promised thee, and thou shalt
say, I will eat flesh, because thy soul desireth to
21 eat flesh; thou mayest eat flesh, after all the
desire of thy soul. If the place which the
LORD thy God shall choose to put his name
there be too far from thee, then thou shalt
kill of thy herd and of thy flock, which the LORD
hath given thee, as I have commanded thee, and
thou shalt eat within thy gates, after all the de-
22 sire of thy soul. Even as the gazelle and as the
hart is eaten, so thou shalt eat thereof: the un-
23 clean and the clean shall eat thereof alike. Only
be sure that thou eat not the blood: for the blood
is the life; and thou shalt not eat the life with the
24 flesh. Thou shalt not eat it; thou shalt pour it
25 out upon the earth as water. Thou shalt not eat
it; that it may go well with thee, and with thy
children after thee, when thou shalt do that
26 which is right in the eyes of the LORD. Only thy
holy things which thou hast, and thy vows, thou
shalt take, and go unto the place which the
27 LORD shall choose: and thou shalt offer thy
burnt offerings, the flesh and the blood, upon
the altar of the LORD thy God: and the blood of
thy sacrifices shall be poured out upon the altar
of the LORD thy God, and thou shalt eat the

family (cf. Hast., Vol. II, pp. 115, 306; Deut. 14 : 5; 15 : 22).

16. Only, introducing the limitation, the same word as that rendered "notwithstanding" in ver. 15; only one ritualistic requirement must be observed in this slaughter, the blood must not be eaten (cf. the fuller statement in ver. 23-25).

17-19. Continuing ver. 14, describing the sacrificial meal as it is to be observed at the sanctuary, a fuller and more amplified statement of the law of ver. 6, 7.

19. A repetition and special enforcement of the duty of including the Levite (cf. ver. 12).

20-25. A fuller statement of the law with regard to the non-ceremonial consumption of flesh (cf. ver. 15, 16). Since ver. 15, 16 disturb the connection and anticipate ver. 20-25, it seems probable that they are due to a gloss or later editorial addition to their present context.

20, 21. The provision is due to the fact that the central sanctuary is remote in consequence of the extension of the limits of Israelitish occupation (cf. Exod. 34 : 24); **I will eat flesh,** *I would like to eat flesh,* probably on some feast or great occasion; flesh was habitually used only in royal or great houses, the ordinary man ate it only at feasts in honor of some special occasion. (Cf. Hast., II, p. 35.)

23. Be sure, lit., *be strong,* **that thou eat not the blood** (cf. ver. 16); **for the blood is the life,** the blood is the seat of the life, in a sense it is the living thing itself; without the blood there is only dead flesh, with the blood there is the living thing. (Cf. Hast., II, p. 38; V, pp. 618, 665; Davidson, "O. T. Theol.," pp. 325, 352).

26-28. A reiteration of the command that all religious celebrations can be observed only at the central sanctuary; really a limitation of the foregoing permission.

26. Holy things, things which are consecrated to and belong to Jehovah, a comprehensive term used to include all the elements described elsewhere (cf. ver. 6, 7, 17).

27. Describes the ritual of the sacrifice; both flesh and blood are to be offered to Jehovah, the blood being poured on the altar, while the

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.
29 When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land;
30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.
31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD which he hateth have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.
32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

28 flesh. Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the eyes of the LORD thy God.
29 When the LORD thy God shall cut off the nations from before thee, whither thou goest in to possess them, and thou possessest them, and dwellest in
30 their land; take heed to thyself that thou be not ensnared to follow them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How do these nations serve their gods? even so will I do like-
31 wise. Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters do they burn in the fire to their gods.
32 What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it.

CHAPTER XIII.

1 IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,
2 And the sign or the wonder come to pass,

1 IF there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign
2 or a wonder, and the sign or the wonder come to

worshiper eats the flesh, evidently in the sacrificial meal (cf. ver. 7, 18).

28. The concluding formula to the law of 12 : 2-27, though it is probable that the phrase **all these words** refers not merely to the preceding law, but to all the commands embodied in the Deuteronomic covenant.

(b) **12 : 29 to 13 : 18.** WORSHIP TO BE OFFERED TO JEHOVAH ALONE, AND ALL FORMS OF WORSHIP OF FALSE GODS TO BE RIGOROUSLY REPRESSED (cf. Exod. 22 : 20; 23 : 24; Num. 33 : 52). 16 : 21 to 17 : 7 deals with the same subject, and it seems probable that this passage once stood in this context. There are other evidences of disarrangement in the laws of Deuteronomy which may have been caused in part by editorial activity and in part by accident or oversight.

29-32. These verses differ somewhat from the contents of chapter 13 and form a section by themselves. They contain a warning against worshiping after Canaanitish models, closing with the usual hortatory formula.

30. Be not snared by following them; the word **snared,** נָקַשׁ, *nāqăsh*, is unusual in this sense, hence some would read תִּוָּקֵשׁ, *tiw-wāqēsh* (cf. 7 : 25). The literal meaning of the root is *to strike down*, hence *lest thou be struck down* with a stick, as when one hunts birds; "by following after them" does not express the thought of the original, either *lest thou be ensnared after them*, caught in the same trap as that which destroyed them, or, *struck down after them*, after their destruction before Israel; the method of the trapping is described in the following, **and that thou inquire not,** *lest thou seek after their gods*, in worship, attempting to worship in the way in which the Canaanites worshiped. The history of Israel during the period of the judges and all through the early monarchy indicates how real this temptation was.

31. Thou shalt not do so, *thou shalt not worship Jehovah in these ways;* it is not primarily here a question of the worship of the Canaanitish gods, but the worship of Jehovah after Canaanitish models, which were abominations, abhorrent to Jehovah; **for even,** citing one illustration, **their sons and their daughters they have burnt,** better, *they burn, are in the habit of burning,* **to their gods** (cf. 2 Kings 17 : 31; Jer. 7 : 31; 19 : 5; Deut. 18 : 10, etc.). The words are probably to be taken literally, and describe an actual form of human sacrifice practised by the Canaanites and at times by the Israelites. (Hast., III, p. 416; IV, p. 334; V, pp. 618, 699.)

32. Hortatory concluding formula (cf. 12 : 28).

Chap. 13 : 1-18. All inciters to idolatry are to be punished by death.

1-5. The punishment of the prophet, or seer (cf. the law of the prophet, 18 : 9-22).

1. Prophet, or a dreamer of dreams, two persons who might fairly claim to be the organs of the divine revelation (cf. Hast., I, p. 622; IV, pp. 116-118, 600 f.); **giveth thee a sign or a wonder,** foretell some unusual event in attestation of his claim to be the bearer of a divine revelation (cf. 1 Kings 13 : 3, 5).

2. Come to pass, the prediction be fulfilled (cf. Josh. 23 : 14; 1 Sam. 9 : 6; Isa. 42 : 9);

whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 *Namely,* of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known,
3 and let us serve them; thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.
4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto
5 him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken rebellion against the LORD your God, which brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which the LORD thy God commanded thee to walk in. So shalt thou put away the evil from the midst of thee.
6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy
7 fathers; of the gods of the peoples which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto
8 the other end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare,
9 neither shalt thou conceal him: but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the
10 hand of all the people. And thou shalt stone him with stones, that he die; because he hath sought to draw thee away from the LORD thy God, which brought thee out of the land of
11 Egypt, out of the house of bondage. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is in the midst of thee.
12 If thou shalt hear tell concerning one of thy cities, which the LORD thy God giveth thee to

whereof he spake unto thee, saying; when he made the prediction, thereby claiming to be the organ of a divine revelation, he gave as the substance of his revelation the invitation to go and serve other gods (cf. 5 : 9; 8 : 19; 11 : 28).

3. The apodosis; the message, even when attested by a fulfilled prediction, is not to be heeded, for Jehovah permits this perversion of the prophetic gift to prove, test, the people (cf. 8 : 2, 16).

5. The prophet is to be put to death **because he hath spoken to turn you away,** lit., *he has spoken apostasy or rebellion against Jehovah* (cf. 19 : 16; Isa. 1 : 5); **to thrust thee out of the way** (cf. ver. 10, 13; 2 Kings 17 : 21). **So shalt thou put . . . away,** lit., *and thou shalt,* continuing the words **shall be put to death** (cf. 17 : 7, 12; 19 : 13; 21 : 21).

6-11. The punishment of a relative or intimate friend who secretly tempts one to apostasy from Jehovah.

6, 7. Cf. ver. 2; **of the gods of the people which are round about you** (cf. 6 : 14), **nigh unto thee, or far off from thee, from the one end of the earth** (cf. 4 : 32; 28 : 49, 64), applying not alone to the gods of the Canaanites, but to those of the peoples of the whole earth, indicating a fairly widely extended political horizon.

8. Consent unto, coincide in opinion, agree with him; **neither shalt thou spare,** have compassion upon (cf. Exod. 2 : 6); **conceal him,** make a cover over him, keep him and his sin hidden.

9, 10. Kill, of judicial execution (cf. Exod. 32 : 27; Lev. 20 : 15, 16); **thine hand shall be first upon him,** better, *against him,* to execute him by stoning (cf. 17 : 7; Hast., I, p. 527); after the witness all the rest of the people join in the work of execution; **because he hath sought** (cf. ver. 5).

12-18. Punishment of an Israelitish city whose citizens have led it away into idolatry.

12. If thou shalt hear in one of thy cities, omitting *say,* which is not in the Hebrew; note the prolepsis, *hear in one of thy cities* for *hear that in one of thy cities.*

13 *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;
14 Then shalt thou inquire, and make search, and ask diligently; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;
15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.
16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be a heap for ever; it shall not be built again.
17 And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;
18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

13 dwell there, saying, Certain base fellows are
gone out from the midst of thee, and have drawn
away the inhabitants of their city, saying, Let us
go and serve other gods, which ye have not
14 known; then shalt thou inquire, and make
search, and ask diligently; and, behold, if it be
truth, and the thing certain, that such abomina-
15 tion is wrought in the midst of thee; thou shalt
surely smite the inhabitants of that city with the
edge of the sword, destroying it utterly, and all
that is therein and the cattle thereof, with the
16 edge of the sword. And thou shalt gather all
the spoil of it into the midst of the street thereof,
and shalt burn with fire the city, and all the spoil
thereof every whit, unto the LORD thy God: and
it shall be an heap for ever; it shall not be built
17 again. And there shall cleave nought of the de-
voted thing to thine hand: that the LORD may
turn from the fierceness of his anger, and shew
thee mercy, and have compassion upon thee, and
multiply thee, as he hath sworn unto thy fathers;
18 when thou shalt hearken to the voice of the LORD
thy God, to keep all his commandments which I
command thee this day, to do that which is right
in the eyes of the LORD thy God.

CHAPTER XIV.

1 YE *are* the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.
2 For thou *art* a holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

1 YE are the children of the LORD your God: ye
shall not cut yourselves, nor make any baldness
2 between your eyes for the dead. For thou art
an holy people unto the LORD thy God, and the
LORD hath chosen thee to be a peculiar people
unto himself, above all peoples that are upon
the face of the earth.

13. Certain men, the children of Belial, etc., lit., *there have gone forth from the midst of thee, have appeared,* or *arisen among thee;* they are not outsiders, but native Israelites, *sons of worthlessness,* worthless, base, good-for-nothing men (cf. 15 : 9; Judg. 19 : 22; 20 : 13; 1 Sam. 10 : 27, etc.); the word **Belial** is not a proper name.

14. Apodosis to the condition introduced by **if** in ver. 12; note the repetition of essentially synonymous terms suggesting the thoroughness with which the investigation is to be made; **and, behold, if,** better simply, *and if,* **it be truth, and the thing certain,** *and if the thing,* or *charge, be an established or certain truth.*

15, 16. The apodosis to the condition of ver. 14; **smite the inhabitants** (cf. 2 : 33; 3 : 3; 7 : 2; 20 : 13), **destroying it utterly** (cf. 2 : 34; 3 : 6), everything is included in this ban of destruction; not merely the living things, including the cattle, but also all the booty or spoil of the city, and finally the city itself, are to be burnt with fire; **a heap,** a ruined heap, or *tell.*

17. Nothing of **the cursed,** or *banned,* **thing** shall stick to thy **hand; that the Lord may turn,** *desist,* **from the fierceness,** *the heat,* **of his anger** (cf. Exod. 32 : 12); **shew,** or *give,* **thee mercy** (cf. Jer. 42 : 12), **have compassion** (cf. Exod. 33 : 19), **and multiply thee,** etc. (cf. 1 : 8, 10).

18. Hortatory concluding formula (cf. 12 : 28); **when,** or *in case that,* etc.

(c) **Chap. 14 : 1-21.** WORSHIPERS MUST BE HOLY. (Cf. Exod. 22 : 31; 23 : 19; 34 : 26; Lev. 19 : 28; 11 : 2-47; 20 : 25; 17 : 15.) It is probable that this whole section is a later addition to the original Deuteronomic law-book; at all events it seems certain that ver. 3-21, with the long list of unclean and clean animals which seems to be based on Lev. 11 : 2-47, was no part of the original book.

1, 2. Prohibition of the idolatrous practice of self-disfigurement in mourning for the dead because of the relation between the people and Jehovah. **Ye are the children of the Lord your God** (cf. Exod. 4 : 22, 23; Deut. 32 : 5, 20; Isa. 1 : 2, 4; Jer. 3 : 14; Hosea 1 : 10; 11 : 1); in consequence of this relationship two practices are prohibited; **cut yourselves,** a practice especially common in connection with mourning (cf. 1 Kings 18 : 28; Jer. 16 : 6, 7; 41 : 5; 47 : 5); the words **for the dead** modify the words **cut yourselves** as well as **make any baldness between your eyes;** the cutting off or tearing out of the hair as a sign of grief was especially common, even among the Israelites (cf. Micah 1 : 16; Amos 8 : 10; Jer. 48 : 37; Ezek. 7 : 18; 27 : 31); **between your eyes,** *i. e., on the forehead,* some sort of tonsure. Originally the practices here prohibited seem to have been connected

3 Thou shalt not eat any abominable thing.
4 These *are* the beasts which ye shall eat: the ox,
the sheep, and the goat.
5 The hart, and the roebuck, and the fallow
deer, and the wild goat, and the pygarg, and the
wild ox, and the chamois.
6 And every beast that parteth the hoof, and
cleaveth the cleft into two claws, *and* cheweth the
cud among the beasts, that ye shall eat.
7 Nevertheless these ye shall not eat, of them
that chew the cud, or of them that divide the
cloven hoof; *as* the camel, and the hare, and the
coney: for they chew the cud, but divide not the
hoof; *therefore* they *are* unclean unto you.
8 And the swine, because it divideth the hoof,
yet cheweth not the cud, it *is* unclean unto you:
ye shall not eat of their flesh, nor touch their dead
carcass.
9 These ye shall eat, of all that *are* in the waters:
all that have fins and scales shall ye eat:
10 And whatsoever hath not fins and scales ye
may not eat; it *is* unclean unto you.

3 Thou shalt not eat any abominable thing.
4 These are the beasts which ye shall eat: the ox,
5 the sheep, and the goat, the hart, and the gazelle,
and the roebuck, and the wild goat, and the
pygarg, and the antelope, and the chamois.
6 And every beast that parteth the hoof, and hath
the hoof cloven in two, *and* cheweth the cud,
7 among the beasts, that ye shall eat. Nevertheless these ye shall not eat of them that chew the
cud, or of them that have the hoof cloven: the
camel, and the hare, and the coney, because
they chew the cud but part not the hoof, they
8 are unclean unto you: and the swine, because
he parteth the hoof but cheweth not the cud, he
is unclean unto you: of their flesh ye shall not
eat, and their carcases ye shall not touch.
9 These ye shall eat of all that are in the waters:
whatsoever hath fins and scales shall ye eat:
10 and whatsoever hath not fins and scales ye shall
not eat; it is unclean unto you.

with ancestor-worship, and then to have been used in all forms of mourning. Probably on account of their connection with forbidden cults they were strictly forbidden to Israel. (See further, Hast., I, pp. 537 ff.; Driver, on Deut., pp. 156, 157.)

3-21. Limitations in regard to food in consequence of the relationship to Jehovah. It is possible that the original law of Deuteronomy contained a brief discussion of this matter, but the present elaborate list must be a later insertion. (Cf. the longer list in Lev. 11: 1-23, much of which is rather closely parallel to the list in Deuteronomy; for details, cf. Commentary on Leviticus in this series.)

3. Any abominable thing (cf. 7: 25, 26; 12: 31), a general prohibition quite in the style of Deuteronomy.

4-8. A list of clean and unclean **beasts,** animals, mammals.

4. Which ye shall, better permissive, *may* **eat,** first, the domestic animals, which were also used for sacrifice (cf. 12: 6).

5. The wild animals which may be eaten; they are non-sacrificial (cf. 12: 15, 22). The identifications are precarious, and there is no unanimity of opinion about the various animals which are meant. Following Macalister, in Hast., II, p. 36, we may give the list as follows: hart or fallow deer, gazelle, wild cow or antelope, ibex or wild goat, addax or antelope addax, oryx or straight-horned antelope, kabisch or moufflon, a mountain-sheep, the **chamois** not being a native of Palestine. (Other identifications for some of the animals are suggested in the articles on the various names by Post, in Hast., and also in some cases by Tristram, "Fauna and Flora of Palestine.")

6. The general description of the animals which may be eaten, in explanatory apposition to the preceding, hence *even every beast,* not **and every beast** (cf. Lev. 11: 3); **parteth the hoof, and cleaveth the cleft into two parts,** *i. e.*, a complete division, so that two hoofs or claws are produced; **cheweth,** lit., *bringing up,* **the cud,** the genuine ruminant.

7. Nevertheless, *however,* if any animal has one only, not both, of these characteristics it may not be eaten. First, animals which are regarded as ruminants but not cloven-hoofed. Three animals of this type are mentioned: the **camel,** forbidden to Israel, but used by the Arabs in sacrifice and still eaten by the Bedouin. (Cf. Hast., II, p. 39.) The **hare** (cf. Post, in Hast., II, p. 303; Macalister, *ib.*, II, p. 39), a *rodent,* and not a true ruminant; it moves its jaws in such a way as to give the impression of chewing the cud, hence the modern Arabs regard it as ruminant and eat it; the **coney,** *shaphan, Hyrax Syriacus,* also not a ruminant, though it appears to be one. (Cf. Hast., II, pp. 39, 464.)

8. Secondly, the animal which has the cloven hoofs but is not a ruminant, **the swine** (cf. Isa. 65: 4; 66: 3, 17); the swine are also taboo among the Mohammedans; it seems to have been a holy animal among the Egyptians, who are said to have sacrificed it and eaten its flesh once in the year (cf. Hast., IV, pp. 829 f.); **touch their dead carcass** (cf. Lev. 11: 8), to touch a dead body was to incur ceremonial pollution (cf. Num. 19: 11; Hast., IV, pp. 830 f.).

9, 10. What creatures that live in the water may be used as food (cf. Lev. 11: 9-12).

9. Ye shall, *may,* **eat** everything which has **fins and scales;** no enumeration is given either in Deuteronomy or Leviticus.

11-20. Birds that may, and birds that may not, be eaten.

11 *Of* all clean birds ye shall eat.
12 But these *are they* of which ye shall not eat:
the eagle, and the ossifrage, and the ospray,
13 And the glede, and the kite, and the vulture
after his kind,
14 And every raven after his kind,
15 And the owl, and the nighthawk, and the
cuckoo, and the hawk after his kind,
16 The little owl, and the great owl, and the
swan,
17 And the pelican, and the gier eagle, and the
cormorant,
18 And the stork, and the heron after her kind,
and the lapwing, and the bat.
19 And every creeping thing that flieth *is* un-
clean unto you: they shall not be eaten.
20 *But of* all clean fowls ye may eat.
21 Ye shall not eat *of* any thing that dieth of
itself: thou shalt give it unto the stranger that *is*
in thy gates, that he may eat it; or thou mayest
sell it unto an alien: for thou *art* a holy people

11 Of all clean birds ye may eat. But these are
12 they of which ye shall not eat: the eagle, and
13 the gier eagle, and the ospray; and the glede,
14 and the falcon, and the kite after its kind; and
15 every raven after its kind; and the ostrich, and
the night hawk, and the seamew, and the hawk
16 after its kind; the little owl, and the great
17 owl, and the horned owl; and the pelican, and
18 the vulture, and the cormorant; and the stork,
and the heron after its kind, and the hoopoe,
19 and the bat. And all winged creeping things
are unclean unto you: they shall not be eaten.
20 Of all clean fowls ye may eat.
21 Ye shall not eat of any thing that dieth of
itself: thou mayest give it unto the stranger that
is within thy gates, that he may eat it; or thou
mayest sell it unto a foreigner: for thou art an

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11. A general statement, without enumeration of kinds, that **all clean birds** may be eaten (cf. ver. 20).

12-19. A list of prohibited birds; identification of the various birds cannot be made with certainty. (Cf. Commentary on Leviticus in this series, p. 52.)

12. Eagle, or *griffon vulture* (cf. 28 : 49; 32 : 11), a term used about twenty-six times in O. T.; the word is used by the Arabs to describe both the vulture and the true eagle (cf. Hast., I, p. 632); **ossifrage,** Post favors identification with the *Lämmergeier*, or *Cypœtus barbatus*, one of the largest and most magnificent of the vulture family (cf. Hast., III, p. 634; Tristram, "Fauna and Flora of Palestine," p. 94, No. 188); **ospray** (cf. Hast., III, p. 634, *Pandion haliœctus*), a fish-eating bird of prey found about Lake Huleh.

13. Cf. Lev. 11 : 14, which gives only two names. The text of Deuteronomy is probably in disorder, רָאָה, *rā'āh*, **glede,** being probably a textual error for דָּאָה, *dā'āh*, **vulture,** which is introduced in Deuteronomy as רַיָּה, *dăyyāh*, "vulture" at the end of the verse; hence "vulture," a bird of prey, perhaps a kind of falcon, or kite. Tristram suggests the common buzzard (cf. Hast., II, p. 181); **kite,** a kind of hawk. (Cf. Hast., III, p. 6.) **Vulture** (see above, probably better omitted).

14. The raven (cf. 1 Kings 17 : 4, 6, etc.), two species seem to have been known in Palestine.

15. Owl, better, *ostrich*, so R. V. (cf. Isa. 13 : 21; 34 : 13); **nighthawk,** identification uncertain, perhaps some kind of owl (cf. Hast., III, p. 550); **cuckoo,** R. V., *seamew*, probably some kind of a petrel or gull (cf. Hast., I, p. 531); **hawk,** probably a generic term for hawk, eighteen varieties of which are to be found in Palestine (cf. Hast., II, p. 312).

16. Little owl, possibly a generic term (cf. Ps. 102 : 6); **great owl** (cf. Isa. 34 : 11), very uncertain, a bird of evil omen and given to inhabiting ruins, perhaps some kind of owl; LXX and Vulg. render *ibis*, and this is adopted by Post (Hast., III, p. 637); **swan,** R. V., *horned owl;* it can hardly be the swan, and may be an owl; Post (Hast., III, p. 633) concludes that either the purple gallinule, a kind of water-hen, or the glossy ibis, would suit the requirements of the passage.

17. Pelican, or *cormorant* (cf. Isa. 34 : 11; Zeph. 2 : 14; Ps. 102 : 6); **gier eagle,** or *carrion-vulture* (cf. Hast., II, p. 172); **cormorant,** some kind of plunging or diving bird. (Cf. Hast., I, p. 498.)

18. Stork (cf. Zech. 5 : 9; Ps. 104 : 17); **heron** (cf. Hast., II, p. 362); **lapwing,** more probably *hoopoe*, R. V.; not now considered unfit for food in Palestine (cf. Hast., II, p. 412); **bat** (cf. Isa. 2 : 20; Hast., I, p. 257), classed here with fowls, though the bat is not a bird at all.

19. Every creeping thing that flieth, R. V., *every winged creeping thing; every swarm of the winged thing*, hence the reference seems to be to winged things which appear in swarms, like flies, gnats, etc. Leviticus distinguishes between these swarming things, and permits some of them to be eaten (cf. Lev. 11 : 20 ff.).

20. Seemingly a repetition of ver. 7; perhaps to be taken as limiting ver. 19, indicating that of these winged things described in ver. 19, those which are clean may be eaten, hence a brief, and probably ambiguous, statement of the fact which is stated more fully in Lev. 11 : 21, 22.

21. Any thing that dieth of itself, a corpse or carcass (cf. ver. 8); this, like the thing torn (cf. Exod. 22 : 31), was forbidden (cf. Lev. 22 : 8; Ezek. 4 : 14; 44 : 31); **give it unto the stranger, the *ger*, that he may eat** (cf. Lev. 17 : 15, 16, which forbids the *ger* to eat either that which dies of itself or is torn); **sell it unto an alien,** the foreigner who has no rights in the covenant community (cf. 15 : 3;

unto the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

22 Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; *or* if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

27 And the Levite that *is* within thy gates; thou shalt not forsake him: for he hath no part nor inheritance with thee.

holy people unto the LORD thy God. Thou shalt not seethe a kid in its mother's milk.

22 Thou shalt surely tithe all the increase of thy seed, that which cometh forth of the field year
23 by year. And thou shalt eat before the LORD thy God, in the place which he shall choose to cause his name to dwell there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herd and of thy flock; that thou mayest
24 learn to fear the LORD thy God always. And if the way be too long for thee, so that thou art not able to carry it, because the place is too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God
25 shall bless thee: then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy
26 God shall choose: and thou shalt bestow the money for whatsoever thy soul desireth, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul asketh of thee: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou and thine household:
27 and the Levite that is within thy gates, thou shalt not forsake him; for he hath no portion nor inheritance with thee.

17 : 15; 23 : 20; Hast., II, pp. 49, 50). The reason for the preceding prescription, and indeed for all the food law, is religious, based upon the peculiar relation in which the people stood to Jehovah (cf. ver. 2); eating of this food would make them ceremonially unclean, and hence deprive them, temporarily at least, of participation in the services and share in the advantages of the community (cf. further, 23 : 1-8). This food was taboo, and it is not probable that originally the reason was sanitary; rather, it must always have been religious or ceremonial. The distinction between clean and unclean must go back to primitive, if not prehistoric, times, and perhaps is connected with a primitive Semitic totemism. (Cf. Hast., IV, pp. 825–834.) **Thou shalt not seethe a kid in his mother's milk** (cf. Exod. 23 : 19; 34 : 26), here connected with the food laws, and, like them, undoubtedly based on religious or ceremonial grounds.

(d) **14 : 22 to 16 : 17.** MATERIALS AND CALENDAR OF WORSHIP.

(1) **22-29.** THE DEVOTION OF THE TITHE. (Cf. Lev. 27 : 30-33; Num. 18 : 20-22.)

22-26. The annual tithe and its disposition. The establishment of the central sanctuary makes necessary a change in the disposition of the tithe. Heretofore, undoubtedly it had been offered regularly, probably at the local sanctuary, a custom which is now changed for the practice of presenting it at the central sanctuary. It is possible that the law of the triennial tithe (ver. 28, 29) may be only a modification of the original usage, according to which the tithe was presented at the local sanctuary.

22. Truly tithe, emphatic, perhaps to indicate that the law of the central sanctuary is not intended to abrogate the more primitive law of the tithe; **increase,** *produce,* **of thy seed,** hence the agricultural products; **year by year,** hence the tithe was an annual tax.

23. The use of the tithe is clearly defined: it is to be eaten at the central sanctuary (cf. 12 : 5, 7), together with the **firstlings** (cf. 12 : 6, 17); **that thou mayest learn to fear the Lord,** probably that by observing this festival at the central sanctuary Israel may learn to fear and worship their God, Jehovah, and so may be preserved from idolatrous cults and the worship of other gods.

24-26. Cf. 12 : 20. Modifications of the law on account of distance from the sanctuary. **If the way be too long,** better R. V., *because the place is too far from thee;* **then shalt thou turn it into money,** that is, *sell it;* and then at the place of worship **thou shalt bestow,** pay the money for whatever thou desirest (cf. 12 : 20) of the things which may be used for sacrifice (cf. 12 : 6), including **wine** and **strong drink,** probably spirituous liquor (cf. 29 : 6; Lev. 10 : 9; Num. 6 : 3; Judg. 13 : 4, 7; Hast., II, p. 33 f.).

27. The Levite is not to be neglected in this feast (cf. 12 : 12, 19).

28, 29. Exceptional treatment of the tithe in the third year, which is called the year of the tithe (26 : 12), that is probably the time when the tithe was exacted in the earliest times prior to the Deuteronomic legislation. As suggested in the note on ver. 22, it is probable that this original triennial tithe was devoted to the service of the local sanctuary. When that was abolished, it was all devoted to charity and was preserved in the local community, **within thy gates,** where it was to be consumed by the needy

28 At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates:
29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

28 At the end of every three years thou shalt bring forth all the tithe of thine increase in the same year, and shalt lay it up within thy gates:
29 and the Levite, because he hath no portion nor inheritance with thee, and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

CHAPTER XV.

1 AT the end of *every* seven years thou shalt make a release.
2 And this *is* the manner of the release: Every creditor that lendeth *aught* unto his neighbour shall release *it;* he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD'S release.
3 Of a foreigner thou mayest exact *it again:* but *that* which is thine with thy brother thine hand shall release;

1 AT the end of every seven years thou shalt
2 make a release. And this is the manner of the release: every creditor shall release that which he hath lent unto his neighbour; he shall not exact it of his neighbour and his brother; because the LORD'S release hath been proclaimed.
3 Of a foreigner thou mayest exact it: but whatsoever of thine is with thy brother thine hand

and dependent members of the community, instead of being taken to the central sanctuary and there eaten by the landowner and his friends and dependents. Like the modification in the law of killing animals for food (cf. 12 : 21), and the permission to sell the actual material of the tithe (14 : 25), this law seems to be in the nature of an adaptation of an old usage to new conditions.

28. Bring forth all the tithe of thine increase, *i. e.*, the full and exact tithe, which is to be brought forth, *i. e.*, given over by the owner so that it passes out of his control; he may not use it as he used the annual tithe described above; **lay it up within thy gates,** *deposit it in the home city.*

29. Levite (cf. ver. 27); **the stranger,** *ger* (cf. 5 : 14); **the fatherless, and the widow,** also dependent members of the community (cf. 10 : 18; 16 : 11, 14; 24 : 17, 19, 21; 26 : 12 f.; 27 : 19); **eat and be satisfied** (cf. 26 : 12); the observance of this law is intended to secure the blessing of Jehovah upon his people if they are obedient to him. The references given at the head of this section to Leviticus and Numbers describe the use of the tithe in the priestly legislation, where it became a regular part of the sanctuary income and was devoted to the support of the priests and ministers of the sanctuary. Deuteronomy probably represents the earlier usage. (Cf. Hast., IV, p. 780.) It is significant that the later Jews distinguished between the priestly, or Levitical tithe, and the Deuteronomic tithe, and the later law required that both be paid, while in the third year a third charity tithe was exacted.

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(2) **Chap. 15 : 1-11.** RELEASE OF ALL DEBTS IN THE SEVENTH YEAR. (Cf. Exod. 23 : 10, 11; Lev. 25 : 1-7, 20-22.)

1-3. The law in the phraseology of a legal enactment.

1. At the end of every seven years a release (cf. 31 : 10; Exod. 23 : 11). The word is somewhat peculiar, meaning a remission, or cessation of use; in Exodus the reference is to releasing the land from use so that it shall lie fallow during the seventh year; in Deuteronomy it applies to the remission in the seventh year of debts incurred by an Israelite, a law which has no exact parallel in the earlier Book of the Covenant, Exod. 21 to 23.

2. This, *the following,* **is the manner,** *custom, way,* in which the remission shall be applied. **Every creditor,** lit., *every owner* or *possessor of the loan of his hand* (cf. Neh. 10 : 31); the thing which has been lent belongs to the original owner, so that he is as related to his neighbor, his creditor; **that lendeth aught unto his neighbour,** this clause is really the object of the verb **release,** hence with R. V., *shall release that which he hath lent unto his neighbor, i. e.,* shall not demand its return, but shall let it remain in the possession of the man who has borrowed it, so that it becomes his property (cf. ver. 9); **exact,** *press, drive,* demand the return from **his neighbour,** *fellow Israelite* (cf. Exod. 20 : 16, 17; Deut. 4 : 42), essentially synonymous with **brother,** both words indicating that this law applies only to the needy Israelite, who has been assisted in his necessity by his wealthier brother; **because it is called the Lord's release,** better R. V., *because Jehovah's year of release hath been proclaimed.*

3. Of a foreigner (cf. 14 : 21) **thou mayest exact it,** *demand the return of the loan;* **that which is thine with thy brother,** whatever property you may have which is in the keeping of thy poor brother to meet his need, **thine hand shall release,** *give up ownership of.*

4 Save when there shall be no poor among you;
for the LORD shall greatly bless thee in the land
which the LORD thy God giveth thee *for* an inherit-
ance to possess it:
5 Only if thou carefully hearken unto the voice
of the LORD thy God, to observe to do all these
commandments which I command thee this day.
6 For the LORD thy God blesseth thee, as he
promised thee: and thou shalt lend unto many
nations, but thou shalt not borrow; and thou shalt
reign over many nations, but they shall not reign
over thee.
7 If there be among you a poor man of one of thy
brethren within any of thy gates in thy land which
the LORD thy God giveth thee, thou shalt not
harden thine heart, nor shut thine hand from thy
poor brother:
8 But thou shalt open thine hand wide unto him,
and shalt surely lend him sufficient for his need, *in*
that which he wanteth.
9 Beware that there be not a thought in thy
wicked heart, saying, The seventh year, the year of
release, is at hand; and thine eye be evil against
thy poor brother, and thou givest him nought; and
he cry unto the LORD against thee, and it be sin
unto thee.
10 Thou shalt surely give him, and thine heart
shall not be grieved when thou givest unto him:
because that for this thing the LORD thy God shall
bless thee in all thy works, and in all that thou
puttest thine hand unto.
11 For the poor shall never cease out of the land;
therefore I command thee, saying, Thou shalt open
thine hand wide unto thy brother, to thy poor, and
to thy needy, in thy land.

4 shall release. Howbeit there shall be no poor
with thee; (for the LORD will surely bless thee
in the land which the LORD thy God giveth thee
5 for an inheritance to possess it;) if only thou dili-
gently hearken unto the voice of the LORD thy
God, to observe to do all this commandment
6 which I command thee this day. For the LORD
thy God will bless thee, as he promised thee: and
thou shalt lend unto many nations, but thou
shalt not borrow; and thou shalt rule over many
nations, but they shall not rule over thee.
7 If there be with thee a poor man, one of thy
brethren, within any of thy gates in thy land
which the LORD thy God giveth thee, thou shalt
not harden thine heart, nor shut thine hand
8 from thy poor brother: but thou shalt surely
open thine hand unto him, and shalt surely lend
him sufficient for his need *in that* which he
9 wanteth. Beware that there be not a base
thought in thine heart, saying, The seventh year,
the year of release, is at hand; and thine eye
be evil against thy poor brother, and thou give
him nought; and he cry unto the LORD against
10 thee, and it be sin unto thee. Thou shalt
surely give him, and thine heart shall not be
grieved when thou givest unto him: because
that for this thing the LORD thy God shall
bless thee in all thy work, and in all that
11 thou puttest thine hand unto. For the poor
shall never cease out of the land: therefore I
command thee, saying, Thou shalt surely open
thine hand unto thy brother, to thy needy, and
to thy poor, in thy land.

4-6. Description of an ideal condition, which, according to ver. 11, is never to be realized. These verses are a disturbing element in the present context, and probably come from some other source or are parenthetical. A. V., with its **save when,** relieves the difficulty by a mistranslation; more accurately *save that,* or R. V., *howbeit,* **there shall be no poor among you,** a needy person, one who is lacking in material things, will not be found in the midst of Israel, **for,** giving the reason, **the Lord shall greatly,** or *certainly,* **bless thee** (cf. 14 : 24).

5. The condition for the realization of the promise of ver. 4; **only if,** better R. V., *if only;* the condition is absolute obedience to the law being promulgated, the law of Deuteronomy.

6. An amplification of the promise of blessing in ver. 4, undoubtedly dependent upon the condition of ver. 5; if that is fulfilled, **the Lord thy God blesseth,** better R. V., *will bless,* the tense is the prophetic perfect; **and thou shalt lend,** lit., *cause to give pledges,* to lend on pledges (cf. ver. 8); **borrow** on pledges.

7-11. A Deuteronomic amplification of the law of ver. 1–3, of which it forms the immediate and direct continuation. It urges the duty of helping one's needy neighbor by loan, and especially warns against a refusal to lend because of the near approach of the year of release when the obligation would be canceled.

7. A poor fellow Israelite, in any of the Israelitish communities, is not to be treated harshly in his need by his better-to-do neighbors; **thou shalt not harden,** *make unsympathetic,* **thine heart, nor shut thine hand from,** *against,* **thy poor brother** so as not to give him what he needs.

8. Instead, **thou shalt open thine hand** and **lend,** *give on pledge,* what he needs.

9. The warning; **a thought in thy wicked heart,** better R. V., *a base thought,* thought of worthlessness (cf. 13 : 13), **saying,** the thought is expressed in the following statement, **the year of release is at hand,** lit., *is near,* and hence the loan would almost certainly not be repaid before the seventh year came; and so **thine eye be evil,** *selfish, grudging* (cf. Deut. 28 : 54, 56), **and thou givest him nought,** better, *and thou do not give him anything,* **and he cry** for help **against thee, and it,** *thy act,* **be sin unto thee,** become a load of guilt resting upon thee and demanding punishment (cf. 24 : 15).

10. Be grieved, lit., *evil* (cf. ver. 9; 1 Sam. 1 : 8; Neh. 2 : 10), because it is for actions like this that Jehovah will give his blessing upon all the work of his people.

11. Reason for the injunction, the constant presence **of the poor** (cf. ver. 4 ff.); hence the command **to open thine hand wide,** *deal generously with the poor* (cf. Exod. 22 : 25; Deut. 24 : 12 ff.).

12 *And* if thy brother, a Hebrew man, or a Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.
13 And when thou sendest him out free from thee, thou shalt not let him go away empty:
14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.
15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.
16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;
17 Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.
18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

12 If thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let
13 him go free from thee. And when thou lettest him go free from thee, thou shalt not let him go
14 empty: thou shalt furnish him liberally out of thy flock, and out of thy threshing-floor, and out of thy winepress: as the LORD thy God hath
15 blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this
16 thing today. And it shall be, if he say unto thee, I will not go out from thee; because he loveth thee and thine house, because he is well
17 with thee; then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy
18 maidservant thou shalt do likewise. It shall not seem hard unto thee, when thou lettest him go free from thee; for to the double of the hire of an hireling hath he served thee six years: and the LORD thy God shall bless thee in all that thou doest.

(3) **12-18.** RELEASE OF HEBREW SLAVES, BOTH MALE AND FEMALE, IN THE SEVENTH YEAR. (Cf. Exod. 21 : 2-11; Lev. 25 : 39-55.) This law is a reenactment in pure Deuteronomic style, and a modification of the law of Exodus. In Exodus male and female slaves are treated entirely differently; the female Hebrew, in Exodus, becomes a kind of concubine, if not a wife; in Deuteronomy, the Hebrew man and the Hebrew woman are to be treated alike (ver. 12, 17); in Exodus there are two acts necessary to the establishment of permanent slavery, the drawing near to God, probably at the sanctuary, and the thrusting through of the ear with the awl and fastening to the door, probably of the house of the master, while Deuteronomy has only the second; Deuteronomy adds also, in ver. 13-15, a characteristic command that the slave is to be provided liberally with material things when he is sent away.

12. Cf. Exod. 21 : 2. Exodus has *if thou buy*; Deuteronomy, **if thy brother be sold,** and includes the woman.

13. Empty, *with empty hands*, without a gift of some sort (cf. Exod. 3 : 21).

14. Thou shall furnish him liberally, the literal meaning seems to be *thou shalt make a rich necklace for him*, provide him with rich gifts of animals, grain, and wine, and probably oil; original has simply *vat*, a trough or hollow excavated in the rock to preserve the liquids after they had been extracted by means of the press (cf. Isa. 5 : 2; Deut. 16 : 13); the description makes it probable that the release was thought of as taking place at the end of the civil year in connection with the autumnal festival of the ingathering; **of that wherewith,** in apposition with the preceding; the gift is to be of the produce gained as the result of the divine blessing.

15. The motive, the redemption from Egypt (cf. 5 : 15).

16. Cf. Exod. 21 : 5. **Because he is well with thee,** better, *it is good for him with thee.*

17. Cf. Exod. 21 : 6, and for the modification of the Exodus usage see introductory note to this section.

18. It shall not seem hard, *thou shalt not regard it as a hard or unreasonable thing;* **for he hath been worth a double hired servant . . . in serving thee six years;** R. V., *for to the double of the hire of an hireling hath he served thee six years;* the construction and meaning are not quite clear; probably, *you have had for your money the double of what you would have had from a hired servant*, either double the work that you would have from a hireling or half the expense, indicating that the cost of a hired servant was double that of a slave (cf. Hast., Vol. V, p. 358; Buhl, "*Die Socialen Verhältnisse*," p. 93); **and the Lord thy God,** a second reason for the cheerful manumission of the slave, it brings Jehovah's blessing. For the Babylonian laws of slavery, see Johns, "Babylonian and Assyrian Laws and Contracts," p. 168.

(4) **19-23.** DEVOTION OF THE FIRSTLINGS OF OXEN AND SHEEP. (Cf. 12 : 6, 17; 14 : 23; Exod. 13 : 11-16; 22 : 29, 30; 34 : 18-20; Lev. 27 : 26; Num. 3 : 13; 8 : 16-18; 18 : 15-18.) This law, which, in its essence, is a repetition of the prescriptions of 12 : 6, 17, with regard to the consumption at the central sanctuary of the firstlings of the flock and the herd, in consequence of their dedication to Jehovah, seems to be in-

19 All the firstling males that come of thy herd
and of thy flock thou shalt sanctify unto the LORD
thy God: thou shalt do no work with the firstling
of thy bullock, nor shear the firstling of thy sheep.
20 Thou shalt eat *it* before the LORD thy God year
by year in the place which the LORD shall choose,
thou and thy household.
21 And if there be *any* blemish therein, *as if it be*
lame, or blind, *or have* any ill blemish, thou shalt
not sacrifice it unto the LORD thy God.
22 Thou shalt eat it within thy gates: the un-
clean and the clean *person shall eat it* alike, as the
roebuck, and as the hart.
23 Only thou shalt not eat the blood thereof;
thou shalt pour it upon the ground as water.

19 All the firstling males that are born of thy
herd and of thy flock thou shalt sanctify unto
the LORD thy God: thou shalt do no work with
the firstling of thine ox, nor shear the firstling
20 of thy flock. Thou shalt eat it before the LORD
thy God year by year in the place which the
LORD shall choose, thou and thy household.
21 And if it have any blemish, *as if it be* lame or
blind, any ill blemish whatsoever, thou shalt
22 not sacrifice it unto the LORD thy God. Thou
shalt eat it within thy gates: the unclean and
the clean *shall eat it* alike, as the gazelle, and
23 as the hart. Only thou shalt not eat the blood
thereof; thou shalt pour it out upon the ground
as water.

CHAPTER XVI.

1 OBSERVE the month of Abib, and keep the
passover unto the LORD thy God: for in the month
of Abib the LORD thy God brought thee forth out of
Egypt by night.
2 Thou shalt therefore sacrifice the passover unto
the LORD thy God, of the flock and the herd, in the
place which the LORD shall choose to place his
name there.
3 Thou shalt eat no leavened bread with it;
seven days shalt thou eat unleavened bread there-
with, *even* the bread of affliction; for thou camest
forth out of the land of Egypt in haste: that thou
mayest remember the day when thou camest forth
out of the land of Egypt all the days of thy life.
4 And there shall be no leavened bread seen
with thee in all thy coast seven days; neither shall
there *any thing* of the flesh, which thou sacrificedst
the first day at even, remain all night until the
morning.
5 Thou mayest not sacrifice the passover within
any of thy gates, which the LORD thy God giveth
thee:
6 But at the place which the LORD thy God shall
choose to place his name in, there thou shalt sac-
rifice the passover at even, at the going down of
the sun, at the season that thou camest forth out
of Egypt.

1 OBSERVE the month of Abib, and keep the
passover unto the LORD thy God: for in
the month of Abib the LORD thy God brought
2 thee forth out of Egypt by night. And thou
shalt sacrifice the passover unto the LORD thy
God, of the flock and the herd, in the place
which the LORD shall choose to cause his name to
dwell there. Thou shalt eat no leavened bread
with it; seven days shalt thou eat unleavened
bread therewith, even the bread of affliction;
for thou camest forth out of the land of Egypt
in haste: that thou mayest remember the day
when thou camest forth out of the land of
4 Egypt all the days of thy life. And there shall
be no leaven seen with thee in all thy borders
seven days; neither shall any of the flesh,
which thou sacrificest the first day at even,
5 remain all night until the morning. Thou may-
est not sacrifice the passover within any of thy
gates, which the LORD thy God giveth thee:
6 but at the place which the LORD thy God shall
choose to cause his name to dwell in, there thou
shalt sacrifice the passover at even, at the going
down of the sun, at the season that thou camest

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serted here in order to add the provision that these animals which belong to Jehovah, if unfit for sacrifice, may be consumed at home by their owner (ver. 21-23).

19. The firstlings cannot be used in any way by their owner.

21. Blemish, *physical defect* (cf. Lev. 21 : 17, 18; 22 : 20, 21); **lame, or blind,** if it have any serious physical defect it must not be sacrificed.

22. Thou shalt, permissive, *thou mayest,* **eat it** (cf. 12 : 21-24).

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(5) **Chap. 16 : 1-17.** The Three Annual Pilgrimage Festivals. (Cf. Exod. 23 : 14-17; 34 : 18-20, 22-24; Lev. 23; Num. 28 and 29)

1-8. The Passover. The law in Deuteronomy includes the Passover within the festival of Unleavened Bread.

1. Observe (cf. 5 : 12) **the month of Abib,** of the green ears, the spring month (cf. Exod. 13 : 4; 23 : 15; 34 : 18), corresponding to our months March and April (cf. Hast., IV, pp. 764, 765); **keep,** lit., *make, celebrate* (cf. 5 : 15); **passover** (cf. notes on Exod. 12 in this series; Hast., III, p. 684 ff.; V, pp. 621, 622, 718).

2. Thou shalt therefore sacrifice the passover, more exactly, *thou shalt offer to Jehovah thy God as a paschal victim* (*the firstling*) **of the flock and the herd, in the place,** *at the central sanctuary,* where, according to Deuteronomy, all formal worship occurs.

3, 4a. The Passover is to be accompanied with unleavened bread, **bread of affliction,** in memory of the hasty departure from Egypt (cf. Exod. 12 : 34, 39); **in haste,** *trepidation, hurried flight* (cf. Exod. 12 : 11); **there shall be no leavened bread,** better, *leaven,* R. V. (cf. Exod. 12 : 15, 19; 13 : 7).

4b. Cf. Exod. 23 : 18; 34 : 25.

5, 6. Cf. ver. 2. Repetition, with added emphasis, of the characteristic law of Deuteronomy, that the sacrifice may take place only at the central sanctuary (cf. 12 : 4 ff.); **at even** (cf. "between the evenings," Exod. 12 : 6); **at the going down of the sun** (cf. 23 : 11; 24 : 13, 15); **at the season,** *the exact time,* in apposition with **even,** hence making the time of the departure from Egypt the early evening (cf. Exod. 12 : 29 ff.).

7 And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.
8 Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn assembly to the LORD thy God: thou shalt do no work *therein*.
9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.
10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee:
11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.
12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.
13 Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:

7 forth out of Egypt. And thou shalt roast and eat it in the place which the LORD thy God shall choose: and thou shalt turn in the morning,
8 and go unto thy tents. Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God; thou shalt do no work *therein*.
9 Seven weeks shalt thou number unto thee: from the time thou beginnest to put the sickle to the standing corn shalt thou begin to number
10 seven weeks. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give, according as the LORD thy God
11 blesseth thee: and thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are in the midst of thee, in the place which the LORD thy God shall choose to
12 cause his name to dwell there. And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.
13 Thou shalt keep the feast of tabernacles seven days, after that thou hast gathered in from thy

7. Roast, the root here, בָּשַׁל, *bāshăl*, means, literally, *boil* (rendered "sodden," Exod. 12 : 9); here it seems to be a general term, *cook*, with no special emphasis, as in Exod. 12 : 9, on roasting with fire; **turn in the morning,** next following the paschal meal; **unto thy tents,** not the tents in which they might be living in Jerusalem, but home (cf. Judg. 7 : 8; 2 Sam. 20 : 1).

8. Six days, the first six of the seven of ver. 3, while on the seventh occurs, in addition to the eating of unleavened bread, the **solemn assembly,** a sacred convocation for worship (cf. Lev. 23 : 36; Num. 29 : 35), **to the Lord thy God,** when no work might be done (cf. 5 : 13, 14; Exod. 31 : 14, 15; 35 : 2; 12 : 16; Lev. 23 : 7, 8, 21, 25, 35; Num. 28 : 18, 25, 26; 29 : 1, 7, 12, 35). The accounts of two originally distinct observances seem to be combined here; ver. 1, 2, 4b-7 give a complete, consistent account of the Passover, to be observed at the central sanctuary on the night in Abib on which the Exodus took place, and on the following morning all the worshipers return to their homes; ver. 3, 4a, 8 deal with the associated festival of Unleavened Bread, terminating in the sacred convocation. (On the whole subject of the Passover and Unleavened Bread, see Com. on Exod. 12 in this series, and articles "Passover" and "Unleavened Bread" in Hastings.)

9-12. THE FEAST OF WEEKS, PENTECOST (called "feast of weeks," in Exod. 34 : 22; "feast of harvest," in Exod. 23 : 16). In Exodus there is no attempt to fix the date of this feast at any definite interval after the Passover, though the use of the term "feast of weeks," in Exod. 34 : 22, would seem to indicate that the relationship described fully in Deuteronomy was already implied in Exodus, unless the title in Exodus read originally simply "the feast of the first-fruits of the wheat harvest." In Deuteronomy, the numbering of the seven weeks begins with the beginning of the early grain harvest, which occurred at the time of the unleavened bread; Leviticus makes the date still more precise, for the counting begins on the Sabbath after the offering of the first wave-sheaf at the time of the feast of Unleavened Bread (cf. Lev. 23 : 16).

10. With a tribute of a freewill offering of thy hand, lit., *according to the sufficiency of the free-will offering of thy hand, i. e.*, the offering for the feast is a free-will offering, and should be as large as one can afford to make it, as measured by the prosperity which Jehovah had given him (cf. 12 : 7, 15).

11. The feast must be kept at the central sanctuary, like all other formal acts of worship (cf. 12 : 7, 18).

12. The memory of the Egyptian bondage is the motive for the observance (cf. 4 : 1, 6; 5 : 15).

13-15. THE FEAST OF THE TABERNACLES. This feast is to be observed for seven days according to Deuteronomy, while in Exodus it is simply the feast of Ingathering at the close of the year, with no indication of the amount of time to be given to it (cf. Exod. 23 : 16; 34 : 22); in Deuteronomy, it is to be held **after that thou hast gathered in thy corn and thy wine;** in Leviticus and Numbers, it is to begin on the fifteenth day of the seventh month and is to last seven days, the beginning marked by a holy convocation

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.
15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.
16 Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:
17 Every man *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee.
18 Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.
19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.
20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.
21 Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.
22 Neither shalt thou set thee up *any* image; which the LORD thy God hateth.

14 threshing-floor and from thy winepress: and
thou shalt rejoice in thy feast, thou, and thy
son, and thy daughter, and thy manservant,
and thy maidservant, and the Levite, and the
stranger, and the fatherless, and the widow, that
15 are within thy gates. Seven days shalt thou
keep a feast unto the LORD thy God in the place
which the LORD shall choose: because the LORD
thy God shall bless thee in all thine increase,
and in all the work of thine hands, and thou
16 shalt be altogether joyful. Three times in a year
shall all thy males appear before the LORD thy
God in the place which he shall choose; in the
feast of unleavened bread, and in the feast of
weeks, and in the feast of tabernacles: and they
17 shall not appear before the LORD empty: every
man shall give as he is able, according to the
blessing of the LORD thy God which he hath
given thee.
18 Judges and officers shalt thou make thee in
all thy gates, which the LORD thy God giveth
thee, according to thy tribes: and they shall
judge the people with righteous judgement.
19 Thou shalt not wrest judgement; thou shalt not
respect persons: neither shalt thou take a gift;
for a gift doth blind the eyes of the wise, and
20 pervert the words of the righteous. That which
is altogether just shalt thou follow, that thou
mayest live, and inherit the land which the
LORD thy God giveth thee.
21 Thou shalt not plant thee an Asherah of any
kind of tree beside the altar of the LORD thy
22 God, which thou shalt make thee. Neither
shalt thou set thee up a pillar; which the LORD
thy God hateth.

(cf. "solemn assembly," Deut. 16 : 8), while the eighth, or additional last, day is marked in the same way (cf. Lev. 23 : 34–36; Num. 29 : 12, 35). According to Deuteronomy, it is to be kept at the central sanctuary, and is to be an occasion of rejoicing for the worshiper and all his family and dependents, like all celebrations at the sanctuary.

16, 17. The conclusion of the law of the sacred pilgrimages to the sanctuary (cf. Exod. 23 : 14, 17; 34 : 23). To the earlier command, that **they shall not appear before the Lord empty,** is added, in Deuteronomic style, **every man shall give as he is able,** etc. (cf. ver. 10).

2. **16 : 18-20; 17 : 8 to 18 : 22.** The Officials of the Religious Community.

(a) **16 : 18-20; 17 : 8-13.** The Judiciary. (Cf. 1 : 9–18 with references; Exod. 23 : 1–3, 6–9; Lev. 19 : 15.) The law about the judicial organization is interrupted by a series of regulations in 16 : 21 to 17 : 7, which are very closely related to the section on the repression of idolatry, in 12 : 29 to 13 : 18.

18-20. The institution of the local tribunals composed of **judges and officers,** or *scribes* (cf. 1 : 15, 16), **in all thy gates, . . throughout thy tribes,** all the cities or communities where they lived; **and they shall judge the people with just judgment,** *render righteous decision,* which shall be in accord with the righteous standards of Jehovah himself (cf. 1 : 16; Isa. 32 : 1, etc.).

19. Wrest judgment, *pervert justice, render unjust decisions* (cf. Exod. 23 : 6; Deut. 24 : 17; 27 : 19); **respect persons** (cf. 1 : 17; Exod. 23 : 1–3), *show partiality in giving decisions;* **take a gift,** lit., *a bribe* (cf. 10 : 17); the effect of the bribe is to make it difficult for the just man to make just discrimination (cf. Exod. 23 : 8).

20. Altogether just, emphatic, *nothing but justice shalt thou follow,* lit., *pursue.*

16 : 21 to 17 : 7. A group of laws dealing with idolatrous elements which must not be connected with the worship of Jehovah, with animals unfit for sacrifice, and, in particular, with the punishment of the practiser of idolatry. This passage is closely allied to the section 12 : 29 to 13 : 18.

21, 22. No *Asherah,* or *Maççebah,* is to be erected in the neighborhood of an altar of Jehovah (cf. 7 : 5; 12 : 3). This law does not seem to be in perfect agreement with the centralizing idea of Deuteronomy, for it suggests the existence of more than one altar of Jehovah. **Grove of any trees,** lit., *an Asherah consisting of any kind of tree;* **near unto the altar . . . which thou shalt make,** hardly the altar of the central sanctuary; **any image,** *pillar, maççebah* (7 : 5; 12 : 3), **which the Lord thy God hateth** (cf. 12 : 31).

CHAPTER XVII.

1 THOU shalt not sacrifice unto the LORD thy God *any* bullock, or sheep, wherein is blemish, *or* any evilfavouredness: for that *is* an abomination unto the LORD thy God.
2 If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,
3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;
4 And it be told thee, and thou hast heard *of it*, and inquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:
5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.
6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.
7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.
8 If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then

1 THOU s alt not sacrifice unto the LORD thy God an ox, or a sheep, wherein is a blemish, *or* any evilfavouredness: for that is an abomination unto the LORD thy God.
2 If there be found in the midst of thee, within any of thy gates which the LORD thy God giveth thee, man or woman, that doeth that which is evil in the sight of the LORD thy God, in trans-
3 gressing his covenant, and hath gone and served other gods, and worshipped them, or the sun, or the moon, or any of the host of heaven, which
4 I have not commanded; and it be told thee, and thou hast heard of it, then shalt thou inquire diligently, and, behold, if it be true, and the thing certain, that such abomination is wrought
5 in Israel; then shalt thou bring forth that man or that woman, which have done this evil thing, unto thy gates, even the man or the woman; and thou shalt stone them with stones, that
6 they die. At the mouth of two witnesses, or three witnesses, shall he that is to die be put to death; at the mouth of one witness he shall
7 not be put to death. The hand of the witnesses shall be first upon him to put him to death, and afterward the hand of all the people. So thou shalt put away the evil from the midst of thee.
8 If there arise a matter too hard for thee in judgement, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates:

Chap. 17 : 1. Law prohibiting the sacrifice of defective animals to Jehovah (cf. 15 : 21-23); **that is an abomination,** usually used of things connected with improper worship (cf. 7 : 25).

2-7. Punishment for idolatry. The phraseology is very closely connected with chap. 13.

2. That hath wrought wickedness . . . in transgressing his covenant (cf. Josh. 7 : 11, 15; 23 : 16, etc.).

3. The transgression consists in the worship of false gods, which Jehovah has **not commanded,** *i. e., has forbidden* (cf. Jer. 7 : 31).

4. A. V. hardly does justice to the thought; render, *and if it*, the act of idolatry, *shall be told thee, and thou shalt hear of it, then thou shalt make diligent investigation, and if it be true and the thing certain*, etc. (cf. 13 : 15).

5. Then shalt thou bring forth . . . unto thy gates (cf. 21 : 19; 22 : 21, 24), *outside of thy walls*, etc. (cf. 13 : 11).

6, 7. The charge must be substantiated by at least two witnesses (cf. 19 : 15), who must take the lead in executing the penalty (cf. 13 : 6-10).

8-13. This passage is a natural continuation of 16 : 18-20, giving the law governing the conditions of appeal from the local courts, described in the earlier passage, to the court at the central sanctuary, which is the court of last resort, whose decision is final, disobedience to which is a capital offense. The composition of the court is peculiar. It consists in the first place, and seemingly distinctively, of the Levitical priests, who are the officers of the sanctuary; with them is associated the judge probably of the whole people, a kind of chief justice whose headquarters would naturally be at the sanctuary. He would seem to be, in effect, a king without the name and with nothing but coordinate judicial functions. It is hardly likely that the term here is generic, referring to the same persons as the judges of 19 : 18 (so Thatcher, in Hast., II, p. 806). Steuernagel, in his commentary, seeks to explain the conditions by supposing that two laws have been combined here, in one of which the king, as judge, formed the court of last resort; in the other the Levitical priests; but this does not seem to do justice to the situation. It seems most probable that Deuteronomy definitely undertakes to reduce the king to an inferior position in the state (cf. Ezekiel's constitution, which replaces the king by the prince, who has little or no authority in the theocracy, Ezek. 45 : 7 ff.; 48 : 21), thus taking the first step toward final elimination of the king from the theocratic constitution. (Cf. Int., p. xi; E. Bi., Vol. III, col. 2719.)

8. Too hard for thee in judgment, if any case involving matters of **blood and blood,** *i. e., bloodshed, manslaughter*, or **plea and plea,** *i. e., divergent and contradictory claims*, or **stroke and stroke,** *physical injuries inflicted by one man upon another*, becomes the occasion of litigation, **being matters of con-**

shalt thou arise, and get thee up into the place which the LORD thy God shall choose;
9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment:
10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:
11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left.
12 And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.
13 And all the people shall hear, and fear, and do no more presumptuously.

then shalt thou arise, and get thee up unto the place which the LORD thy God shall choose;
9 and thou shalt come unto the priests the Levites, and unto the judge that shall be in those days: and thou shalt inquire; and they shall
10 shew thee the sentence of judgement: and thou shalt do according to the tenor of the sentence, which they shall shew thee from that place which the LORD shall choose; and thou shalt observe to do according to all that they shall
11 teach thee: according to the tenor of the law which they shall teach thee, and according to the judgement which they shall tell thee, thou shalt do: thou shalt not turn aside from the sentence which they shall shew thee, to the
12 right hand, nor to the left. And the man that doeth presumptuously, in not hearkening unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the
13 evil from Israel. And all the people shall hear, and fear, and do no more presumptuously.

troversy within thy gates, *in the local courts,* and is too hard for the local judges to settle, **then thou,** probably the litigants, the judges, and the witnesses, **shalt arise,** etc., *shalt resort to the central sanctuary.*

9. The priests the Levites, the first occasion of the use of this peculiar and characteristic phrase (cf. ver. 18; 18 : 1; 24 : 8; 27 : 9) and its equivalent, "the priests the sons of Levi" (cf. 21 : 5; 31 : 9; outside of Deut., Josh. 3 : 3; 8 : 33; Jer. 33 : 18, 21; Ezek. 43 : 19; 44 : 15). The words may mean the priests who are Levites or the Levites who are priests; the latter is undoubtedly the meaning in Deuteronomy, which distinguishes between the Levites who are dispersed in the various communities, and are objects of charity to the well-to-do classes (cf. 12 : 18, 19; 14 : 27, 29; 18 : 6, etc.), and the Levites who serve as priests at the central sanctuary and are assigned a definite part of the material which is offered at the sanctuary (cf. 18 : 1-5). This distinction is due probably to the effect of the law of centralization, which left the local Levites with no regular occupation (cf. 18 : 6-8). **The judge,** the judge of the supreme court at the sanctuary, not the local judge (cf. 16 : 18 with notes); **and they,** *the priests and the judge,* **shall shew thee the sentence of judgment,** *they shall announce to thee the decision in the case at issue.*

10, 11. The decision rendered must be obeyed implicitly; **sentence of the law;** better, *according to the instruction,* or *law,* not referring to some objective body of law, but to the instruction or decision of the judges, probably the priests in particular whose duty it was to give torah (cf. 33 : 10; Hag. 2 : 11); **judgment,** *the decision of the judge;* the terms "sentence" and "judgment" do not refer, however, to distinct and independent decisions, but are parallel descriptions of the one single decision issued by the court of last resort at the sanctuary; **thou shalt not decline,** *turn aside,* **from** (cf. 5 : 32; 9 : 12).

12. The penalty for disobedience; **do presumptuously,** *act in defiance of the court or of Jehovah* (cf. 18 : 22); **and will not hearken,** better, *in not hearkening,* the substance of his presumption or defiance; **thou shalt put away the evil** (cf. 13 : 5).

13. The rigid infliction of capital punishment will prevent the recurrence of offenses of this kind.

(b) **14-20.** THE LIMITATION OF THE POWER OF THE KING OR PRINCE. This law is peculiar to Deuteronomy; nowhere else in the Pentateuchal legislation is there any reference to the monarchy in Israel. Gen. 36 : 31 in narrative clearly presupposes the kingdom; cf. also Gen. 17 : 6; 35 : 11, which predict that kings shall be found among the descendants of Abraham and Jacob; and see Deut. 28 : 36. It will be noted that the activity of the king is strictly limited in this law; and as no reference is made to his administrative functions, he is permitted as a sort of necessary evil. The law also presupposes the existence of an official copy of the Deuteronomic Code kept by the Levitical priests (cf. ver. 18 with 31 : 9 ff.). Some authorities (cf. Bertholet, "*Deuteronomium*," Puukko, "*Das Deuteronomium*") regard this law as a later addition to the original Deuteronomic Code, and it must be admitted that the king has no satisfactory place in the Deuteronomic organization. But it seems most probable that the law is inserted not to permit the choice of a king but to limit his powers, and hence it is quite in place here, after the account of the judicial organization in which the king is replaced by the judge, who is not to be taken as identical with the king. Wiener ("Penta-

14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me;
15 Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.
16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.
17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.
18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites:
19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein; and shalt say, I will set a king over me, like as all the nations that
15 are round about me; thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not put a foreigner over thee, which is not thy
16 brother. Only he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.
17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.
18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of *that which is* before the
19 priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these

teuchal Studies," pp. 157 ff.), maintains, on the basis of certain LXX readings, that the text had originally *ruler*, *archon*, in place of **king** here, which is for him an argument for the early authorship of Deuteronomy, but which is also in full accord with the view of the sacerdotal or theocratic tendency of Deuteronomy.

14. I will set a king over me, the form is cohortative, *I desire to appoint a king over me* (cf. 1 Sam. 8 : 5 ff.).

15. Thou shalt in any wise, better permissive, *thou mayest of a truth*, **set** as **king over thee** one who is chosen by Jehovah and is a native Israelite, not a foreigner (cf. 14 : 21; 15 : 3).

16. The king is permitted, but his power is to be strictly limited, he must not collect numerous **horses.** The horse seems to have been uncommon in Israel up to the time of Solomon, though it is mentioned in the time of David (cf. 2 Sam. 8 : 4; 15 : 1). Solomon introduced them in large numbers from Egypt according to the Hebrew text, but from Mutsri and Kue, *i. e.*, Cilicia on the basis of the LXX (cf. 1 Kings 10 : 28, 29; "Horse" in Hast. and E. Bi., and G. A. Smith, "Jerusalem," Vol. II, p. 57). Horses seem to have been brought into Egypt from Asia Minor, and it is quite possible that in the time of Solomon they may have come from the same source by way of Egypt. **Nor cause the people to return to Egypt . . . multiply horses,** the reference would seem to be selling or hiring Israelites to serve as mercenaries in Egypt in return for horses and other military equipment. The Egyptian armies, especially in later times, were largely composed of mercenaries, and Jewish soldiers seem to have been so employed, at the latest from the time of Psammetichus II, 593–588 B. C., and probably Psammetichus I, 663–609 B. C. It was from these Jewish mercenaries that the celebrated military colony at Elephantine was formed. (Cf. "Expositor," 7th series, Vol. IV, pp. 481–505; Vol. V, pp. 87 ff.; 8th series, Vol. I, pp. 20 ff.; "Expository Times," Vol. XIX, pp. 196 ff.; XX, pp. 200–205; "Biblical World," Vol. XXXI, pp. 448 ff.) The practice may therefore have begun as early as the time of Manasseh, or possibly even earlier, at the end of the eighth century, when the relations between Egypt and Palestine were so close. **Forasmuch as the Lord hath said,** this prohibition of Jehovah is not preserved; **that way,** over the road to Egypt.

17. Multiply wives (cf. 1 Kings 11 : 1, 3); **that his heart turn not away** from Jehovah, probably on account of the influence of his wives; the example of Solomon was probably responsible, in part at least, for this law; **multiply . . . silver and gold** (cf. 1 Kings 10 : 14–22, 25–27; Isa. 2 : 7). These prohibitions are directed against the regular equipment and activity of an Oriental monarch; a king who could do none of the things here described would be for the Oriental no king at all (cf. 1 Sam. 8 : 11–18).

18–20. The chief, if not the sole, business of the king should be to familiarize himself with the law of Deuteronomy and then to obey it explicitly, a law which made no place for him as an effective organ of government.

18. When he sitteth, *takes his seat, enters upon his royal office,* **he shall write him a copy of this law,** *i. e.*, Deuteronomy, **in a book,** a book for his own private use; **out of that . . . the Levites,** his copy must follow the official copy preserved by the priests (cf. 31 : 9).

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to* the right hand, or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

20 statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel.

CHAPTER XVIII.

1 THE priests the Levites, *and* all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.
2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.
3 And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep: and they shall give unto the priest the shoulder, and the two cheeks, and the maw.
4 The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.
5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.
6 And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose:
7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.

1 THE priests the Levites, *even* all the tribe of Levi, shall have no portion nor inheritance with Israel: they shall eat the offerings of the LORD
2 made by fire, and his inheritance. And they shall have no inheritance among their brethren: the LORD is their inheritance, as he hath spoken
3 unto them. And this shall be the priests' due from the people, from them that offer a sacrifice, whether it be ox or sheep, that they shall give unto the priest the shoulder, and the two
4 cheeks, and the maw. The firstfruits of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.
5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.
6 And if a Levite come from any of thy gates out of all Israel, where he sojourneth, and come with all the desire of his soul unto the place
7 which the LORD shall choose; then he shall minister in the name of the LORD his God, as all his brethren the Levites do, which stand

20. Heart be not lifted up, in pride and reckless elation (cf. 8 : 14); **above his brethren,** so that he shall feel himself superior to them; constant reading of the law would keep him from feelings of superiority and from attempts to take actual royal authority upon himself.

(c) **Chap. 18 : 1-8.** THE PRIESTS. (Cf. Exod. 28 and 29; Lev. 8 to 10; Num. 18 : 1-32.)

1. The priests the Levites, and all the tribe of Levi, better, *even the whole*, R. V.; the idea seems to be that the whole tribe of Levi had the right to serve as priests theoretically, but practically only those who were connected with the central sanctuary were actually regarded as priests (cf. 17 : 9); **shall have no part nor inheritance with Israel** (cf. 10 : 8, 9); **the offerings of the Lord made by fire** (cf. Josh. 13 : 14; 1 Sam. 2 : 28), **and his inheritance,** the gifts which are made to Jehovah in sacrifice are to be the support of the Levitical priests.

2. Cf. 10 : 9.

3, 4. The portions of the sacrifices assigned to the priests; **this,** *the following*, **shall be the priest's due,** to be given by those of the people who offer a sacrifice; **the shoulder,** *foreleg* (cf. Num. 6 : 19, 20); **the two cheeks,** *the jaws of the sacrificial animal*, not described elsewhere as a portion for the priest; **the maw,** *stomach*, probably the abdominal part of the animal (cf. Num. 25 : 8, where the same Hebrew word describes the abdomen of a woman); **firstfruit** (cf. 26 : 2, 10), seemingly a new item in addition to the tithe of the products of the field and vineyard (cf. 12 : 17; 14 : 23), which was to be taken and eaten at the central sanctuary. Exod. 23 : 19; 34 : 26 require that the first-fruits be brought to the house of Jehovah, while here they are assigned to the priests (cf. Hast., Vol. IV, p. 76); **first of the fleece,** the beginning, and presumably the best of the clip.

5. Cf. 10 : 8. **Him and his sons,** the priestly office was hereditary in the tribe of Levi for all time, and they were to be supported from the offerings of the people. The priestly legislation extends the income of the priests and Levites (cf. Exod. 29 : 26-28; Lev. 8 : 28; Num. 18; Hast., IV, pp. 85, 86).

6-8. Provision for the landless Levite who is not connected with the central sanctuary, but who has the right to attach himself to the priests who are stationed there and to share in their support.

6. A Levite . . . from any of thy gates, . . where he sojourned as a guest or object of charity (cf. 12 : 19; 14 : 29); **with all the desire of his mind,** *with the full devotion of his soul* (cf. 12 : 15, which has the same words in the phrase "all which thy soul lusteth after").

7. Then he shall minister, *serve*, **in the name of the Lord** (cf. 10 : 8), with equal

8 They shall have like portions to eat, besides that which cometh of the sale of his patrimony.
9 When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.
10 There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch,

8 there before the LORD. They shall have like portions to eat, beside that which cometh of the sale of his patrimony.
9 When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.
10 There shall not be found with thee any one that maketh his son or his daughter to pass through the fire, one that useth divination, one that prac-

rights with his brethren, who have been regularly attached to the sanctuary.

8. He has equal right to the support which the other priests have. **Besides that which cometh of the sale of his patrimony;** this clause gives great difficulty; on its face as ordinarily rendered, it seems to contradict the otherwise unanimous testimony of Deuteronomy, that the Levite who is not attached to the central sanctuary is without property and an object of charity; here he seems to have patrimony, which is supposed to be some property rights in the Levitical city in which he lived, of which, according to Num. 35 : 28, there were forty-eight. On this interpretation it is maintained that the law of Deuteronomy must be in harmony with the priestly legislation (cf. the most recent use of this argument to support the unity of the Pentateuch, by Griffiths, "Problem of Deuteronomy," p. 75). The text is almost certainly corrupt; the versions have much difficulty with it, and no certain emendation has been suggested. It can hardly have been intended originally to contradict the otherwise unanimous testimony of Deuteronomy, and probably had nothing to say about the sale of the patrimony. Following the clue furnished by 2 Kings 23 : 5, 9, in describing the reformation of Josiah, which clearly followed the regulations of Deuteronomy, it seems probable that the reference here must be to the exclusion from the right of participation in the services and the income of the priests of Jerusalem, of those Levites who had engaged in idolatrous service at the high places. I would change the reading of the Hebrew, מִמְכָּרָיו עַל הָאָב֫וֹת, *mimmĕkhārāw 'al hā'ābhōth*, to the reading, מְכֻמָּרִים עַל הַבָּמ֫וֹת, *mĭkkĕmārîm 'al hăbbāmoth*, which would be rendered *apart from*, with the exception of, *idol priests at the high places* (cf. Ezek. 44 : 10–14; Hast., IV, p. 76).

(d) **9–22.** THE PROPHETS THE LEGITIMATE ORGANS OF REVELATION. (Cf. Exod. 22 : 18; Lev. 19 : 26, 31; 20 : 6, 27.) In order to prevent the people from having recourse to all manner of diviners and soothsayers to secure information about the divine will, after the manner of the people whom they are going to dispossess, Jehovah promises them that he will provide them with a regular succession of chosen men, the prophets, to whom he will reveal himself, and from whom they may obtain authoritative communications from the deity. Only indirectly may this passage be called Messianic, for it does not have anything to do with the Messianic king in its immediate bearing. In an indirect sense it is, of course, fulfilled in Jesus, who is the perfect communicator of the will of the Father. (Cf. Hast., Vol. IV, p. 124.)

9. The abominations of those nations, *the abominable things done by those nations* (cf. 20 : 18; 2 Kings 23 : 13).

10, 11. These abominations are named: the first noted is the practice already condemned of offering one's children by fire to the deity (cf. 12 : 31); in this connection the practice must be regarded as intended not only to secure the divine favor, but also a communication of the divine will; then follows a long list of words referring to various means of enchantment, divination, necromancy, spiritism, and the like, which have been, and are, more or less popular means for ascertaining the divine will; the exact significance of many of the terms cannot now be determined with certainty (cf. W. R. Smith, "On the Forms of Divination and Magic in Deut. 18 : 10, 11," "Journal of Philology," 13, p. 273 ff.; 14, p. 113 ff.; T. Witton Davies, "Magic, Divination, and Demonology Among the Hebrews"; arts. "Divination," "Magic," in E. Bi.; "Magic" and "Sorcery" in Hast.; also Hast., V, pp. 551 ff., for Babylonian Magic; Budge, "Egyptian Magic"). **One that useth divination,** probably a general term, meaning the ascertainment of the divine will, perhaps by the use of the lot (cf. 2 Kings 17 : 17; Ezek. 21 : 21); **an observer of times,** R. V., *one that practiseth augury*, probably one who seeks the desired knowledge by the observance of phenomena, like the flights of birds, the movements of leaves, etc.; **or an enchanter** (cf. Gen. 44 : 15, referring to hydromancy; 2 Kings 17 : 17, etc.), the exact method of divination is not clear; perhaps the observance of omens; **a witch,** R. V. more accurately, *a sorcerer* (cf. Exod. 7 : 11; 22 : 18), one who practises magic, perhaps by means of a magic brew, as Smith suggests;

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.
12 For all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.
13 Thou shalt be perfect with the LORD thy God.
14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners; but as for thee, the LORD thy God hath not suffered thee so *to do*.
15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;
16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.
17 And the LORD said unto me, They have well *spoken that* which they have spoken.
18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.
19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

11 tiseth augury, or an enchanter, or a sorcerer, or
a charmer, or a consulter with a familiar spirit,
12 or a wizard, or a necromancer. For whosoever
doeth these things is an abomination unto
the LORD: and because of these abomina-
tions the LORD thy God doth drive them out
13 from before thee. Thou shalt be perfect with
14 the LORD thy God. For these nations, which
thou shalt possess, hearken unto them that
practise augury, and unto diviners: but as for
thee, the LORD thy God hath not suffered thee so
15 to do. The LORD thy God will raise up unto thee
a prophet from the midst of thee, of thy brethren,
16 like unto me; unto him ye shall hearken; ac-
cording to all that thou desiredst of the LORD
thy God in Horeb in the day of the assembly,
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LORD my God, neither let me see this great fire
17 any more, that I die not. And the LORD said
unto me, They have well said that which they
18 have spoken. I will raise them up a prophet
from among their brethren, like unto thee; and
I will put my words in his mouth, and he shall
speak unto them all that I shall command him.
19 And it shall come to pass, that whosoever will
not hearken unto my words which he shall
speak in my name, I will require it of him.

a charmer (cf. Isa. 47 : 9, 12), the reference seems to be to charming by tying magic knots or weaving spells by magic formulæ; **a consulter with familiar spirits,** lit., *one who inquires of an* אוֹב, *'ôbh*, or the spirit of a departed person, which then may enter into the person who inquires of it, so that he becomes the possessor or lord of the spirit (cf. 1 Sam. 28 : 3, 7-9; Lev. 19 : 31; 2 Kings 21 : 6; 23 : 24; Isa. 8 : 19); **or a wizard,** *a knower*, one acquainted with the secrets of the unseen world, probably not essentially different from the preceding (cf. Lev. 20 : 27; 1 Sam. 28 : 3; Isa. 8 : 19); **or,** better, *even*, **a necromancer,** lit., *one who inquires of the dead* (cf. Isa. 8 : 19); the last three, consulter with familiar spirits, wizard, and necromancer, are probably closely connected in method and purpose, all dealing with the various arts of securing knowledge about the future and the unseen world through the aid of the spirits of the departed.

12. The ground of the prohibition; **all that do these things are an abomination unto the Lord** (cf. 7 : 25).

13, 14. Perfect, in the moral sense (cf. Gen. 6 : 9; 17 : 1; 2 Sam. 22 : 25) blameless, free from the abominable practices of their neighbors (cf. Exod. 19 : 6), who are to be driven out of Palestine because of their practise of these and similar abominations; **possess,** better, *dispossess;* **suffered thee so to do,** lit., *has not given thee so*, not allowed these practices to thee.

15. Instead, Jehovah has established the method by which his people are to learn his will, viz., through the prophet, who will serve as his representative or spokesman; the word is indefinite, which indicates that no special person is meant; it is rather an order or succession of prophets that the writer has in mind (cf. Hast., IV, pp. 107, 113, 114); this prophet, or these prophets, as representative of Jehovah, will be made acquainted with the will of Jehovah and will be empowered to communicate it to his people. These prophets will be fellow Israelites, and will be like Moses in that they serve as mediators between Jehovah and the people just as Moses served in that capacity at Horeb (cf. 5 : 23 ff.; Exod. 20 : 18 ff.).

18. Cf. ver. 16. **Put my words in his mouth,** *give him the prophetic message* (cf. Jer. 1 : 9; 5 : 14; Exod. 4 : 15, 16; 7 : 1); **and he shall speak all,** *fully declare the divine message* (cf. Paul's words, Acts 20 : 26, 27).

19. Failure to obey the prophetic message will be a sin against Jehovah, and will be punished by him; **I will require it of him,** *hold him responsible and punish him for his disobedience*, the method of punishment not given (cf. the third commandment). This passage gives great prominence to the prophet, who comes to be in a special sense the mouthpiece of Jehovah, and who ranks not with the king or the priest, but with the founder of the theocracy himself. It is significant that, notwithstanding this honor paid to the prophet, the introduction of Deuteronomy, with its emphasis upon correct practice and exact fulfilment of written laws, was the first step in the elimination of the prophet from the Jewish system.

20-22. These verses seem to be a sort of appendix, limiting the preceding statements,

20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.
21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?
22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

20 But the prophet, which shall speak a word presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet
21 shall die. And if thou say in thine heart, How shall we know the word which the LORD hath
22 not spoken? When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him.

CHAPTER XIX.

1 WHEN the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses;
2 Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.
3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.
4 And this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past;
5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:
6 Lest the avenger of the blood pursue the slayer,

1 WHEN the LORD thy God shall cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in
2 their cities, and in their houses; thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to
3 possess it. Thou shalt prepare thee the way, and divide the borders of thy land, which the LORD thy God causeth thee to inherit, into three parts, that every manslayer may flee thither.
4 And this is the case of the manslayer, which shall flee thither and live: whoso killeth his neighbour unawares, and hated him not in
5 time past; as when a man goeth into the forest with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he
6 shall flee unto one of these cities and live: lest the avenger of blood pursue the manslayer,

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and warning against false prophets and those who speak in the name of false gods; the false prophet presumes to speak a word in the name of Jehovah without being commissioned (cf. 1 Kings 22 : 22, 23; Micah 3 : 5–8; Jer. 29 : 23; Hast., IV, p. 118); **speak in the name of other gods;** other gods, as well as Jehovah, had their prophets (cf. 1 Kings 18 : 19, 22, 25; Jer. 2 : 8; 23 : 13); the penalty for either of these offenses is death.

21, 22. The test of true prophecy. It is here said to be the fulfilment of the prediction made by the prophet. (Cf. the limitation of this test in 13 : 2–5, and see Jer. 28 : 8, 9.)

22. The thing follow not, nor come to pass, *i. e., the prediction is not fulfilled,* then **that,** *the prediction made,* **is the thing,** or *word,* **which the Lord hath not spoken,** and the inference is that **the prophet hath spoken presumptuously,** *without the divine commission* (ver. 20; 17 : 12), and hence that prophet is to have no consideration or respect; his predictions are not fulfilled; he should inspire no fear.

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3. **Chap. 19 : 1-13.** THE LAW OF THE CITIES OF REFUGE. (Cf. 4 : 41–43; Exod. 21 : 12–14; Lev. 24 : 17, 21; Num. 35 : 9–34.)

1. Hath cut off, R. V., *shall cut off;* **giveth,** better, *is about to give* (cf. 15 : 7); **and thou succeedest,** *dispossessest,* **them** (12 : 29; 18 : 14).

2. Thou shalt separate (cf. 4 : 41), *set apart,* **in the midst of,** *within,* **thy land.**

3. The selection was to be made in such way that the places of refuge would be easily accessible from all parts of the land; **thou shalt prepare thee a way,** construct roads so that there should be highways leading up to the cities, one of which was to be placed in each of the **three parts** into which the land was to be divided, in order that **every slayer,** *the one guilty of manslaughter,* might have a place to which he could easily flee.

4. This is the case of the slayer, *this is the law of the manslayer,* who may find refuge and life by fleeing to one of these cities; it applies to him who **killeth his neighbour ignorantly,** *without motive or premeditation* (cf. 4 : 42).

5. An example of the foregoing principle, the accidental killing of a man by the axe-head, which slips off the helve when two men are cutting wood together in the forest; **he,** *i. e.,* the man who kills his fellow in a way like that just described (cf. ver. 4; 4 : 42).

6. Lest, connects back with the command of ver. 3, to provide the cities well and conveniently located and with convenient means of approach; **lest the avenger of the**

while his heart is hot, and overtake him, because the way is long, and slay him; whereas he *was* not worthy of death, inasmuch as he hated him not in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities:

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him, but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

while his heart is hot, and overtake him, because the way is long, and smite him mortally; whereas he was not worthy of death, inasmuch
7 as he hated him not in time past. Wherefore I command thee, saying, Thou shalt separate
8 three cities for thee. And if the LORD thy God enlarge thy border, as he hath sworn unto thy fathers, and give thee all the land which he
9 promised to give unto thy fathers; if thou shalt keep all this commandment to do it, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three:
10 that innocent blood be not shed in the midst of thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.
11 But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die; and he flee into one
12 of these cities: then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he
13 may die. Thine eye shall not pity him, but thou shalt put away the innocent blood from Israel, that it may go well with thee.

blood (cf. Num. 35 : 19 ff.; Josh. 20 : 3, 5, 9; 2 Sam. 14 : 11); **while his heart is hot,** still filled with wrath because of the death of his relative; **and overtake him, because the way is long** (cf. 14 : 24), as it would be if it were necessary for every manslayer to find refuge at the central sanctuary (cf. Exod. 21 : 13, 14); **whereas he was not worthy of death,** though his crime did not deserve the death penalty because it was unpremeditated. Only in the case of blood-vengeance was the punishment of crime left to private revenge, and the laws were intended to limit the practice of this rite. The appointment of the cities of refuge, in Deuteronomy, is closely connected with the abolition of the local sanctuaries and the centralization of worship.

7. Wherefore, in order to prevent the possibility of such vengeance being executed on a really innocent man, the three cities are to be appointed. This completes the positive side of the law. As in Exod. 21 : 13, the law makes no provision for testing the absence of premeditation. Exodus and Deuteronomy make no provision for the subsequent life of the manslayer, though it may be assumed that they expect him to remain in the sanctuary. The law in Numbers is much more explicit, providing for a public trial of the accused man and prescribing residence in the city of refuge until the death of the high priest (cf. 35 : 12, 24–28, 32).

8-10. Provision for three additional cities in case, by obedience, the people secure the enlargement of territory which Jehovah has promised to their fathers. The natural inference here is, that these additional cities are to be chosen in the future after the settlement in the land on the west of the Jordan, and that they have therefore nothing to do with the three cities already set apart by Moses on the east of the Jordan (cf. 4 : 41–43). The extension is probably that suggested by such promises as that of Gen. 15 : 18, etc.

9. The condition upon which the promised enlargement rests, obedience to the laws which Moses is about to give to them.

10. Innocent blood, *the blood of the unintentional homicide;* **and so blood be upon thee,** by failing to make it possible for the manslayer to secure refuge, the guilt for his blood would rest upon the entire community if he were overtaken and slain by the blood-avenger.

11-13. The intentional murderer has no right of asylum in these cities, but must be delivered over to the blood-avenger by the elders of the community to which he belongs. This provision suggests that in every case the local elders were obliged to pass upon the guilt or innocence of the manslayer, thus making provision for that investigation and testing which is lacking in the earlier part of the law (cf. the simpler form of the law in Exod. 21 : 14). By referring the case to the elders, who appear elsewhere as the supreme officials in the local community (cf. 21 : 3, 4, 6, 19, 20; 22 : 15–18; 25 : 7–9), the law indicates a state of society in which the city community has taken the place formerly occupied by the chiefs, or heads, of the family clan, or tribe.

13. Put away the guilt of innocent blood, lit., *the blood of the innocent* (cf. ver. 10), blood being used in the sense of blood-guilti-

14 Thou shalt not remove thy neighbour's land-
mark, which they of old time have set in thine in-
heritance, which thou shalt inherit in the land
that the LORD thy God giveth thee to possess it.
15 One witness shall not rise up against a man
for any iniquity, or for any sin, in any sin that
he sinneth: at the mouth of two witnesses, or at
the mouth of three witnesses, shall the matter be
established.
16 If a false witness rise up against any man
to testify against him *that which is* wrong;
17 Then both the men, between whom the con-
troversy *is*, shall stand before the LORD, before the
priests and the judges, which shall be in those
days;
18 And the judges shall make diligent inquisi-
tion: and, behold, *if* the witness *be* a false witness,
and hath testified falsely against his brother;
19 Then shall ye do unto him, as he had thought
to have done unto his brother: so shalt thou put
the evil away from among you.
20 And those which remain shall hear, and fear,
and shall henceforth commit no more any such
evil among you.

14 Thou shalt not remove thy neighbour's land-
mark, which they of old time have set, in thine
inheritance which thou shalt inherit, in the
land that the LORD thy God giveth thee to
possess it.
15 One witness shall not rise up against a man
for any iniquity, or for any sin, in any sin that
he sinneth: at the mouth of two witnesses, or
at the mouth of three witnesses, shall a matter
16 be established. If an unrighteous witness rise
up against any man to testify against him of
17 wrong doing; then both the men, between
whom the controversy is, shall stand before the
LORD, before the priests and the judges which
18 shall be in those days; and the judges shall
make diligent inquisition: and, behold, if the
witness be a false witness, and hath testified
19 falsely against his brother; then shall ye do
unto him, as he had thought to do unto his
brother: so shalt thou put away the evil from
20 the midst of thee. And those which remain
shall hear, and fear, and shall henceforth com-
mit no more any such evil in the midst of

ness, which rests like an evil thing upon the whole community or nation, and which cannot be removed until the guilty party is punished (cf. 13 : 5; Hast., I, pp. 520 ff.; II, p. 222–224; IV, p. 213 ff.).

4. **19 : 14 to 25 : 19.** LAWS WITHOUT SYSTEMATIC ARRANGEMENT, DEALING WITH WAR, AND WITH CIVIL AND DOMESTIC LIFE, MANY OF THEM PECULIAR TO DEUTERONOMY, WHILE OTHERS APPEAR IN THE OTHER CODES.

14. Prohibition of encroachment on property. This law is peculiar to Deuteronomy. **Thy neighbour's landmark,** *boundary of property*, set up by men of former times, probably those who assigned the various individual and family holdings when the people passed from the communal control of land to individual control. The landmarks, or boundary marks, would be placed at regular intervals in the territory of Israel, **thine inheritance,** which was given by Jehovah to the whole people. The law naturally presupposes a long residence in the land to allow for the holding of land in severalty and also to allow for such changes in social organization as to give occasion for the possibility of concentration of real estate in a few hands (cf. Isa. 5 : 8; Micah 2 : 2; Num. 27 : 1–11; 36 : 1–12; Lev. 25 : 10, 13, 25–31; Hast., IV, pp. 323 ff.; E. Bl., I, col. 85, 86).

15–21. The law of the witness (cf. 17 : 6; Exod. 23 : 1; Lev. 19 : 16; Num. 35 : 30).

15. At least two witnesses are necessary in order to substantiate an accusation, charging a man with **any iniquity,** *any crime*, or **sin,** whether the offense be of irreligion or against social sanctions.

16–21. These verses deal with the punishment of the malicious and false witness. Testimony of this sort must be tried out before the priests and the judges.

16. A false witness, lit., *a witness of violence*, one whose testimony produces wrong or injury (cf. Exod. 23 : 1); **to testify against him that which is wrong,** *to charge him with any wrong-doing*, lit., *defection*, any violation of moral or statutory law; **both the men,** *the accuser and the accused*, **shall stand before the Lord,** evidently at the sanctuary, where he is represented by the priests and judges of the time. The natural interpretation is that the reference is to the court at the central sanctuary, described in 17 : 8-13. The mention of judges rather than the judge is not in harmony with this view, and suggests the local judges, 16 : 18. In view of these difficulties, it seems most probable that the original reference here was to the local judges. This view is supported by the fact that in the next verse it is the judges alone that are mentioned, and by the fact that the case seems hardly to involve so much difficulty as to require the appeal to the central sanctuary. It is probable that the law in its original form provided for the decision before the local judges at the local sanctuary, and that the reference to the priests is a later addition for the purpose of bringing the law into harmony with the Deuteronomic ideal of centralizing not only worship, but government, at the sanctuary.

18. Make diligent inquisition, etc. (cf. 13 : 14; 17 : 4).

19. The punishment is according to the intent of the false witness.

20. The punishment has a deterrent effect (cf. 13 : 12); **those which remain,** *i. e., the rest of the people*, the neighbors and friends of the contestants.

21 And thine eye shall not pity; *but* life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

21 thee. And thine eye shall not pity; life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAPTER XX.

1 WHEN thou goest out to battle against thine enemies, and seest horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.
2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,
3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;
4 For the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you.
5 And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.
6 And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.
7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and

1 WHEN thou goest forth to battle against thine enemies, and seest horses, and chariots, *and* a people more than thou, thou shalt not be afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt.
2 And it shall be, when ye draw nigh unto the battle, that the priest shall approach and speak
3 unto the people, and shall say unto them, Hear, O Israel, ye draw nigh this day unto battle against your enemies: let not your heart faint; fear not, nor tremble, neither be ye
4 affrighted at them; for the LORD your God is he that goeth with you, to fight for you against
5 your enemies, to save you. And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another
6 man dedicate it. And what man is there that hath planted a vineyard, and hath not used the fruit thereof? let him go and return unto his house, lest he die in the battle, and another
7 man use the fruit thereof. And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his

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21. The crime, like so many others, must meet with unsparing punishment (cf. 7 : 16); this statement gives the occasion for the introduction at this point of the *lex talionis* (cf. Exod. 21 : 23–25; Lev. 24 : 19, 20; Code Hammurabi, sections 196, 197, 200). With this paragraph on criminal law the law in 21 : 1-9, on the expiation of an unexplained murder, is closely connected.

Chap. 20. LAWS DEALING WITH WAR.

(1) **1-9.** Encouragement and organization of the army.

1. To battle, better, *for war*, not a single engagement, but a campaign (cf. 21 : 10; 23 : 9) against an enemy better equipped, provided with horses and chariots (cf. Exod. 14 : 6-9; 15 : 19; Josh. 11 : 4; Deut. 17 : 16), and more numerous than the Israelites (cf. 7 : 1, 17).

2-4. Encouraging proclamation of the priest on the eve of battle.

2. The priest shall approach, *come from his place into the presence of the assembled host;* war is a sort of religious ceremony, and the presence of the priest as the representative of the deity is presupposed (cf. 1 Sam. 4 : 1, 6, 11; 14 : 3, 18, 19, 36; 23 : 8–11; Num. 10 : 8; 31 : 6; Deut. 23 : 14).

3, 4. The proclamation of the priest: **Hear, O Israel** (cf. 6 : 4); **ye approach,** lit., *are approaching*; **let not your hearts faint,** *be tender or timid* (cf. 2 Kings 22 : 19; Isa. 7 : 4); the reason for their confidence is based upon the presence of Jehovah (cf. ver. 1; 3 : 21; 4 : 3, etc.).

5-8. Proclamation of exemption of certain classes of men from service in the campaign.

5. The officers, probably the enrolling officers, not the military leaders (cf. ver. 9). The first class of exempts are those who have built new houses but have not dedicated them and begun to live in them; **dedicated,** of a temple (cf. 1 Kings 8 : 63); of the wall (cf. Neh. 12 : 27); in both of these cases a distinctively religious ceremony is described; this makes it probable that the completion of a house was marked by a religious service before it was ready for occupancy. The custom seems to have been very ancient. (Cf. Hast., I, p. 585; Schwally, "*Der Heilige Krieg*," p. 91.) This law implies that it was important for the builder to dedicate his own house.

6. A similar exemption in the case of the newly planted vineyard whose owner has not made it common, as opposed to sacred, and hence available for ordinary use (cf. 28 : 30; Jer. 31 : 5; Lev. 19 : 23–25). The law states that the first yield of the vineyard belonged to Jehovah, and the owner has no right to its products; its common use is forbidden until by a religious ceremony the first-fruits have been consecrated to the deity. This law is also probably very ancient, antedating the Israelitish worship of Jehovah, and representing a general religious usage.

7. The betrothed or newly married man who has not yet consummated the marriage relation is exempt; **betrothed** (cf. 22 : 23–28; Exod. 22 : 16),

return unto his house, lest he die in the battle, and another man take her.
8 And the officers shall speak further unto the people, and they shall say, What man *is there that is* fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.
9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.
10 When thou comest nigh unto a city to fight against it, then proclaim peace unto it.
11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee.
12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:
13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:
14 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.
15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.
16 But of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:
17 But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:
18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

house, lest he die in the battle, and another
8 man take her. And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? let him go and return unto his house,
9 lest his brethren's heart melt as his heart. And it shall be, when the officers have made an end of speaking unto the people, that they shall appoint captains of hosts at the head of the people.
10 When thou drawest nigh unto a city to fight
11 against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall become tribu-
12 tary unto thee, and shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:
13 and when the LORD thy God delivereth it into thine hand, thou shalt smite every male thereof
14 with the edge of the sword: but the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take for a prey unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD
15 thy God hath given thee. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these na-
16 tions. But of the cities of these peoples, which the LORD thy God giveth thee for an inheritance, thou shalt save alive nothing that breath-
17 eth: but thou shalt utterly destroy them; the Hittite, and the Amorite, the Canaanite, and the Perizzite, the Hivite, and the Jebusite; as the
18 LORD thy God hath commanded thee: that they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

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paid the marriage price, which was the first step in the marriage ceremony, after which legally the woman belonged to her husband, though the actual wedding and consummation of the marriage were still in the future. (Cf. Hast., III, pp. 270, 271; V, p. 598; Johns, "Babylonian and Assyrian Laws," pp. 123–140; Deut. 24 : 5.)

8. Exempted by a further special proclamation are all those who, in spite of the encouragement (cf. ver. 3), are **fainthearted;** the reason for this exemption is the fear lest the fainthearted ness prove contagious.

9. The last act in the preparation for the campaign is the selection of the military leaders; it is not stated by whom the selection was to be made, probably not by the enrolling officers, but by the proper authorities, who are not named here (cf. 1 Macc. 3 : 55, 56).

(2) **10–18.** Treatment of captured cities.

10–15. Cities remote from Palestine. **10, 11.** Cities that submit are to be made tributary. **10.** The first act before actually beginning a siege is to offer peace unto the city (cf. Judg. 21 : 13). **11.** If the offer is accepted and the city capitulates, the people are to be spared and are to be subjected to forced labor in the interests of their conquerors (cf. Josh. 16 : 10; 17 : 13; Judg. 1 : 28).

12–14. If the city refuses the offer of peace and it is besieged and taken by storm, then all the males, evidently those fit for war (note the exemption of children in ver. 14), shall be put to death.

14. But, *only*, introducing the exception to the law of extermination; **the women,** etc. (cf. 2 : 34; 3 : 6), including all the spoil of the city, **shalt thou take unto thyself,** lit., *thou shalt take as thy booty* (cf. 2 : 35); **eat the spoil,** thou shalt subsist upon that which thou shalt take as spoil from thy enemies (cf. 6 : 10, 11).

15. Limitation of this law to distant cities in foreign lands; **which are not of the cities of these,** *the following*, **nations** who live in the land of Palestine.

16, 17. Inhabitants of the cities of Palestine are to be utterly exterminated; **these people,** the same as "these nations" of ver. 15; **nothing that breatheth,** *i. e.*, probably animals as well as human beings (cf. Josh. 10 : 40; 11 : 11, 14); **utterly destroy,** *put under the ban* (cf. 2 : 34; 3 : 6; 7 : 2).

18. The reason for the extermination: that they may not lead Israel astray (cf. 18 : 9, 12); **so should ye sin,** better, *and that ye may not sin*, the words are still dependent upon the purpose idea of the beginning of the verse.

19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field *is* man's *life*) to employ *them* in the siege:
20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, and thou shalt not cut them down; for is the tree of the field man, that it should be besieged
20 of thee? Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it fall.

CHAPTER XXI.

1 IF *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him;
2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:
3 And it shall be, *that* the city *which is* next unto the slain man, even the elders of that city shall take a heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;
4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley.
5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be *tried:*

1 IF one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath smitten
2 him: then thy elders and thy judges shall come forth, and they shall measure unto the cities
3 which are round about him that is slain: and it shall be, that the city which is nearest unto the slain man, even the elders of that city shall take an heifer of the herd, which hath not been wrought with, and which hath not drawn
4 in the yoke; and the elders of that city shall bring down the heifer unto a valley with running water, which is neither plowed nor sown, and shall break the heifer's neck there in
5 the valley: and the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and according to their word shall every controversy and every

(3) **19, 20.** A peculiar law about the treatment of trees in the vicinity of a besieged city.

19. A long time, the law applies in case the siege is prolonged; **thou shalt not destroy the trees thereof by forcing,** *wielding,* **an axe against them** (cf. 19 : 5); **for,** giving the reason and showing that this law applies only to those trees whose fruit is edible; **for the tree of the field is man's life to employ them in the siege,** this translation is unintelligible and the Hebrew is uncertain, probably to be rendered as in Am. R. V., reading הָאָדָם, *hĕ'ādhām,* for הָאָדָם, *hā'ādhām, is the tree of the field man, to be besieged of,* or *by, thee?*

20. Only the trees of which thou knowest that they are not food-producing trees, **thou** mayest **destroy and cut them down, and build** out of them **bulwarks,** *siege-works,* probably both for offensive and defensive warfare against the besieged city, **until it be subdued.**

Chap. 21 : 1-9. A Law Dealing with the Expiation for an Unexplained Murder. It seems probable that this law is to be connected more or less closely with the criminal law of chapter 19. It certainly interrupts the laws about war, which are continued in 21 : 10-14.

1. One be found slain, lying in the field, lit., *falling* (cf. Judg. 5 : 27; 8 : 10; 9 : 40), without its being known who has killed him (cf. 19 : 6, smite him mortally).

2. Thy elders, probably the city elders (cf. ver. 6; 19 : 12); **thy judges,** the local judges (16 : 18), the representatives of the various cities or communities which, because of their proximity to the dead body, might naturally be held to be the home of the murderer; **measure unto the cities** in the vicinity of the dead body.

3. The construction is awkward; render, *and it shall be that as for the city which is nearest to the dead body, the elders of that city shall take an heifer, with which no work has been done,* etc., a young, untrained, and unbroken heifer.

4. Rough valley, better, *the valley,* or *wady which has a perennial stream* (cf. Amos 5 : 24); **which is neither eared nor sown,** *which is uncultivated and unsown* (cf. Gen. 2 : 5; Deut. 29 : 23); **shall strike off,** lit., *break* (cf. Exod. 13 : 13; 34 : 20).

5. The final decision is rendered by the Levitical priests of the central sanctuary, who form the court of last resort; the local judges and elders make the preparations, the Levitical priests render the decision (cf. 17 : 8 ff.; 10 : 8; 18 : 5), probably coming for that purpose to the valley of the perennial stream; **and by their word,** etc., probably referring to those cases which cannot be decided by the local courts. It is, however, possible that the priests are those attached to the local sanctuary, in which case this law would represent a situation out of

6 And all the elders of that city, *that are* next
unto the slain *man*, shall wash their hands over
the heifer that is beheaded in the valley:
7 And they shall answer and say, Our hands
have not shed this blood, neither have our eyes
seen *it*.
8 Be merciful, O LORD, unto thy people Israel,
whom thou hast redeemed, and lay not innocent
blood unto thy people of Israel's charge. And the
blood shall be forgiven them.
9 So shalt thou put away the *guilt of* innocent
blood from among you, when thou shalt do *that*
which is right in the sight of the LORD.
10 When thou goest forth to war against thine
enemies, and the LORD thy God hath delivered
them into thine hands, and thou hast taken them
captive,
11 And seest among the captives a beautiful
woman, and hast a desire unto her, that thou
wouldest have her to thy wife;
12 Then thou shalt bring her home to thine
house; and she shall shave her head, and pare her
nails;
13 And she shall put the raiment of her captivity
from off her, and shall remain in thine house, and
bewail her father and her mother a full month:
and after that thou shalt go in unto her, and be
her husband, and she shall be thy wife.
14 And it shall be, if thou have no delight in
her, then thou shalt let her go whither she will;
but thou shalt not sell her at all for money, thou

6 stroke be: and all the elders of that city, who
are nearest unto the slain man, shall wash
their hands over the heifer whose neck was
7 broken in the valley: and they shall answer
and say, Our hands have not shed this blood,
8 neither have our eyes seen it. Forgive, O LORD,
thy people Israel, whom thou hast redeemed,
and suffer not innocent blood *to remain* in the
midst of thy people Israel. And the blood shall
9 be forgiven them. So shalt thou put away the
innocent blood from the midst of thee, when
thou shalt do that which is right in the eyes of
the LORD.
10 When thou goest forth to battle against thine
enemies, and the LORD thy God delivereth them
into thine hands, and thou carriest them away
11 captive, and seest among the captives a beauti-
ful woman, and thou hast a desire unto her, and
12 wouldest take her to thee to wife; then thou
shalt bring her home to thine house; and she
13 shall shave her head, and pare her nails; and
she shall put the raiment of her captivity from
off her, and shall remain in thine house, and
bewail her father and her mother a full month:
and after that thou shalt go in unto her, and be
14 her husband, and she shall be thy wife. And it
shall be, if thou have no delight in her, then
thou shalt let her go whither she will; but thou
shalt not sell her at all for money, thou shalt

harmony with the ideal of Deuteronomy. (Cf. Hast., IV, p. 75, for Baudissin's argument in favor of this latter alternative, and see 19 : 17; 24 : 8.)

6. The act of purgation by the **elders of that city** nearest to the dead body; **shall wash their hands over the** broken-necked **heifer . . . in the valley** (cf. Matt. 27 : 24).

7. The formal assertion of innocence: **our hands have not shed this blood** (cf. 19 : 10), **neither have our eyes seen it.**

8. The accompanying prayer for pardon; **be merciful,** better, *forgive, pardon,* כַּפֶּר, *kăppēr* (cf. 32 : 43); **lay not innocent blood unto thy people of Israel's charge,** lit., *do not give innocent blood in the midst of;* do not hold them responsible for this sin of blood-guiltiness which remains, as it were, resting upon the community because the murderer cannot be found to bear the penalty. In response to the prayer and the symbolic act of purgation, the blood-guiltiness will be **forgiven,** *wiped away.*

9. So, that is, by proceeding in the manner just outlined, **the guilt** for **innocent blood** shall be removed; **when thou shalt do that which is right,** evidently observe the proper ceremonial prescribed by Jehovah; the action has probably no substitutionary significance, the heifer does not take the place of the sinner, it is not a sin-offering; it is parallel to the means taken to satisfy the blood-avenger (cf. 19 : 1-13), only here the guilt rests upon a whole city which might be held responsible by the blood-avenger. The responsibility is removed by the ceremony of purgation (cf. Exod. 22 : 11). The custom is, in all probability, very old.

10-14. TREATMENT OF FEMALE CAPTIVES TAKEN IN WAR. Probably a continuation of the war laws of chapter 20. Like all the war laws, it is peculiar to Deuteronomy.

11. Still continuing the temporal clauses (cf. R. V.).

12. The apodosis; **then thou shalt bring her home to thine house,** lit., *bring her to the midst of thy house,* to the interior seclusion and privacy of the home where the women are kept (cf. Gen. 24 : 67); **shall shave her head and pare her nails,** lit., *dress her nails.* These actions seem to be symbols of her break with her past, a sort of act of purification having nothing to do with the impurity of mourning.

13. The removal of the garment which she wore when she was taken captive also indicates the break with the past (cf. Hast., IV, p. 832; V, p. 171; Frazer, "Golden Bough," 2nd ed., pp. 332 ff., 388, 389; Wellhausen, "*Reste des Arabischen Heidenthums,*" 2nd ed., p. 181 ff.; Robertson Smith, "Kinship and Marriage," p. 178; Erdmans, "Expositor," Eighth Series, Vol. 6, pp. 395, 396); **bewail her father and her mother a full month** (cf. Gen. 50 : 3; Num. 20 : 29); **after that** the marriage may be consummated.

14. Limitation of the right of disposal of a wife taken under such circumstances; she cannot be treated like a slave and sold (cf. Exod. 21 : 8-11); **have no delight in her,** after marriage his love wanes; **thou shalt let her go** (cf.

shalt not make merchandise of her, because thou hast humbled her.

15 If a man have two wives, one beloved, and another hated, and they have borne him children, *both* the beloved and the hated; and *if* the firstborn son be hers that was hated:

16 Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn:

17 But he shall acknowledge the son of the hated *for* the firstborn, by giving him a double portion of all that he hath: for he *is* the beginning of his strength; the right of the firstborn *is* his.

18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

not deal with her as a slave, because thou hast humbled her.

15 If a man have two wives, the one beloved, and the other hated, and they have borne him children, both the beloved and the hated; and if
16 the firstborn son be hers that was hated; then it shall be, in the day that he causeth his sons to inherit that which he hath, that he may not make the son of the beloved the firstborn before
17 the son of the hated, which is the firstborn: but he shall acknowledge the firstborn, the son of the hated, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.
18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and though they cha-
19 sten him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city,
20 and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a riotous liver, and a drunkard.
21 And all the men of his city shall stone him with stones, that he die: so shalt thou put away the evil from the midst of thee: and all Israel shall hear, and fear.

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24 : 1), free from the control and authority of her husband (cf. Jer. 34 : 16); **thou shalt not make merchandise of her** (cf. 24 : 7), the meaning of the verb is not quite clear, probably to bind oneself to, place a lien upon, treat as one's personal property to be bought and sold at will; this is forbidden to the husband of the captured woman **because** he has **humbled her,** *robbed her of her virginity* (cf. Gen. 34 : 2; Deut. 22 : 24, 29; Code of Hammurabi, sect. 137, 138, 146; Johns, "Babylonian and Assyrian Laws," pp. 135, 141, 169, 178). It seems probable that most of the war laws in chap. 20 and 21 : 10-14 are very ancient, and were later taken up into the supplementary laws, which are incorporated in the latter part of Deuteronomy. They, probably all of them, have a religious, or at least a ritualistic, and not a humanitarian, basis, for war was always, among the ancients, a religious act. (Cf. Schwally, "*Der Heilige Krieg*," p. 74 ff.).

15-17. Maintenance of the Right of Primogeniture. Peculiar to Deuteronomy, probably an ancient law.

15. One beloved and another hated, relative terms (cf. the love and hate of Jehovah, Mal. 1 : 2, 3; and the cases of Leah and Rachel, Hannah and Peninah), both mothers of sons.

16, 17. Preference for one wife gives the man no right to change the right of primogeniture; the firstborn son, though the son of the hated wife, must be recognized in the distribution of the property by being given a **double portion,** lit., *two parts, i. e.*, double the amount given to any of the other heirs; with two sons the share of the firstborn would be two-thirds; with three sons it would be one-half, etc. (Cf. Hast., II, p. 341; Johns, "Babylonian and Assyrian Laws," p. 148; Gen. 49 : 3, 22–26; 1 Kings 1 : 11–13, for cases of revocation of the birthright); **beginning of his strength** (cf. Gen. 49 : 3; Ps. 78 : 51; 105 : 36), beginning, or first product of manly strength and vigor.

18-21. Provision for the Judicial Execution of a Rebellious Son (cf. Exod. 21 : 15, 17; Lev. 20 : 9; Deut. 27 : 16).

18. Stubborn and rebellious, rebellious and refractory (cf. Ps. 78 : 8; Jer. 5 : 23); usually of the attitude of Israel toward Jehovah; **and that when they have chastened him,** render with R. V., *and though they chasten*, etc.

19. Lay hold on him (cf. 22 : 28), *personally deliver him over to the authorities;* **elders of his city,** the local officials (cf. 19 : 12); **unto the gate of his place,** *the court or place of judgment*, chosen probably because of its availability (cf. 22 : 24; 25 : 7; Josh. 20 : 4; Ruth 3 : 11; 4 : 1, 10).

20. The parents must make personal complaint against the son before the authorities; **a glutton and a drunkard,** better, perhaps, *a spendthrift and a drunkard* (cf. Prov. 23 : 21; Isa. 56 : 12, etc.).

21. Execution by the men of his city; **stone him** (cf. Lev. 20 : 2, 27; 24 : 14, 16; Num. 14 : 10; Josh. 7 : 25, etc.; the verb is different from the one employed in Deut. 13 : 10); **put evil away** (cf. 13 : 5, 11). The law in the form in which it appears here is peculiar to Deuteronomy. In all cases the execution seems to take the form of a judicial process, so that the parents have not the power of life and death over their children. (Cf.

22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:
23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged *is* accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

22 And if a man have committed a sin worthy of death, and he be put to death, and thou
23 hang him on a tree; his body shall not remain all night upon the tree, but thou shalt surely bury him the same day; for he that is hanged is accursed of God; that thou defile not thy land which the LORD thy God giveth thee for an inheritance.

CHAPTER XXII.

1 THOU shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.
2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.
3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.
4 Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.
5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.
6 If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be*

1 THOU shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt surely bring them again unto thy
2 brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it home to thine house, and it shall be with thee until thy brother seek after it, and
3 thou shalt restore it to him again. And so shalt thou do with his ass; and so shalt thou do with his garment; and so shalt thou do with every lost thing of thy brother's, which he hath lost, and thou hast found: thou mayest not hide thyself.
4 Thou shalt not see thy brother's ass or his ox fallen down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.
5 A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for whosoever doeth these things is an abomination unto the LORD thy God.
6 If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young

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Josephus, "Ant.," XVI, xi, 2; Johns, "Babylonian and Assyrian Laws," pp. 148 ff.)

22, 23. TREATMENT OF THE BODY OF AN EXECUTED MALEFACTOR. This law is peculiar to Deuteronomy.

22. A sin worthy of, *punishable by,* **death,** any capital offense (cf. 19 : 6; 22 : 26); **and thou hang him on a tree,** seemingly not as the means of execution but an added penalty, the public exposure of the dead body after execution (cf. Gen. 40 : 19; Josh. 10 : 26; 1 Sam. 31 : 10–12; 2 Sam. 4 : 12; Hast., II, p. 298).

23. Limitation of the time of exposure to the one day. This law was violated, if it was in existence, by David (cf. 2 Sam. 21 : 9 ff.); **thou shalt in any wise,** *certainly,* **bury him,** or *it,* the corpse, **that,** *the same,* **day;** the reason, **he that is hanged** is an object of God's curse, and hence an occasion or cause of defilement to the land; **that thy land be not defiled,** better R. V., *that thou defile not,* pollute in the religious sense, as by bloodshed (cf. Num. 35 : 33, 34), or by idolatry (cf. Jer. 2 : 7; Ezek. 36 : 17, 18, etc.). The body of any unburied dead brings defilement (cf. Num. 5 : 2; Frazer, "Golden Bough," 2nd ed., Vol. I, pp. 323, 324).

Chap. 22 : 1-4. CARE FOR LOST ANIMALS OR PROPERTY (cf. Exod. 23 : 4, 5).

1. Go astray (cf. "fetcheth a stroke," 19 : 5); **hide thyself,** *keep thyself in concealment and so fail to restore them.*

2. Know him not. The animal is to be kept until its owner comes after it.

3. The same principle applies to the ass, or garment, or anything lost, of thy neighbor's (cf. Exod. 22 : 9); **which he hath lost,** better, *which shall stray,* or *be lost* (cf. 1 Sam. 9 : 3, 20); **and thou hast found, . . thou mayest not,** lit., *shall not be able, must not,* **hide thyself,** *withhold thy aid.*

4. Fall down by the way, *fallen on the road,* probably accompanied by its owner; **and hide thyself,** *refuse to assist;* **thou shalt surely help him,** lit., *must raise it up with him,* assist him in raising it up.

5. PROHIBITION OF AN INTERCHANGE OF GARMENTS BETWEEN THE SEXES. (Peculiar to Deuteronomy.) **That which pertaineth unto a man,** the things, including garments, of a man; **abomination** (cf. 7 : 25; 18 : 12); the motive is thus strictly religious rather than sanitary or ethical, and the law seems to be directed against those simulated changes in sex which occur in Canaanite and Syrian worship (cf. Hast., IV, p. 828), and is perhaps based upon some very ancient forms of sexual taboo. (Cf. Lehmann, in Hinneberg's "*Kultur der Gegenwart,*" Teil I, Abteilung III, 1, "*Die Orientalischen Religionen,*" p. 19.)

6, 7. TREATMENT OF BIRDS' NESTS. (Peculiar to Deuteronomy.)

6. Chance to be before thee, *if thou come unexpectedly upon;* **whether they be,**

young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:

7 *But* thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayest prolong *thy* days.

8 When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 Thou shalt not plough with an ox and an ass together.

11 Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

12 Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest *thyself*.

ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the
7 dam with the young: thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days.

8 When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man
9 fall from thence. Thou shalt not sow thy vineyard with two kinds of seed: lest the whole fruit be forfeited, the seed which thou hast sown, and the increase of the vineyard.

10 Thou shalt not plow with an ox and an ass to-
11 gether. Thou shalt not wear a mingled stuff, wool and linen together.

12 Thou shalt make thee fringes upon the four borders of thy vesture, wherewith thou coverest thyself.

R. V., *with*, **young ones, or eggs;** but better omitted, the clause is probably not original.

7. Thou shalt in any wise let the dam, *mother bird*, **go,** but mayest take the young for thyself; **that it may be well with thee** (cf. 4 : 26, 40; 5 : 16), giving a distinctly religious basis for the law, which is to be connected with the laws dealing with the care for animals, ver. 1-4.

8. New Houses to Be Provided with Parapet or Battlement. (Peculiar to Deuteronomy.) This law holds the owner of the house responsible for any accident that may occur if he has not properly protected the roof of his house; **battlement,** *parapet*, raised about the roof of the house; **bring not blood,** *bring blood-guiltiness*, **upon thine house** (cf. 21 : 8; Jer. 26 : 15; Judg. 9 : 24; with this law may be compared Exod. 21 : 33, about leaving a pit open).

9-11. Three Laws Prohibiting the Mixture or Combination of Diverse Things (cf. Lev. 19 : 19).

9. Sow thy vineyard; the interpretation is not certain; it may mean that the vineyard is not to be sown with two kinds of seed in addition to the vine plants, but it seems more likely that the reference is to sowing any seed of grain in a planted vineyard. On this view the law becomes an extension of the law of Lev. 19 : 19, which prohibits the sowing of the field with two kinds of seed, so that here it applies to the vineyard as well; the motive is characteristic of Deuteronomy, **lest the fruit of thy seed,** better R. V., *lest the whole fruit*, full product (cf. Exod. 22 : 29; Num. 18 : 27), including both the seed and the fruit of the vineyard, **be defiled,** R. V., *be forfeited*, lit., *be holy*, taboo, withdrawn from ordinary use (cf. Exod. 29 : 37; Lev. 6 : 11, 20; Hast., II, p. 395; IV, pp. 828, 829).

10. Prohibition of plowing **with an ox and an ass.** The violation of this law is common in Palestine to-day. In its origin it may have had a religious basis in some primitive taboo, but in Deuteronomy the law is wholly unmotived.

11. Mixed materials; **a garment of divers sorts,** R. V., *a mingled stuff;* the word occurs only here and Lev. 19 : 19, and is of uncertain etymology and meaning; it is in all probability a foreign word; it may mean a stuff woven out of linen and wool, or simply a garment composed of the mingled materials, the former being the more likely; **linen,** or *flax*. No reason is given for these prohibitions; it is possible that they originated in some primitive taboo, and, as very ancient laws, are taken up into this appendix to the Deuteronomic law. These laws were given a great extension by the later Jews, who devoted the whole of the Mishna tract *Kilayim*, or "Mixtures," to the subject.

12. Fringes or Tassels on the Garment (cf. Num. 15 : 37-41). **Fringes,** a word of uncertain meaning, used elsewhere only in 1 Kings 7 : 17, where it means festoons on the capitals of the pillars; here it seems to mean *twisted cord*, a kind of tassel (the word in Num. 15 : 38 is different); **four quarters,** lit., *wings*, or *extremities;* **vesture,** *covering*, or *garment* (cf. Exod. 21 : 10; 22 : 27). According to Numbers, this usage was intended to indicate that the people stood in special relation to Jehovah. (Cf. Hast., II, pp. 68, 69.) In a conventional way orthodox Jews still observe the custom.

13-21. Treatment of a Newly Married Woman who is Charged by Her Husband with Unchastity. (Peculiar to Deuteronomy.) It is placed here in connection with other laws dealing with immorality, and is of interest on account of the judicial procedure (cf. 21 : 19).

13 If any man take a wife, and go in unto her, and hate her,
14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:
15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:
16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;
17 And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.
18 And the elders of that city shall take that man and chastise him;
19 And they shall amerce him in a hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.
20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:
21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.
22 If a man be found lying with a woman married to a husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.
23 If a damsel *that is* a virgin be betrothed unto a husband, and a man find her in the city, and lie with her;

13 If any man take a wife, and go in unto her,
14 and hate her, and lay shameful things to her charge, and bring up an evil name upon her, and say, I took this woman, and when I came nigh to her, I found not in her the tokens of
15 virginity: then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the
16 city in the gate: and the damsel's father shall say unto the elders, I gave my daughter unto
17 this man to wife, and he hateth her; and, lo, he hath laid shameful things *to her charge*, saying, I found not in thy daughter the tokens of virginity; and yet these are the tokens of my daughter's virginity. And they shall spread
18 the garment before the elders of the city. And the elders of that city shall take the man and
19 chastise him; and they shall amerce him in an hundred *shekels* of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away
20 all his days. But if this thing be true, that the tokens of virginity were not found in the dam-
21 sel: then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the harlot in her father's house: so shalt thou put away the evil from the midst of thee.
22 If a man be found lying with a woman married to an husband, then they shall both of them die, the man that lay with the woman, and the woman: so shalt thou put away the evil from Israel.
23 If there be a damsel that is a virgin betrothed unto an husband, and a man find her in the

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13. Hate her after marriage and intercourse (cf. 24 : 3.)

14. Occasions of speech, the phrase is obscure; lit., *put upon her evil deeds, words,* or *evil deeds of words* or *things,* impute to her wanton or unworthy deeds, which consisted, as the sequel shows, in the loss of her virginity; **bring up an evil name upon her,** *publish an evil report about her,* give her a bad reputation; **found her not a maid,** *did not find that she had the signs of virginity* (cf. Lev. 21 : 13; Ezek. 23 : 3, 8).

15. Disproof of the charge and punishment of the slanderer; **the father** and **mother,** against whom the charge principally lies; **tokens of the damsel's virginity,** the word is the same as in ver. 14.

17. Cf. ver. 14. **Spread the cloth,** the large, coarse, outer garment which served as clothing by day and as bedding by night. The method of refuting the charge is simple and primitive, the presence of the blood-stains upon the cloth being regarded as the indispensable evidence of the virginity of the woman. (Cf. Crawley, "Mystic Rose," pp. 138, 190, 191, 307, 308, 347–350.)

18, 19. The punishment of the slanderer; **chastise,** *scourge* (cf. 21 : 18); **amerce,** *impose a fine* (cf. Exod. 21 : 22); **hundred shekels of silver,** paid to the father for the damage done to him and his family; there is probably no connection between this amount and the amount of the dowry; **and she shall be his wife,** *remain as his wife without privilege of divorce* (cf. 21 : 14; 24 : 1).

20, 21. Proceeding if the charge is substantiated. The execution takes place at the door of her father's house (cf. 13 : 10; 21 : 19 ff.); **wrought folly,** *performed disgraceful* or *wanton deed* (cf. Judg. 19 : 23, 24; 20 : 6, 10); **put evil away** (cf. 13 : 5; Code of Hammurabi, sect. 13, 129 ff.).

22-27. LAWS DEALING WITH THE PUNISHMENT FOR ADULTERY (cf. Exod. 20 : 14; Deut. 5 : 18; Lev. 18 : 20; 20 : 10). It is significant that the betrothed woman is treated the same as the married woman.

22. Death the penalty for adultery with a married woman; the method of execution is not stated, but the analogy of the following laws would suggest stoning. (Code of Hammurabi, sect. 129, provides for execution by strangling and casting into the water.)

23, 24. Adultery with a betrothed virgin in the city; both guilty parties executed by stoning; **in the city,** an inhabited community

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.
25 But if a man find a betrothed damsel in the field, and the man force her, and lie with her; then the man only that lay with her shall die:
26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:
27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.
28 If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;
29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.
30 A man shall not take his father's wife, nor discover his father's skirt.

24 city, and lie with her; then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away the evil from the midst of thee.
25 But if the man find the damsel that is betrothed in the field, and the man force her, and lie with her; then the man only that lay with
26 her shall die: but unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this
27 matter: for he found her in the field; the betrothed damsel cried, and there was none to save her.
28 If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie
29 with her, and they be found; then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife, because he hath humbled her; he may not put her away all his days.
30 A man shall not take his father's wife, and shall not uncover his father's skirt.

CHAPTER XXIII.

1 HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

1 HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the assembly of the LORD.

where assistance was at hand if desired; **cried not,** *did not call for help*; **humbled his neighbour's wife** (cf. 21 : 14); the woman, still a virgin, because of her betrothal belongs to her prospective husband and not to her father. (Cf. Hast., III, pp. 270, 271).

25-27. Adultery in the field or open country where help was not available; here the man only is punished.

26. No sin worthy of death (cf. 21 : 22); **for as when a man riseth against his neighbour** (cf. 19 : 11; Code of Hammurabi, sect. 130).

28, 29. SEDUCTION OF A MARRIAGEABLE GIRL (cf. Exod. 22 : 16). **Not betrothed** and still in her father's house; **lay hold on her,** a different word from "force her," ver. 25; the idea of force is not prominent; **found,** *caught in the act;* **fifty shekels** (cf. ver. 19), perhaps as the equivalent of the *moher*, or purchase price, for a wife. This purchase price does not seem to have been fixed, but was determined by a bargain (cf. Hast., III, p. 270); it was probably not usually so large as fifty shekels, so that the seducer is obliged to pay a larger sum than he would naturally pay for a wife, and in addition is deprived of the privilege of divorce (cf. 21 : 14; 22 : 19).

30. INCEST WITH WIFE OF FATHER, PROBABLY STEPMOTHER, AND MOST LIKELY AFTER THE DEATH OF THE FATHER (cf. Lev. 18 : 8; 20 : 11; Code of Hammurabi, sect. 157, 158). Deuteronomy provides no penalty, but makes an absolute prohibition; **take his father's wife, discover his father's skirt** (cf. Deut. 27 : 20); **skirt,** a euphemism for the more exact "nakedness" of Leviticus; both phrases mean to contract marriage with a relative within the prohibited degrees.

Chap. 23 : 1-8. CONDITIONS OF MEMBERSHIP IN THE COMMUNITY. (Peculiar to Deuteronomy.) The reference is to entering into the congregation of the Lord (cf. Num. 16 : 3; 20 : 4), an organized society or community capable of religious functions and under obligation to discharge religious services; it is not the state, and is not coterminous with the country, for it can hardly be intended to exclude the people here described from residence in the country; it is Israel assembled for religious service.

Certain circumstances rendered certain classes of persons perpetually taboo, unclean, and so incompetent to discharge the religious functions devolving upon the members of the religious community. (Cf. Hast., IV, p. 833.) Among these classes are enumerated (a) eunuchs, (b) bastards, (c) Ammonites and Moabites.

1. The eunuch, whether his unmanning is produced by the crushing of the testicles or the removal of the privates by cutting (cf. Lev. 21 : 20; 22 : 24). It seems probable that this law is intended to apply to all those who were sexually defective, and not merely to those who had mutilated themselves in the service of a foreign deity, as Driver and others hold. (Cf. Driver, "Deut.," pp. 259, 260.) It is noteworthy that in Isa. 56 : 3-5 large promises are given to the be-

2 A bastard shall not enter into the congregation of the LORD: even to his tenth generation shall he not enter into the congregation of the LORD.
3 An Ammonite or Moabite shall not enter into the congregation of the LORD: even to their tenth generation shall they not enter into the congregation of the LORD for ever:
4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.
5 Nevertheless, the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.
6 Thou shalt not seek their peace nor their prosperity all thy days for ever.
7 Thou shalt not abhor an Edomite; for he *is* thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.
8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.
9 When the host goeth forth against thine enemies, then keep thee from every wicked thing.
10 If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

2 A bastard shall not enter into the assembly of the LORD; even to the tenth generation shall none of his enter into the assembly of the LORD.
3 An Ammonite or a Moabite shall not enter into the assembly of the LORD; even to the tenth generation shall none belonging to them enter
4 into the assembly of the LORD for ever: because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor from Pethor of Mesopotamia, to
5 curse thee. Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.
6 Thou shalt not seek their peace nor their prosperity all thy days for ever.
7 Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.
8 The children of the third generation that are born unto them shall enter into the assembly of the LORD.
9 When thou goest forth in camp against thine enemies, then thou shalt keep thee from every
10 evil thing. If there be among you any man, that is not clean by reason of that which chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

lieving eunuch. (On the eunuch, in the Old Testament and in general, cf. 1 Sam. 8 : 15; 1 Kings 22 : 9; 2 Kings 8 : 6; Dan. 1 : 3 ff., and articles in Hast. and E. Bi.)

2. The **bastard** (cf. Zech. 9 : 6), probably not merely the child born out of wedlock, but the offspring of a forbidden union. Just as these forbidden unions, *e. g.*, that of a man with the wife of his father (cf. 22 : 30), defiled the community and must be punished by death, so the offspring of these unions must bear the penalty of perpetual exclusion from the religious community; even to the **tenth generation,** *i. e.*, *never* (cf. ver. 4).

3-6. The Moabite and the Ammonite. In ver. 3 the **tenth generation** is clearly defined as meaning perpetual exclusion by the addition of the words **for ever.** In its original connection, it would seem that this exclusion was based upon the incestuous origin of these peoples (cf. Gen. 19 : 30-38), and hence, like the preceding laws, it has a religious basis.

4, 5. Two historical grounds for the exclusion, the first (ver. 4a) referring to the failure of both peoples to provide for the needs of Israel in the wilderness; there is no record of this refusal (cf. 2 : 29, which states that Edom and Moab allowed the people to pass through the land and sold them provisions); the second ground (ver. 4b, 5) has reference to Moab alone (cf. Num. 22 : 5 ff.).

6. Perpetual hostility to both peoples is strictly enjoined (cf. Judg. 3 : 12-30; 10 : 6 to 11 : 33; 1 Sam. 11 : 1-11; 2 Sam. 8 : 2, 12; 10 : 1 to 11 : 1; Amos 1 : 13 ff., etc.).

7, 8. The descendants of Edomites and Egyptians who settled in the land might, in the third generation, enter into the congregation of the Lord. No mention is made of circumcision as a prerequisite; this omission may be due to the fact that Egyptians, and presumably the Edomites, practised circumcision. (Cf. Hast., D. B., I, p. 442; "Encyclopædia of Religion and Ethics," Vol. III, pp. 670 ff., 679 ff.)

7. Abhor, *abominate,* and exclude from religious consideration; the root occurs in the word abomination; **Edomite** (cf. 2 : 4-8, 29; Num. 20 : 14 ff.); **Egyptian,** for **thou wast a stranger,** a *ger* (cf. 15 : 19). This attitude toward Egypt differs from the ordinary conception of Egypt as the house of bondage, and is rather unusual in the literature; it suggests a time when the relations between Israel and Egypt were friendly.

9-14. PRESCRIPTIONS GOVERNING THE PURITY OF THE CAMP IN TIME OF WAR. These prescriptions are placed on a religious basis and, like the other war laws, 20 : 1-20, indicate that war was sacred, demanding the observance of ceremonial purity to secure the saving presence of Jehovah (cf. Num. 5 : 1-4).

9. When the host goeth forth, better, *when thou goest forth in the camp,* or *armed host* (cf. Josh. 6 : 11, 14; 1 Sam. 4 : 5, 5, etc.); **keep thee,** R. V., *keep thyself,* **from every wicked thing,** that is, that which is ceremonially bad or evil (cf. 13 : 11; 17 : 1). Two specifications are given:

(1) **10, 11.** Uncleanness caused by a nocturnal emission; **by reason of uncleanness that chanceth him by night,** better, *by reason of chance,* or *happening of the night,*

11 But it shall be, when evening cometh on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.
12 Thou shalt have a place also without the camp, whither thou shalt go forth abroad:
13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:
14 For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.
15 Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:
16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.
17 There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.
18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.
19 Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:

11 but it shall be, when evening cometh on, he shall bathe himself in water: and when the sun
12 is down, he shall come within the camp. Thou shalt have a place also without the camp,
13 whither thou shalt go forth abroad: and thou shalt have a paddle among thy weapons; and it shall be, when thou sittest down abroad, thou shalt dig therewith, and shalt turn back and
14 cover that which cometh from thee: for the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.
15 Thou shalt not deliver unto his master a servant which is escaped from his master unto
16 thee: he shall dwell with thee, in the midst of thee, in the place which he shall choose within one of thy gates, where it liketh him best: thou shalt not oppress him.
17 There shall be no harlot of the daughters of Israel, neither shall there be a sodomite of the
18 sons of Israel. Thou shalt not bring the hire of a whore, or the wages of a dog, into the house of the LORD thy God for any vow: for even both these are an abomination unto the LORD thy God.
19 Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any

some form of nocturnal pollution (cf. Lev. 15 : 16); this defilement requires absence from the camp until the following evening; **but . . . when evening cometh on, he shall wash,** the bath of ceremonial purification (cf. 21 : 6; Exod. 29 : 4). This law would seem to be closely connected with the sexual taboo which incapacitated a man for military service (cf. 20 : 7).

(2) **12, 13.** Prevention of defilement by *excreta*. **Thou shalt have a place also without the camp, whither thou shalt go forth abroad,** *i. e., outside of the camp;* **a paddle upon thy weapon,** more exactly, a *paddle*, or *spade, in addition to*, or *among, thy weapons*. This practice of secreting the excrement is not primarily a sanitary precaution; it has originally a religious basis (cf. Ezek. 4 : 12; Hast., IV, p. 829).

14. The religious basis for both the preceding regulations. Because of the constant presence of Jehovah the camp must be holy, free from everything that is profane and unclean (cf. 7 : 6; 14 : 2, 21); **that he see no unclean thing,** lit., *nakedness of a thing* (cf. 24 : 1), indecent, improper behavior, probably as the word nakedness suggests, connected with the secret and private functions of life.

15, 16. Prohibition of the Restoration of a Runaway Slave. (Peculiar to Deuteronomy.) The phraseology implies that the slave does not belong to a fellow Israelite, but has escaped from some outside owner. (The Code of Hammurabi, sect. 16, imposes the death penalty for harboring a runaway slave.) **He shall dwell with thee,** the phrase **even among you** is better omitted, not found in LXX; **in any one of thy gates,** *cities* (cf. 12 : 14; 17 : 2), **where it liketh him best,** lit., *in the one that is good to him*, where he is happy and prosperous. **Thou shalt not oppress** (cf. Exod. 22 : 21). It is significant that no religious motive is given for this law. It seems to be an encouragement to runaway slaves to seek refuge in Israel, perhaps to take refuge under the wings of Jehovah (cf. Ruth 2 : 12).

17, 18. Prohibition of Religious Prostitution. (Peculiar to Deuteronomy). **There shall be no whore,** *prostitute*, קְדֵשָׁה, *qĕdhēshāh*, used sometimes of a harlot or prostitute in general, but more commonly of the sacred prostitute attached to the temple of the deity (cf. Lev. 19 : 29; Hosea 4 : 14; Hast., Vol. V, pp. 579, 662); **sodomite,** קָדֵשׁ, *qādhēsh*, the *hierodoulos*, the male votary. **The hire of a whore, or the price of a dog,** probably the sodomite, or the male prostitute (cf. Hast., I, p. 616); **for any vow,** *in payment of any vow*. The earnings of these attachés of many temples was a regular source of income for the sanctuary. But both of these practices were forbidden in Israel, for both of them were an **abomination** to Jehovah their God (cf. 7 : 25).

19, 20. Prohibition of Taking Interest from a Fellow Israelite (cf. Exod. 22 : 25; Lev. 25 : 35-37; Ezek. 18 : 8, 13, 17). The kind of interest here forbidden is probably that technically known as discount. The significant element in this law is that it permits lending for interest to the foreigner. **Usury,** more strictly, *interest* or *discount*, whether in money or kind, is strictly

20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.
21 When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.
22 But if thou shalt forbear to vow, it shall be no sin in thee.
23 That which is gone out of thy lips thou shalt keep and perform: *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.
24 When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.
25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

20 thing that is lent upon usury: unto a foreigner thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou puttest thine hand unto, in the land whither thou goest in to possess it.
21 When thou shalt vow a vow unto the LORD thy God, thou shalt not be slack to pay it: for the LORD thy God will surely require it of thee;
22 and it would be sin in thee. But if thou shalt
23 forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt observe and do; according as thou hast vowed unto the LORD thy God, a freewill offering, which thou hast promised with thy mouth.
24 When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel.
25 When thou comest into thy neighbour's standing corn, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

CHAPTER XXIV.

1 WHEN a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness

1 WHEN a man taketh a wife, and marrieth her, then it shall be, if she find no favour in his eyes, because he hath found some unseemly

prohibited; it must not be taken from a fellow Israelite; **stranger,** *foreigner* (cf. 15 : 3; 14 : 21), one who is entirely outside the Israelitish community. Like the law in Exodus, this law presupposes a simple state of society in which borrowing was an indication of poverty. It suggests that the impoverished Israelite was to be freely supplied with the necessaries of life by his well-to-do brethren. (Cf. Hast., I, p. 579; IV, p. 841.)

21-23. THE PAYMENT OF VOWS IS NOT TO BE EVADED OR POSTPONED (cf. Num. 30 : 2). **Vow a vow** (cf. 12 : 6, 11, 17); **thou shalt not slack to pay it** (cf. Exod. 22 : 29); **will surely require it,** the vow becomes a debt to Jehovah, who will demand its payment (cf. 18 : 19; Ezek. 20 : 40; Micah 6 : 8); **and it would be sin in thee,** the failure to perform the vow would be a sin which would demand the punishment of the tardy debtor (cf. 15 : 9); **but if thou shalt forbear to vow,** there is no obligation to make the vow, and if it is not made there is no guilt; **that which is gone out of thy lips** (cf. 8 : 3), the moment the vow has passed the lips an obligation has been created which must be met; **even a freewill offering,** more accurately, *inasmuch as thou hast vowed freely to Jehovah thy God what thou hast spoken with thy mouth,* the word rendered **freewill offering** is an adverbial accusative, and should be rendered *freely, voluntarily* (cf. Num. 30 : 3 ff.; Hast., I, p. 479; IV, p. 872; Edersheim, "Life and Times of Jesus," Vol. II, pp. 17 ff.).

24, 25. LIMITATIONS UPON THE USE OF THE NEIGHBOR'S VINEYARD OR FIELD. (Peculiar to Deuteronomy.) This law permits the free eating of the ripe fruit, but forbids gathering it into a receptacle to be carried away. The same freedom is permitted in the field of standing grain; one may pluck and eat what he will, but the use of the sickle or reaping-hook is forbidden (cf. Matt. 12 : 1, 2, and parallels). This law, like the laws in ver. 15, 16, and ver. 19, 20, seems to be a purely social regulation without a distinctively religious basis.

Chap. 24 : 1-4. LAWS CONTROLLING DIVORCE AND REMARRIAGE. (Peculiar to Deuteronomy.) The renderings of both A. V. and R. V. seem to miss the point of the prohibition; the law should be read, *If a man take a wife and marry her, and it be that she do not find favor in his eyes because he finds some unseemly thing in her, and he write a letter of divorcement and give it to her, and send her out of his house, and she go out from his house, and become the wife of another man, and her second husband hate her, and write for her a letter of divorcement and give it to her, and dismiss her from his house, or if the second husband who hath taken her to wife die, then her first husband, who divorced her, shall not be able to take her again to be his wife,* etc. As this translation indicates, the purpose of the law is to regulate the right of remarriage, and hence, indirectly, the freedom of divorce.

1. Find no favour . . . because he hath found some uncleanness in her (cf. 23 : 14), *i. e.,* probably *physical defect,* or *uncleanness;* not sexual impurity, which would be punishable by death (cf. 22 : 20 ff.). The later

ness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house.
2 And when she is departed out of his house, she may go and be another man's *wife*.
3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;
4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.
5 When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.
6 No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge.
7 If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.
8 Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

thing in her, that he shall write her a bill of divorcement, and give it in her hand, and send
2 her out of his house. And when she is departed out of his house, she may go and be another
3 man's *wife*. And if the latter husband hate her, and write her a bill of divorcement, and give it in her hand, and send her out of his house; or if the latter husband die, which took her to be
4 his wife; her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.
5 When a man taketh a new wife, he shall not go out in the host, neither shall he be charged with any business: he shall be free at home one year, and shall cheer his wife which he hath
6 taken. No man shall take the mill or the upper millstone to pledge: for he taketh *a man's* life to pledge.
7 If a man be found stealing any of his brethren of the children of Israel, and he deal with him as a slave, or sell him; then that thief shall die: so shalt thou put away the evil from the midst of thee.
8 Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

Jews differed greatly in the interpretation of this phrase, Shammai and his school limiting it to unchastity, while Hillel and his school extended it to include anything in which the wife was displeasing to her husband (cf. Hast., III, pp. 274, 275; Edersheim, "Life and Times," Vol. II, pp. 332–335); and he **write her a bill of divorcement** (cf. Isa. 50 : 1; Jer. 3 : 8), it is a formal deed, or document, which proves her release from the control of her first husband.

4. After that she is defiled, that is, *rendered unclean for him;* the law does not seem to forbid the marriage of the woman to a third husband; she is only defiled for her first husband, and union with him would be essentially an adulterous union; **for that,** *the practice just described,* **is abomination; cause the land to sin,** *make it guilty, and so bring condemnation and punishment upon it.* This law would naturally put a check upon hasty divorce by making it impossible for a man to return to his divorced wife; it presupposes practically free and unlimited divorce rights and seemingly great freedom in the remarriage of divorced persons, except that a man and a woman once divorced may not remarry.

5. A Newly Married Man is Exempt from Public Service. (Peculiar to Deuteronomy.) **Hath taken,** better, *taketh;* **go out to war,** *service;* **be charged with any business,** *any business,* or *public duty, shall not be laid upon him;* **free,** *exempt from duty;* **cheer up,** *make glad,* by his companionship. The basis of this law is probably religious, and the exemption is probably based, in part at least, upon the operation of the sexual taboo, which prevents a man from taking part in the sacred business of war (cf. 20 : 7; and see Crawley, "Mystic Rose," pp. 50, 51). It is also probable that a contributing motive was the desire that most favorable conditions might be secured for the birth of the first child.

6. The Millstones May Not Be Taken as Pledges. (Peculiar to Deuteronomy.) Neither **the nether or the upper,** or *riding,* **millstone** may be taken as a pledge (cf. Exod. 22 : 26); **life,** *i. e.*, the means of sustaining life, for without the millstones he could not grind and prepare his food.

7. Prohibition of Manstealing. The law here is limited to stealing a fellow Israelite (cf. Exod. 21 : 16); **maketh merchandise of him, or selleth him** (cf. 21 : 14), the idea is to lay claim to ownership, act as his owner, and so claim the right to sell him as a slave to a foreigner; the penalty is death (cf. 17 : 12; 22 : 25, etc.).

8, 9. Treatment of Leprosy. **Take heed,** *be on your guard,* in the matter of **the plague of leprosy,** to pay careful attention to the directions of the Levitical priests (cf. 17 : 9, etc.). This admonition clearly implies the existence of a body of laws in the matter of the treatment of leprosy which were in the hands of the priests of the sanctuary. The reference is probably to Lev. 13 and 14, or rather to the earlier laws about leprosy, which form the basis of the present code.

9 Remember what the LORD thy God did unto
Miriam by the way, after that ye were come forth
out of Egypt.
10 When thou dost lend thy brother any thing,
thou shalt not go into his house to fetch his pledge.
11 Thou shalt stand abroad, and the man to
whom thou dost lend shall bring out the pledge
abroad unto thee.
12 And if the man *be* poor, thou shalt not sleep
with his pledge:
13 In any case thou shalt deliver him the pledge
again when the sun goeth down, that he may sleep
in his own raiment, and bless thee: and it shall be
righteousness unto thee before the LORD thy God.
14 Thou shalt not oppress a hired servant *that is*
poor and needy, *whether he be* of thy brethren, or of
thy strangers that *are* in thy land within thy gates:
15 At his day thou shalt give *him* his hire, neither
shall the sun go down upon it; for he *is* poor, and
setteth his heart upon it: lest he cry against thee
unto the LORD, and it be sin unto thee.
16 The fathers shall not be put to death for the
children, neither shall the children be put to death
for the fathers: every man shall be put to death
for his own sin.
17 Thou shalt not pervert the judgment of the
stranger, *nor* of the fatherless; nor take a widow's
raiment to pledge:
18 But thou shalt remember that thou wast a
bondman in Egypt, and the LORD thy God re-
deemed thee thence: therefore I command thee to
do this thing.

9 Remember what the LORD thy God did unto
Miriam, by the way as ye came forth out of
Egypt.
10 When thou dost lend thy neighbour any man-
ner of loan, thou shalt not go into his house to
11 fetch his pledge. Thou shalt stand without, and
the man to whom thou dost lend shall bring forth
12 the pledge without unto thee. And if he be a
poor man, thou shalt not sleep with his pledge:
13 thou shalt surely restore to him the pledge
when the sun goeth down, that he may sleep in
his garment, and bless thee: and it shall be
righteousness unto thee before the LORD thy
God.
14 Thou shalt not oppress an hired servant that is
poor and needy, whether he be of thy brethren,
or of thy strangers that are in thy land within
15 thy gates: in his day thou shalt give him his
hire, neither shall the sun go down upon it; for
he is poor, and setteth his heart upon it: lest he
cry against thee unto the LORD, and it be sin
unto thee.
16 The fathers shall not be put to death for the
children, neither shall the children be put to
death for the fathers: every man shall be put to
death for his own sin.
17 Thou shalt not wrest the judgement of the
stranger, *nor* of the fatherless; nor take the
18 widow's raiment to pledge: but thou shalt
remember that thou wast a bondman in Egypt,
and the LORD thy God redeemed thee thence:
therefore I command thee to do this thing.

9. Remember, the addition of this historical reference changes the force of the law somewhat, suggesting that in the original connection the law was a warning against sinning against authority, which might be punished by the stroke of leprosy, as was that of Miriam in the wilderness (cf. Num. 12 : 10 ff.).

10-13. TREATMENT OF PLEDGES. The law places two limitations upon the taking of pledges:

(1) **10, 11.** The creditor may not humiliate his debtor by going into his house to get the article which he is taking as a pledge for the repayment of the loan; (2) **12, 13.** The garment of the poor man, if taken, must be returned before nightfall (cf. Exod. 22 : 26, 27); **and it,** *the conduct prescribed,* **shall be righteousness** (cf. 6 : 25), and hence win favor for **thee** in the sight of Jehovah. In this connection it is noteworthy that, according to ver. 17, the garment of a widow is in no case to be taken as a pledge. (For the Code of Hammurabi, see Johns, "Babylonian and Assyrian Laws," pp. 262–270.)

14, 15. WAGES OF A HIRED SERVANT TO BE PAID DAILY (cf. Lev. 19 : 13). **Thou shalt not oppress a hired servant that is poor and needy,** *wrong him by withholding his wages, since he, in his need, is unable to protect himself;* **of thy brethren, or of thy strangers,** the same consideration is to be extended to the *ger,* the sojourner, as to a fellow Israelite; **at his day,** *in its day,* the day when the wages have been earned, they shall be paid; **sun go down upon it,** *the wage,* leaving it in the hand of the employer; **for he is poor** and is in need of the wage. This law indicates a simple condition of society in which the fact of a free Israelite working for wages is an indication of extreme poverty and need, hence the insistence upon speedy payment. (For the more elaborate system with freedom of contract in Babylonia, cf. Johns, *op. cit.,* pp. 271–274.)

16. LIMITATION OF LIABILITY TO CAPITAL PUNISHMENT. (Peculiar to Deuteronomy.) (Cf. 2 Kings 14 : 6; Jer. 31 : 29, 30; Ezek. 18 : 20.) This law is undoubtedly intended, in the interests of the state and organized society, to break the chain of family and clan solidarity of which the law of blood-vengeance was a survival, and to hold for most offenses the individual criminal directly responsible to the state. The fact that David ignored it (2 Sam. 21 : 2-11) would seem to indicate that it represents a stage of development more advanced than that attained in the early monarchy.

17, 18. THE UNPROTECTED MEMBERS OF THE COMMUNITY NOT TO BE OPPRESSED (cf. Exod. 23 : 6). **Pervert the judgment,** *wrest justice in a case in court,* that concerns the sojourner, the widow, or the orphan (cf. 10 : 18); **nor take a widow's raiment,** *garment,* **to pledge** (cf. ver. 6; for parallels to this law, see Exod. 22 : 21-24; 23 : 6, 9; Lev. 19 : 33, 34).

19-22. THE DEPENDENT MEMBERS OF SOCIETY ARE TO BE ALLOWED THE GLEANINGS OF FIELD, OLIVE ORCHARD, AND VINEYARD.

19 When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.
20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.
21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow.
22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

19 When thou reapest thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.
20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.
21 When thou gatherest *the grapes of* thy vineyard, thou shalt not glean it after thee: it shall be for the stranger, for the fatherless, and for the
22 widow. And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

CHAPTER XXV.

1 IF there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.
2 And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.
3 Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.
4 Thou shalt not muzzle the ox when he treadeth out *the corn*.
5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him

1 IF there be a controversy between men, and they come unto judgement, and *the judges* judge them; then they shall justify the righteous,
2 and condemn the wicked; and it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his
3 wickedness, by number. Forty stripes he may give him, he shall not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.
4 Thou shalt not muzzle the ox when he treadeth out *the corn*.
5 If brethren dwell together, and one of them die, and have no son, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take

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19. When thou cuttest down . . . and hast forgot, *forgettest;* **it shall be for** the needy members of society (cf. ver. 17). This law occurs in a modified form in Lev. 19 : 9.

20. Beatest, usually of beating out grain (cf. Ruth 2 : 17; Judg. 6 : 11), here of the manner of gathering the olives by beating or threshing the trees. As the fruit was used chiefly for oil, this method of gathering did not seriously injure it; **go over the boughs again,** for a second time, to collect that which had been overlooked.

21. Gatherest the grapes of thy vineyard (cf. Lev. 19 : 10).

Chap. 25 : 1-3. LIMIT OF THE BASTINADO AS A MEANS OF PUNISHMENT. (Peculiar to Deuteronomy.)

1. A controversy, *case at law* (cf. 21 : 5; Exod. 23 : 2); **come unto judgment,** *come to the court,* **that the judges may judge them,** *probably the local court* (16 : 18); **justify,** *declare righteous in the legal sense, acquit;* **condemn,** *convict.*

2. Wicked, *the criminal;* **worthy to be beaten,** *condemned to be beaten;* **and to be beaten before his face,** *in his presence,* hardly cause him to be beaten, better, *and he shall be beaten* or *scourged;* **according to his fault,** the number of stripes is to vary according to the seriousness of the crime; **by a certain number,** an exact count is to be kept.

3. The upper limit is forty strokes, a number that may not be exceeded; **thy brother should seem vile unto thee,** be not dishonored in thy sight by the fact that he has been beaten with an unlimited number of strokes; he is not to be treated as a slave (cf. Exod. 21 : 20, 21); it must not be forgotten that he is a fellow Israelite. The legislation does not indicate the class of crimes to be punished by scourging. The later Jewish law limited the number of strokes to thirty-nine so as to be sure not to exceed forty (cf. 2 Cor. 11 : 24; Josephus, "Antiquities," IV, viii, 21, 23; Code of Hammurabi, sec. 202; Johns, "Assyrian Laws," p. 97).

4. The threshing ox was not to be muzzled so that he might be free to eat what grain he could as he trod it out on the threshing-floor; the purpose of the law is undoubtedly humanitarian (cf. 23 : 25; 1 Cor. 9 : 9; 1 Tim. 5 : 18; Hast., I, p. 50.) (Peculiar to Deuteronomy.)

5-10. THE LEVIRATE MARRIAGE. (Peculiar to Deuteronomy.)

5, 6. The law for the marriage; **brethren,** probably here in the limited sense members of the same family, reckoning their descent from the same father; **shall not marry without unto a stranger,** not a foreigner, but a fellow Israelite, the member of another family; **her husband's brother,** a technical term for

to wife, and perform the duty of a husband's brother unto her.
6 And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel.
7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.
8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her;
9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.
10 And his name shall be called in Israel, The house of him that hath his shoe loosed.
11 When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:
12 Then thou shalt cut off her hand, thine eye shall not pity *her*.
13 Thou shalt not have in thy bag divers weights, a great and a small:
14 Thou shalt not have in thine house divers measures, a great and a small:
15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.
16 For all that do such things, *and* all that do

her to him to wife, and perform the duty of an
6 husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead,
7 that his name be not blotted out of Israel. And if the man like not to take his brother's wife, then his brother's wife shall go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of an
8 husband's brother unto me. Then the elders of his city shall call him, and speak unto him: and if he stand, and say, I like not to take her;
9 then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face; and she shall answer and say, So shall it be done unto the man that doth not build up his brother's
10 house. And his name shall be called in Israel, The house of him that hath his shoe loosed.
11 When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand,
12 and taketh him by the secrets: then thou shalt cut off her hand, thine eye shall have no pity.
13 Thou shalt not have in thy bag divers weights,
14 a great and a small. Thou shalt not have in
15 thine house divers measures, a great and a small. A perfect and just weight shalt thou have; a perfect and just measure shalt thou have: that thy days may be long upon the land
16 which the LORD thy God giveth thee. For all that do such things, *even* all that do unright-

this Levirate relation; the same root appears in the phrase **perform the duty of a husband's brother,** יָבָם, *yābhăm;* **the firstborn** of the second marriage shall belong, not to the family of his real father, but to the family of the first husband of his mother and thus preserve the family line and the property. It is clear that the care for the property operates in this provision (cf. the provision for retaining the property in the family in case all the children are daughters, Num. 27 : 7, 8; 36 : 6–12). The so-called Levirate marriage (cf. the Latin *levir*, a brother-in-law) is an exceedingly wide-spread institution. Its original purpose seems to have been to provide descendants to care for the duty of ancestor-worship. In Israel it seems to be connected more closely with property and citizenship, the perpetuation of the family name (cf. Hast., III, pp. 269, 270; and for the later Jewish usage, Matt. 22 : 24, with parallels.)

7-9. Provision for the setting aside of the Levirate duty; **to the gate unto the elders,** *the local court* (cf. 22 : 15); **stand to it,** better more simply, *stand, take his stand in the presence of the elders;* **loose his shoe,** *draw off his sandal*, evidently an act of contempt differing widely in form and purpose from the act described in Ruth 4 : 7, 9, which does not seem to deal with the Levirate at all, and hence cannot be used to explain the symbolism of Deuteronomy. The symbolism of the act in Deuteronomy is not clear; it may possibly signify the unclassing of the man, really excluding him from the social organization (cf. Crawley, "Mystic Rose," p. 210); the act of spitting in the face makes one unclean, or taboo (cf. Num. 12 : 14).

10. The stigma attaches not merely to the man who suffers the action, but also to his family and successors. (Cf. Westermarck, "Human Marriage," pp. 510–514.)

11, 12. PUNISHMENT FOR THE IMMODEST ACT OF A MARRIED WOMAN. **Secrets,** shame parts, *pudenda.* This law is peculiar to Deuteronomy, and seems to put in the form of a law an old custom which rested probably upon the sexual taboo (cf. Crawley, "Mystic Rose," p. 182); it is probable that originally the act was regarded as unmanning the adversary of the woman's husband, or giving the woman some magical power over the man.

13-16. JUST WEIGHTS AND MEASURES. **Divers weights,** lit., *a stone and a stone,* different sorts of weights (cf. Hast., IV, p. 903). The earliest weights were probably inscribed stones.

15. Cheating by means of incorrect weights and measures was common in Israel, and is prohibited and denounced by legislators and prophets (cf. Lev. 19 : 35, 36; Ezek. 45 : 10; Hosea 12 : 7; Amos 8 : 5; Micah 6 : 10, 11; Prov. 11 : 1; 16 : 1, etc.).

16. Such things, *i. e.*, the unjust practices just described and all unrighteous acts, involv-

unrighteously, *are* an abomination unto the LORD thy God.
17 Remember what Amalek did unto thee by the
way, when ye were come forth out of Egypt;
18 How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and he feared not God.
19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

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17 Remember what Amalek did unto thee by the
18 way as ye came forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, all that were feeble behind thee, when thou wast faint and weary; and he feared
19 not God. Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

CHAPTER XXVI.

1 AND it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein;
2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.
3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.
4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.
5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish *was* my father;

1 AND it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwell-
2 est therein; that thou shalt take of the first of all the fruit of the ground, which thou shalt bring in from thy land that the LORD thy God giveth thee; and thou shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to cause his name to dwell
3 there. And thou shalt come unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the land which the LORD sware unto our
4 fathers for to give us. And the priest shall take the basket out of thine hand, and set it down
5 before the altar of the LORD thy God. And thou shalt answer and say before the LORD thy God, A Syrian ready to perish was my father, and he

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ing injustice in business and judicial matters, **are an abomination unto the Lord thy God.** The conduct of business is thus brought under the control of religion; not merely false worship, but also unjust business is abhorrent to Jehovah.

17-19. THE EXTERMINATION OF AMALEK (cf. Exod. 17 : 8-16). The account here suggests certain variations from the account of Exodus. In the latter there is a pitched battle between the two forces; here the action of Amalek is similar to that of a nomadic Arab body of people waiting in the rear of the host and picking off the stragglers.

18. Smote the hindmost of thee, lit., *cut off the tail of thee* (cf. Josh. 10 : 19); **feeble behind thee,** lit., *the shattered ones behind thee,* the weakened, broken members of the company straggling in the rear; **when thou,** *the whole company,* **wast faint and weary** (cf. Judg. 8 : 4, 5, 15), worn out with the deprivation and long exertion of the march; **feared not God,** the condition of the people should have led Amalek to pity and spare them, as though they were under divine protection; instead, he destroyed them, and so thwarted the divine will.

19. Thou shalt blot out the remembrance (cf. Exod. 17 : 14). This law, like that of Exod. 17 : 14, accounts for the continued hostility to Amalek, which resulted in their practical extermination (cf. 1 Sam. 15 : 2 ff.; 1 Chron. 4 : 43; Hast., I, p. 77).

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5. Chap. 26 : 1 to 29 : 1. LITURGICAL SUPPLEMENT TO THE CODE.

(a) **26 : 1-11.** PRAYER AT THE OFFERING OF THE FIRSTLINGS.

1. Introductory formula (cf. 6 : 10; 11 : 31).

2. Of the first of all the fruit of the earth, *i. e., some of the early produce,* **which thou shalt bring of thy land,** *bring in,* or *gather as harvest* (cf. 2 Sam. 9 : 10); **a basket,** lit., *the basket* (cf. 28 : 5, 17), probably some particular large receptacle kept for the special purpose of gathering these products to be carried to the central sanctuary.

3. The gift is to be brought to the priest, who shall be officiating at the sanctuary in those days (cf. 17 : 9, 12); **say,** introducing the solemn declaration or acknowledgment; **I profess,** *declare,* **that I am come,** etc. (cf. 4 : 31; 6 : 10).

4. The next step in the liturgy, the deposition of the gift **before the altar,** and so in the presence of Jehovah as an offering to him.

5. A Syrian, *Aramean;* the reference is probably to Jacob, whose mother and wives are represented as being of Aramean stock (cf. Gen. 24; 25 : 20; 28 : 5; 31 : 20, 24); the close relation between the Arameans and the Israelites is

and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:
6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage;
7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:
8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:
9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.
10 And now, behold, I have brought the first-fruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:
11 And thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.
12 When thou hast made an end of tithing all the tithes of thine increase the third year, *which is* the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;
13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten *them:*
14 I have not eaten thereof in my mourning,

went down into Egypt, and sojourned there, few in number; and he became there a nation,
6 great, mighty, and populous: and the Egyptians evil entreated us, and afflicted us, and laid
7 upon us hard bondage: and we cried unto the LORD, the God of our fathers, and the LORD heard our voice, and saw our affliction, and our
8 toil, and our oppression: and the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:
9 and he hath brought us into this place, and hath given us this land, a land flowing with
10 milk and honey. And now, behold, I have brought the first of the fruit of the ground, which thou, O LORD, hast given me. And thou shalt set it down before the LORD thy God, and
11 worship before the LORD thy God: and thou shalt rejoice in all the good which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is in the midst of thee.
12 When thou hast made an end of tithing all the tithe of thine increase in the third year, which is the year of tithing, then thou shalt give it unto the Levite, to the stranger, to the fatherless, and to the widow, that they may eat
13 within thy gates, and be filled; and thou shalt say before the LORD thy God, I have put away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandment which thou hast commanded me: I have not transgressed any of thy commandments, neither have I for-
14 gotten them: I have not eaten thereof in my

undoubted, and it seems probable that the Israelites formed a part of the great Aramean migration to the west, which began in the second millennium before Christ (cf. Paton, "Early History of Syria and Palestine," pp. 110–156); **ready to perish,** perhaps *lost, wandering* (cf. 1 Sam. 9 : 3, 20; Jer. 50 : 6), the word is capable of either rendering; **sojourned there with a few,** lit., *as,* or *consisting of, a few men,* hence better R. V., *few in numbers.*

10. After this solemn delaration of the goodness of Jehovah, the man offers to Jehovah the gift which he has brought (cf. ver. 3, 4).

11. And thou shalt rejoice, the usual term for this public worship at the sanctuary shared by the **Levite and the stranger** (cf. 12 : 7, 12, 18, 19). This regulation for the use of the **first-fruits** must be considered in connection with the law in 18 : 4, which designates the first-fruits for the priest. It is probable that the portion in 18 : 4 includes the part which the worshiper himself consumes, probably in company with the priest, at the sacrificial meal at the sanctuary.

(b) **12-15.** A RITUAL TO BE OBSERVED AT THE COMPLETION OF THE TRIENNIAL TITHE. (For the triennial tithe and its relation to the system of tithing, see 14 : 28, 29.) It is significant that it is not definitely stated where the ceremony described in these verses is to be performed; it is most likely that it took place at the central sanctuary, and probably at the feast of Tabernacles; note the phrase **before the Lord thy God,** ver. 13.

12. Cf. 14 : 28, 29.

13. Then thou shalt say, introducing the public confession (cf. ver. 5), and probably not accompanied by an offering; **I have brought away,** lit., *consumed, removed;* the same word is rendered in 13 : 5 "put away," and refers to a ceremonial removal of that which would work harm if it were allowed to remain; here **the hallowed things,** those things which were consecrated to the deity, and hence belonged not to the worshiper but to Jehovah, specifically in this instance the tithe which belonged to those to whom it had been assigned by Jehovah (cf. 14 : 29); **I have not transgressed thy commandments,** more accurately with R. V., *any of thy commandments,* probably not to be taken as a general assertion of obedience, but a specific statement that all the laws with regard to the holy food have been obeyed.

14. Three specific cases in which the worshiper has not violated the divine law: (1) **I have not eaten thereof in my mourning** (cf. Hosea 9 : 4), referring to the defilement caused by the mourning ceremonies which rendered one unfit to engage in religious service (cf. Lev. 21 : 1–3; Ezek. 44 : 25–27; Frazer, "Golden Bough," 2nd ed., I, p. 388); this is a very ancient and widely spread

neither have I taken away *aught* thereof for *any* unclean *use*, nor given *aught* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

15 Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments:

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be a holy people unto the LORD thy God, as he hath spoken.

mourning, neither have I put away thereof, being unclean, nor given thereof for the dead: I have hearkened to the voice of the LORD my God, I have done according to all that thou hast
15 commanded me. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the ground which thou hast given us, as thou swarest unto our fathers, a land flowing with milk and honey.
16 This day the LORD thy God commandeth thee to do these statutes and judgements. thou shalt therefore keep and do them with all thine heart,
17 and with all thy soul. Thou hast avouched the LORD this day to be thy God, and that thou shouldest walk in his ways, and keep his statutes, and his commandments, and his judgements,
18 and hearken unto his voice: and the LORD hath avouched thee this day to be a peculiar people unto himself, as he hath promised thee, and that
19 thou shouldest keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

belief; (2) **neither have I taken away aught thereof for any unclean use,** better R. V., *neither have I put away thereof, being unclean*, referring to the act of removing from the house the hallowed things described in ver. 13, while in a state of ceremonial uncleanness, which would defile the hallowed things; (3) **nor given aught thereof for the dead,** *i. e.*, probably either used some of it to supply food and drink for the graves of the dead, or else to supply food and drink for the funeral meal. Both of these customs are closely connected with the practice of worship of the dead, and were therefore prohibited in Israel. (Cf. Hast., II, p. 201; III, p. 454; V, p. 615; Frazer, *op. cit.*, Vol. I, p. 265.) These three customs seem to have their basis in primitive conceptions with regard to uncleanness, which are not specifically characteristic of the Israelitish religion.

15. The concluding petition addressed to Jehovah, thought of as resident in heaven (cf. Exod. 14 : 24; Ps. 14 : 2; 53 : 2; 102 : 19). Both of these liturgies presuppose the occupation of the land.

(c) **26 : 16 to 29 : 1.** FORMAL DECLARATION OF CURSES AND BLESSINGS (cf. the conclusion to the Code of Hammurabi; Exod. 23 : 20 ff.; Lev. 26 : 3 ff.).

(1) **16-19.** A STATEMENT OF THE COVENANT RELATION INTO WHICH THE PEOPLE HAVE ENTERED WITH JEHOVAH.

16. Hath commanded, better, *is commanding*, the form is a participle, referring to the covenant laws which have just been promulgated.

17-19. The covenant a matter of promise and requirement on the part of Jehovah and the people. In ver. 17 is given a statement of the obligation which Jehovah takes upon himself and of the demands which he makes of the people, while in ver. 18, 19 is given a statement of the obligation of Israel and the promises which Jehovah makes to them. The form seems to be that of a human covenant, and the ordinary human terminology is adopted. It seems probable that the text is in disorder and has been overcrowded by later additions. Naturally the first clause would contain a statement of the obligation which Jehovah assumed, and the second the statement of the obligation that the people assumed.

17. Thou hast avouched the Lord this day to be thy God, lit., *hast caused the Lord to say this day*, seemingly a technical term describing the reciprocal nature of the covenant, the people make demands of Jehovah; this form of the verb, the Hiphil, or causative stem of the verb, אָמַר, *'āmăr*, occurs only here and in ver. 18 in the Old Testament. What the people have caused Jehovah to say follows; **to be,** *i. e., that he will be*, **thy God, and to walk,** *i. e., and that thou shalt walk*, **in his ways,** etc. (for the phrases, cf. 4 : 1, 30; 8 : 6, etc.).

18. To be his peculiar people; in this connection it is an agreement of the people, *Jehovah has caused thee to say that thou wilt be his peculiar people* (cf. 7 : 6), **as he hath promised,** better simply, *as he has said*, that is, practically, *as he has commanded thee* (cf. Exod. 19 : 5); **and that thou shouldest keep,** a continuation of the agreement of the people.

19. The promise of Jehovah: **and to make thee high,** *and that he will make thee high* (cf. 28 : 1), **above all nations** (cf. Exod. 19 : 5; Deut. 7 : 6); **in praise,** better R. V. Marg., *for praise;* the purpose of the exaltation is to secure for the people who are the object of the divine choice, praise, fame, and glory (cf. Jer. 13 : 11; 33 : 9); **and that thou mayest be a holy people,** still dependent upon "he has caused

CHAPTER XXVII.

1 AND Moses with the elders of Israel commanded the people saying, Keep all the commandments which I command you this day.
2 And it shall be, on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster:
3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.
4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster.
5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up *any* iron *tool* upon them.
6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:
7 And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.
8 And thou shalt write upon the stones all the words of this law very plainly.
9 And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.

1 AND Moses and the elders of Israel command-
ed the people, saying, Keep all the command-
2 ment which I command you this day. And it
shall be on the day when ye shall pass over
Jordan unto the land which the LORD thy God
giveth thee, that thou shalt set thee up great
3 stones, and plaister them with plaister: and
thou shalt write upon them all the words of
this law, when thou art passed over; that thou
mayest go in unto the land which the LORD thy
God giveth thee, a land flowing with milk and
honey, as the LORD, the God of thy fathers, hath
4 promised thee. And it shall be when ye are
passed over Jordan, that ye shall set up these
stones, which I command you this day, in
mount Ebal, and thou shalt plaister them with
5 plaister. And there shalt thou build an altar
unto the LORD thy God, an altar of stones: thou
6 shalt lift up no iron *tool* upon them. Thou shalt
build the altar of the LORD thy God of unhewn
stones: and thou shalt offer burnt offerings
7 thereon unto the LORD thy God: and thou shalt
sacrifice peace offerings, and shalt eat there;
and thou shalt rejoice before the LORD thy God.
8 And thou shalt write upon the stones all the
words of this law very plainly.
9 And Moses and the priests the Levites spake
unto all Israel, saying, Keep silence, and
hearken, O Israel; this day thou art become the

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thee to say," meaning, *that thou wilt be a holy people*, a people consecrated to him (cf. 7 : 6).

As indicated in the Introduction, p. ix, with the possible exception of ver. 9, 10, chap. 27 probably did not stand originally in this connection, as it contains a separate discourse of Moses and the elders. The immediate continuation of the description of the formation of the covenant is to be found in chap. 28, which begins without any introductory formula, and describes the sanctions of the covenant in the form of the blessings and the curses.

(2) **Chap. 27.** PROVISION FOR THE CURSING AND BLESSING ON EBAL AND GERIZIM IN THE LAND OF PALESTINE.

1. And Moses with, better R. V., *and*, **the elders commanded,** a new discourse; chap. 5 to 26 form one continuous speech of Moses. The elders, as representatives of the whole people, are associated with Moses (cf. 5 : 23; 29 : 10; 31 : 9, 28; Exod. 3 : 16; Num. 11 : 24, 30); **keep all the commandments,** lit., *all of the commandment*, **which I** *am about to* **command you,** the reference is forward to the command to build the altar.

2. Pass over Jordan, from the eastern to the western shore into Palestine proper; **thou shalt set thee up** (cf. 16 : 22; Josh. 4 : 9, 20; 24 : 26); **plaster them with plaster,** or *whitewash them with lime* or *whitewash*.

3. The stones were not an altar, but were memorial stones, upon which were to be written all **the words of this law,** the code of Deuteronomy. With this may be compared the Code of Hammurabi, written on the great stone. **When thou art passed over,** tautologous; it seems probable that these words and all the rest of the verse are a later addition (cf. 9 : 1; 11 : 31; 30 : 18).

4. A condensed repetition of ver. 2, with the assignment of the place, Mount Ebal (cf. 11 : 29); Sam. reads here "Gerizim," as the situation of this early sanctuary.

5-7. The **altar,** built after the law of Exod. 20 : 25, of whole or uncut stones. This is the only case in Deuteronomy where an altar is allowed, except at the central sanctuary (cf. 12 : 27; 16 : 21; 26 : 4); upon this altar the usual sacrifices were to be offered, and before it the festal meal was to be celebrated (cf. 12 : 7, 13, 14; Hast., IV, p. 338).

8. Cf. ver. 3. Here the law is to be written on the altar stones (cf. Josh. 8 : 30 ff.); **very plainly,** making it very distinct (cf. Hab. 2 : 2).

9, 10. These verses seem to stand out of immediate connection with the preceding or following context. Here Moses is associated with the Levitical priests (cf. 17 : 9), and he is impressing upon the people the fact of their covenant obligation, as in 26 : 16-19. It seems quite likely that in the original connection these verses followed 26 : 16 ff., and served as the introduction to chap. 28. **Take heed,** give silent attention (cf. Eccius. 13 : 23).

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.
11 And Moses charged the people the same day, saying,
12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:
13 And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.
14 And the Levites shall speak, and say unto all the men of Israel with a loud voice,
15 Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in a secret place: and all the people shall answer and say, Amen.
16 Cursed *be* he that setteth light by his father or his mother: and all the people shall say, Amen.
17 Cursed *be* he that removeth his neighbour's landmark: and all the people shall say, Amen.
18 Cursed *be* he that maketh the blind to wander out of the way: and all the people shall say, Amen.
19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

10 people of the LORD thy God. Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.
11 And Moses charged the people the same day,
12 saying, These shall stand upon mount Gerizim to bless the people, when ye are passed over Jordan; Simeon, and Levi, and Judah, and
13 Issachar, and Joseph, and Benjamin: and these shall stand upon mount Ebal for the curse; Reuben, Gad, and Asher, and Zebulun, Dan, and
14 Naphtali. And the Levites shall answer, and say unto all the men of Israel with a loud voice,
15 Cursed be the man that maketh a graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and setteth it up in secret. And all the people shall answer and say, Amen.
16 Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen.
17 Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen.
18 Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen.
19 Cursed be he that wresteth the judgement of the stranger, fatherless, and widow. And all the people shall say, Amen.

11-26. A command to carry out the requirements of 11 : 29 ff. It is significant that, while provision is made both for blessings and cursings, the record preserves only the list of curses. It seems probable that in the original account from which this excerpt is taken a list of blessings also was given. The curses seem to give a sort of table of twelve commandments, corresponding in part to the Ten Words, and in part to the Book of the Covenant.

11. Charged, *commanded*, **the people the same day,** probably the same day as the command of ver. 1-8.

12, 13. The division of the tribes for the blessing and cursing. The plan is not quite clear. It is implied here that the blessings and cursings were uttered by the two groups of tribes, while ver. 14 states that the Levites uttered the curses. Josh. 8 : 30 ff. describes a reading of the blessings and curses from the book of the law; Deut. 11 : 29 seems to imply a situation like that suggested in the present passage. Another difficulty is occasioned by the fact that the tribe of Levi is placed on Gerizim to bless, and yet the Levites utter the curses in ver. 14 ff., seemingly making a distinction between Levi and the Levites. The facts indicate that the narrative is incomplete in its present form, and possibly that it is not a unity. The arrangement of the tribes is of interest. Four of the sons of Leah and the two sons of Rachel are placed on the mount of blessing, seemingly the place of honor, while Reuben, the son who lost his birthright, and the four sons of the handmaids, and the youngest son of Leah, are placed on the mount of cursing. The language seems to imply that the blessings and curses were uttered by the people on the two mountains; this, however, is not necessary, as we may render, *for blessing the people*, and *for the curse*, instead of **to bless** and **to curse.** It seems most probable that the custodians of the ark, the Levites, standing, it may be, in the valley between the two mountains, uttered the blessings and the cursings, and the two groups of people made the respective responses. The Levitical proclamation is not as one might expect, one of blessings and curses in a general way for obedience and disobedience respectively, as 11 : 29 seems to require, and as Josh. 8 : 33, 34 indicates, but rather of a series of twelve curses for twelve specific sins which are dealt with in substance, though not in the same form in other parts of the Pentateuch.

15. The first curse is directed against the manufacture and secret worship of a molten or graven image (cf. 4 : 23; 9 : 12, 16; Exod. 20 : 4, 23; 34 : 17; Judg. 17 : 3, 4); **putteth it in a secret place,** better R. V., *setteth it up in secret* (cf. 13 : 6); **and all the people,** perhaps originally, *all the people on the mount of the curses;* **Amen,** used adverbially, *verily, truly*, a solemn asseveration (cf. Jer. 11 : 5, etc.).

16. Setteth light by, *makes light of, curses* (cf. Exod. 21 : 17; Deut. 21 : 18–21; Lev. 20 : 9).

17. Cf. 19 : 14.

18. Maketh the blind to wander out of the way, undoubtedly referring to literal blindness (cf. Lev. 19 : 14; Job 29 : 15).

19. Perverteth the judgment (cf. 10 : 18; 24 : 17; Exod. 22 : 21–24; 23 : 9; Lev. 19 : 33, 34).

20 Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt: and all the people shall say, Amen.
21 Cursed *be* he that lieth with any manner of beast: and all the people shall say, Amen.
22 Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.
23 Cursed *be* he that lieth with his mother in law: and all the people shall say, Amen.
24 Cursed *be* he that smiteth his neighbour secretly: and all the people shall say, Amen.
25 Cursed *be* he that taketh reward to slay an innocent person: and all the people shall say, Amen.
26 Cursed *be* he that confirmeth not *all* the words of this law to do them; and all the people shall say, Amen.

20 Cursed be he that lieth with his father's wife; because he hath uncovered his father's skirt And all the people shall say, Amen.
21 Cursed be he that lieth with any manner of beast. And all the people shall say, Amen.
22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.
23 Cursed be he that lieth with his mother in law. And all the people shall say, Amen.
24 Cursed be he that smiteth his neighbour in secret. And all the people shall say, Amen.
25 Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen.
26 Cursed be he that confirmeth not the words of this law to do them. And all the people shall say, Amen.

CHAPTER XXVIII.

1 AND it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:
2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.
3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.
4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.
5 Blessed *shall be* thy basket and thy store.
6 Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.
7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

1 AND it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all the nations of the
2 earth: and all these blessings shall come upon thee, and overtake thee, if thou shalt hearken
3 unto the voice of the LORD thy God. Blessed shalt thou be in the city, and blessed shalt thou
4 be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the
5 young of thy flock. Blessed shall be thy basket
6 and thy kneadingtrough. Blessed shalt thou be when thou comest in, and blessed shalt thou be
7 when thou goest out. The LORD shall cause thine enemies that rise up against thee to be smitten before thee: they shall come out against thee one way, and shall flee before thee seven

20. Incest with stepmother (cf. 22 : 30).

21. Bestiality, not mentioned elsewhere in Deuteronomy (cf. Exod. 22 : 19; Lev. 18 : 23; 20 : 15).

22. Incest with a half-sister (cf. Lev. 18 : 9; 20 : 17).

23. Incest with mother-in-law (cf. Lev. 18 : 17; 20 : 14).

24. Secret murder, hence intentional (cf. Exod. 20 : 13; 21 : 12; Lev. 24 : 17).

25. Murder for pay (cf. 16 : 19; Exod. 23 : 8).

26. General, not specific, covering the whole of the torah of Deuteronomy; **confirmeth,** lit., *causeth to stand,* to carry out or give effect to (cf. 8 : 18). It is significant that most of these sins are secret sins, and hence not easily brought before a tribunal and punished in a judicial way. The denunciation of the curse upon them would teach that punishment would follow, even though the sins were secret. It is also probable that the curse itself was thought of as working directly upon the wrong-doer and producing the punishment. (Cf. E. Bi., I, col. 591; "Ency. of Rel. and Ethics," Vol. IV, pp. 367 ff.)

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(3) **Chap. 28.** PROCLAMATION OF THE BLESSINGS AND THE CURSES FOR OBEDIENCE AND DISOBEDIENCE TO THE DEUTERONOMIC LAW.

1-14. THE BLESSINGS FOR OBEDIENCE.

1. And it shall come to pass, without any introductory formula, favoring the suggestion that this chapter followed directly after chap. 26 (cf. 26 : 19).

2. These blessings, the blessings about to be enumerated; **come on thee and overtake thee** (cf. Josh. 23 : 15; Hosea 10 : 9; Jer. 42 : 16).

3-6. The specific blessings.

3. In the city, and in the field, covering all the life of the Israelites, the city or walled town where they lived, the open country where they worked.

4. Cf. 7 : 13. The blessing of great productivity.

5. Basket and store, better, *kneading-trough* (cf. Exod. 8 : 3; 12 : 34; Deut. 26 : 2); the two words taken together describe the gathered produce, fruit gathered in baskets and the grain for the kneading-trough.

6. Comest in . . . and goest out (cf. Zech. 8 : 10; Ps. 121 : 8), all of one's activity in all undertakings.

7-14. An amplification of the specific blessings.

7. Thine enemies . . . to be smitten, lit., *give,* or *make them smitten;* **one way . . . seven ways,** they shall come in as a compact

8 The LORD shall command the blessing upon
thee in thy storehouses, and in all that thou settest
thine hand unto; and he shall bless thee in the
land which the LORD thy God giveth thee.
9 The LORD shall establish thee a holy people
unto himself, as he hath sworn unto thee, if thou
shalt keep the commandments of the LORD thy God,
and walk in his ways.
10 And all people of the earth shall see that thou
art called by the name of the LORD; and they shall
be afraid of thee.
11 And the LORD shall make thee plenteous in
goods in the fruit of thy body, and in the fruit of
thy cattle, and in the fruit of thy ground, in the
land which the LORD sware unto thy fathers to
give thee.
12 The LORD shall open unto thee his good treas-
ure, the heaven to give the rain unto thy land in
his season, and to bless all the work of thine hand:
and thou shalt lend unto many nations, and thou
shalt not borrow.
13 And the LORD shall make thee the head, and
not the tail; and thou shalt be above only, and thou
shalt not be beneath; if that thou hearken unto the
commandments of the LORD thy God, which I com-
mand thee this day, to observe and to do *them:*
14 And thou shalt not go aside from any of the
words which I command thee this day, *to* the right
hand, or *to* the left, to go after other gods to serve
them.
15 But it shall come to pass, if thou wilt not
hearken unto the voice of the LORD thy God, to ob-
serve to do all his commandments and his statutes
which I command thee this day; that all these
curses shall come upon thee, and overtake thee:
16 Cursed *shalt* thou *be* in the city, and cursed
shalt thou *be* in the field.
17 Cursed *shall be* thy basket and thy store.
18 Cursed *shall be* the fruit of thy body, and the
fruit of thy land, the increase of thy kine, and the
flocks of thy sheep.
19 Cursed *shalt* thou *be* when thou comest in, and
cursed *shalt* thou *be* when thou goest out.
20 The LORD shall send upon thee cursing, vexa-
tion, and rebuke, in all that thou settest thine hand
unto for to do, until thou be destroyed, and until
thou perish quickly; because of the wickedness of
thy doings, whereby thou hast forsaken me.
21 The LORD shall make the pestilence cleave
unto thee, until he have consumed thee from off
the land, whither thou goest to possess it.

8 ways. The LORD shall command the blessing
upon thee in thy barns, and in all that thou
puttest thine hand unto; and he shall bless thee
in the land which the LORD thy God giveth thee.
9 The LORD shall establish thee for an holy people
unto himself, as he hath sworn unto thee; if
thou shalt keep the commandments of the LORD
10 thy God, and walk in his ways. And all the
peoples of the earth shall see that thou art called
by the name of the LORD; and they shall be
11 afraid of thee. And the LORD shall make thee
plenteous for good, in the fruit of thy body, and
in the fruit of thy cattle, and in the fruit of thy
ground, in the land which the LORD sware unto
12 thy fathers to give thee. The LORD shall open
unto thee his good treasure the heaven to give
the rain of thy land in its season, and to bless all
the work of thine hand: and thou shalt lend unto
13 many nations, and thou shalt not borrow. And
the LORD shall make thee the head, and not the
tail; and thou shalt be above only, and thou
shalt not be beneath; if thou shalt hearken unto
the commandments of the LORD thy God, which
I command thee this day, to observe and to do
14 *them;* and shalt not turn aside from any of the
words which I command you this day, to the
right hand, or to the left, to go after other gods
to serve them.
15 But it shall come to pass, if thou wilt not hark-
en unto the voice of the LORD thy God, to observe
to do all his commandments and his statutes
which I command thee this day; that all these
curses shall come upon thee, and overtake thee.
16 Cursed shalt thou be in the city, and cursed shalt
17 thou be in the field. Cursed shall be thy basket
18 and thy kneadingtrough. Cursed shall be the
fruit of thy body, and the fruit of thy ground,
the increase of thy kine, and the young of thy
19 flock. Cursed shalt thou be when thou comest
in, and cursed shalt thou be when thou goest
20 out. The LORD shall send upon thee cursing,
discomfiture, and rebuke, in all that thou puttest
thine hand unto for to do, until thou be de-
stroyed, and until thou perish quickly; because
of the evil of thy doings, whereby thou hast for-
21 saken me. The LORD shall make the pestilence
cleave unto thee, until he have consumed thee
from off the land, whither thou goest in to possess

invading host, coming along a single road; they retreat by seven in disorganization and confusion.

9. Establish thee a holy people, *constitute thee as his holy people* (cf. 7 : 6).

10. People of the earth, the surrounding nations will fear because they recognize that Israel is protected by Jehovah; **called by the name of the Lord,** denoting not the giving of a name, but ownership or control (cf. Amos 9 : 12; Dan. 9 : 18, 19).

11. Plenteous in goods, lit., *to abound for good,* make prosperity to abound for thee (cf. ver. 3).

12. His good treasure, better, *treasury,* or *storehouse in which he keeps his valuable things;* here specifically the heavens as the storehouse of the rain (cf. Ps. 33 : 7; 135 : 7; Jer. 51 : 16); the gift of rain was the great and indispensable blessing; **lend . . . and not borrow,** *become creditors rather than debtors* (cf. Isa. 24 : 2), by reason of their great agricultural prosperity.

13. Head and tail, contrasted as important and insignificant (cf. Isa. 9 : 14, 15; 19 : 15); **above only,** nothing else but continually mounting upward (cf. ver. 43), with no motion downward.

15-68. THE CURSES AND DISASTERS FOR DISOBEDIENCE.

15. Cf. ver. 1, 2.

16-19. Specific curses (cf. ver. 3-6).

20 ff. Detailed expansion of the preceding curses.

20. All their undertakings shall be blasted by curses (cf. Mal. 2 : 2); **vexation,** *defeat,* or *discomfiture* (cf. 7 : 23), **and rebuke** (cf. Isa. 50 : 2; 51 : 20, etc.); **whereby,** *in that,* consisting in the fact that **thou hast forsaken me** (cf. 29 : 25).

21. Make the pestilence cleave unto thee (cf. Exod. 5 : 3; 9 : 15; Jer. 13 : 11; Ezek. 3 : 26; 29 : 4); the language is picturesque and vivid.

22 The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.
23 And thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.
24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.
25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth.
26 And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth and no man shall fray *them* away.
27 The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.
28 The LORD shall smite thee with madness, and blindness, and astonishment of heart:
29 And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*.
30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build a house, and

22 it. The LORD shall smite thee with consumption, and with fever, and with inflammation, and with fiery heat, and with the sword, and with blasting, and with mildew; and they shall pur-
23 sue thee until thou perish. And thy heaven that is over thy head shall be brass, and the
24 earth that is under thee shall be iron. The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon
25 thee, until thou be destroyed. The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and shalt flee seven ways before them: and thou shalt be tossed to and fro among all the king-
26 doms of the earth. And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and there shall be none to
27 fray them away. The LORD shall smite thee with the boil of Egypt, and with the emerods, and with the scurvy, and with the itch, whereof
28 thou canst not be healed. The LORD shall smite thee with madness, and with blindness, and with
29 astonishment of heart: and thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled alway, and
30 there shall be none to save thee. Thou shalt betroth a wife, and another man shall lie with her:

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22. The diseases here mentioned are not certain (cf. Hast., III, pp. 323, 324); **consumption,** possibly tuberculosis; but, according to Hast., "more probably a febrile disease of long duration and attended with wasting . . . which may continue for months"; **fever** (cf. Lev. 26 : 16; Matt. 8 : 14; and parallels), possibly a malarial fever accompanied by jaundice; **inflammation,** LXX, ῥῖγος, *rhigos*, a feverish, shivering fit, a kind of ague, or possibly some kind of typhoid; **extreme burning,** LXX, ἐρεθισμός, *erethismos*, irritation, possibly something like erysipelas, though this is not common in Palestine; **sword,** strange in this context; LXX, ἀνεμοφθορία, *anemophthoria*, damage made by the wind, probably to be rendered *drought*, reading, חֹרֶב, *hōrēbh*, for חָרֵב, *hĕrēbh*; **blasting,** as the result of the withering effect of the hot wind (cf. Amos 4 : 9); **mildew,** a species of decay accompanied by a pale yellow growth due to excessive moisture (cf. Amos 4 : 9); **pursue thee,** *continually attack*, the diseases are personified.

23. The **heaven . . . brass,** *pitiless and unrelenting*, with no rain; **earth . . . iron,** *hard and unwatered* (cf. Lev. 26 : 19).

24. Read, **the Lord shall make the rain of thy land powder, and dust from heaven shall come down upon thee;** on account of the lack of rain, the fine, powder-like dust raised from the parched earth would fill the air like rain.

25. Cf. ver. 7. **And shalt be removed,** more accurately, *and thou shalt become a terror*, an object of dread or horror, because of the dreadful fate which has overtaken thee (cf. Jer. 15 . 4, and see Am. R. V. Marg.), to all the known world.

26. A vivid picture of the defeated Israelitish hosts whose dead bodies lie unburied, exposed to the birds of prey and the wild beasts, with no one to frighten them away (cf. Jer. 7 : 33).

27. Diseases attacking the body: **the botch,** or *boil*, **of Egypt** (cf. Exod. 9 : 9, 10, 11; Hast. III, p. 329); **emerods,** some sort of *swelling* or *tumor*, possibly the bubonic plague (cf. 1 Sam. 5 : 6, 9, 12; 6 : 4, 5; Hast., III. p. 325); **scab,** an itchy disease with a kind of crust formed on the skin, commonest on the head (cf. Lev. 21 : 20; 22 . 22; Hast., III. p. 329); **itch,** some kind of eruptive disease, due, according to Macalister (Hast., III, p. 329), to a small mite which burrows in the skin; the disease, when neglected, spreads over the whole body, covering it with a rough crust; all these diseases were regarded as incurable.

28. Mental disorders: **madness,** *insanity* (cf. 2 Kings 9 : 20; Hosea 9 . 7); **blindness** (cf. Zech. 12 : 4), perhaps to be taken literally, blindness being regarded as due to an affection of the mind; **astonishment of heart** (cf. Zech. 12 : 4), *bewilderment*, or *confusion of mind*, an unsettled or disordered brain.

29. Grope at noonday, like a blind man, describing the panic and confusion, as a result of which the people shall be as helpless as a blind man; **only oppressed.** *have nothing but oppression* (cf. ver. 18); **spoiled,** *despoiled*, robbed of property (cf. Jer. 21 : 12; 22 : 3); with none to **save** (cf. 22 : 27).

30. Cf. Jer. 8 : 10. Both in home and property they shall be despoiled (cf. 20 : 7; 6 : 11; 8 : 12).

thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.
31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.
32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in thine hand.
33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:
34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.
35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.
36 The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.
37 And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.
38 Thou shalt carry much seed out into the field, and shalt gather *but* little in; for the locust shall consume it.
39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes*; for the worms shall eat them.
40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*.
41 Thou shalt begat sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.
42 All thy trees and fruit of thy land shall the locust consume.
43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.
44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and
31 shalt not use the fruit thereof. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to save thee.
32 Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day; and there shall be nought in the power of thine hand.
33 The fruit of thy ground, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed
34 alway: so that thou shalt be mad for the sight
35 of thine eyes which thou shalt see. The LORD shall smite thee in the knees, and in the legs, with a sore boil, whereof thou canst not be healed, from the sole of thy foot unto the crown
36 of thy head. The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which thou hast not known, thou nor thy fathers; and there shalt thou serve other gods,
37 wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all the peoples whither the LORD shall lead thee
38 away. Thou shalt carry much seed out into the field, and shalt gather little in; for the locust
39 shall consume it. Thou shalt plant vineyards and dress them, but thou shalt neither drink of the wine, nor gather *the grapes;* for the worm
40 shall eat them. Thou shalt have olive trees throughout all thy borders, but thou shalt not anoint thyself with the oil; for thine olive shall
41 cast *its fruit*. Thou shalt beget sons and daughters, but they shall not be thine; for they shall
42 go into captivity. All thy trees and the fruit of
43 thy ground shall the locust possess. The stranger that is in the midst of thee shall mount up above thee higher and higher; and thou shalt
44 come down lower and lower. He shall lend to thee, and thou shalt not lend to him: he shall

31. The **ox,** the **ass,** and the **sheep,** including goats, were the common and the most valuable domestic animals of the ancient Hebrews.

32. Enslavement of the children; **thine eyes shall look, and fail with longing** (cf. Ps. 119 : 82, 123; Lam. 4 : 17); **no might in thine hand,** it shall be beyond the power of thy hand to bring them back.

33. All thy labours, the product of toil, produce, or acquired property (cf. Isa. 45 : 14; Jer. 3 : 24; Ps. 78 : 46, etc.); **only oppressed and crushed** (cf. ver. 29).

34. Mad, *insane,* lose mental balance (cf. ver. 28); this would seem to be the outcome of the disasters to family and property which should come one after the other (cf. the experience of Job, Job 1).

35. Bodily disease (cf. ver. 27).

36, 37. Exile and desolation; **thee and thy king** (cf. 17 : 14); this passage, like 17 : 14, regards the establishment of the monarchy as an act of human disregard of Jehovah; **serve other gods,** the worst consequence of the exile, inability to continue the worship of Jehovah (cf. Hosea 3 : 4); **an astonishment,** an object of horror to the nations because of their degraded and desolate condition (cf. ver. 28; 2 Kings 22 : 19; Hosea 5 : 9; Joel 1 : 7, etc.); **a proverb, and a byword,** object of jests and jokes (cf. 1 Kings 9 : 7; Jer. 24 : 9); **whither the Lord shall lead thee,** the exile is caused by Jehovah, and only secondarily by the conquering nations.

38-42. An amplification of the disasters, chiefly agricultural: crops a failure because of the **locust** (cf. Hag. 1 : 6); the vineyards unproductive because the **worms** devour the fruit, the worm not identified (cf. Hast., IV, p. 940); failure of the **olive** crop, because the olives drop off before they come to maturity; **sons and daughters,** another form of property, carried off by enemies; **shalt not enjoy them,** lit., *they shall not be thine,* thou shalt not benefit by their service and affection; **locust,** a different word from that in ver. 38; the title is picturesque, *the whirrer,* of the noise of the locust.

43, 44. The blessings promised in ver. 12, 13 are completely reversed.

45 Moreover all these curses shall come upon
thee, and shall pursue thee, and overtake thee, till
thou be destroyed; because thou hearkenedst not
unto the voice of the LORD thy God, to keep his
commandments and his statutes which he com-
manded thee.
46 And they shall be upon thee for a sign and for
a wonder, and upon thy seed for ever.
47 Because thou servedst not the LORD thy God
with joyfulness, and with gladness of heart, for the
abundance of all *things;*
48 Therefore shalt thou serve thine enemies,
which the LORD shall send against thee, in hunger,
and in thirst, and in nakedness, and in want of all
things: and he shall put a yoke of iron upon thy
neck, until he have destroyed thee.
49 The LORD shall bring a nation against thee
from far, from the end of the earth, *as swift* as the
eagle flieth; a nation whose tongue thou shalt not
understand;
50 A nation of fierce countenance, which shall
not regard the person of the old, nor shew favour
to the young:
51 And he shall eat the fruit of thy cattle, and the
fruit of thy land, until thou be destroyed: which
also shall not leave thee *either* corn, wine, or oil, *or*
the increase of thy kine, or flocks of thy sheep, un-
til he have destroyed thee.
52 And he shall besiege thee in all thy gates, until
thy high and fenced walls come down, wherein
thou trustedst, throughout all thy land: and he
shall besiege thee in all thy gates throughout all
thy land, which the LORD thy God hath given thee.
53 And thou shalt eat the fruit of thine own body,
the flesh of thy sons and of thy daughters, which
the LORD thy God hath given thee, in the siege, and
in the straitness, wherewith thine enemies shall
distress thee:
54 *So that* the man *that is* tender among you, and
very delicate, his eye shall be evil toward his
brother, and toward the wife of his bosom, and
toward the remnant of his children which he
shall leave:
55 So that he will not give to any of them of the
flesh of his children whom he shall eat: because he
hath nothing left him in the siege, and in the strait-
ness, wherewith thine enemies shall distress thee
in all thy gates.

45 be the head, and thou shalt be the tail. And all
these curses shall come upon thee, and shall
pursue thee, and overtake thee, till thou be de-
stroyed; because thou hearkenedst not unto the
voice of the LORD thy God, to keep his com-
mandments and his statutes which he com-
46 manded thee: and they shall be upon thee for
a sign and for a wonder, and upon thy seed for
47 ever: because thou servedst not the LORD thy
God with joyfulness, and with gladness of heart,
48 by reason of the abundance of all things: there-
fore shalt thou serve thine enemies which the
LORD shall send against thee, in hunger, and in
thirst, and in nakedness, and in want of all
things: and he shall put a yoke of iron upon thy
49 neck, until he have destroyed thee. The LORD
shall bring a nation against thee from far, from
the end of the earth, as the eagle flieth; a nation
50 whose tongue thou shalt not understand; a na-
tion of fierce countenance, which shall not re-
gard the person of the old, nor shew favour to
51 the young: and he shall eat the fruit of thy cat-
tle, and the fruit of thy ground, until thou be
destroyed: which also shall not leave thee corn,
wine, or oil, the increase of thy kine, or the
young of thy flock, until he have caused thee to
52 perish. And he shall besiege thee in all thy
gates, until thy high and fenced walls come
down, wherein thou trustedst, throughout all
thy land: and he shall besiege thee in all thy
gates throughout all thy land, which the LORD
53 thy God hath given thee. And thou shalt eat the
fruit of thine own body, the flesh of thy sons and
of thy daughters which the LORD thy God hath
given thee; in the siege and in the straitness,
wherewith thine enemies shall straiten thee.
54 The man that is tender among you, and very
delicate, his eye shall be evil toward his brother,
and toward the wife of his bosom, and toward
the remnant of his children which he hath re-
55 maining: so that he will not give to any of them
of the flesh of his children whom he shall eat,
because he hath nothing left him; in the siege
and in the straitness, wherewith thine enemy

45, 46. The frightful disasters just described are the punishment for Israel's disobedience (cf. ver. 15); **they shall be upon thee,** *they shall take these outward and visible forms, which shall be an evidence to all the world and for all time of the wrath of Jehovah their God.* This passage offers no escape by repentance.

47-68. These verses give a supplementary account of the curses for the disobedience of the people. It is probable that they are a later addition to the original narrative.

47-57. Disasters due to invasion and siege, with a gruesome picture of the inhumanity and the horrors of famine.

48. Instead of serving Jehovah, they will be obliged to **serve,** *work for,* their **enemies,** deprived of all the blessings which they had formerly enjoyed so freely, **he,** *the enemy,* **shall put a yoke of iron.**

49 ff. Invasion and siege. The writer seems to have the invasion of the Babylonians in mind (cf. Hab. 1 : 8; Isa. 5 : 26; 7 : 18; 28 : 11).

50. Fierce countenance (cf. Dan. 8 : 23).

51. Cf. ver. 4, 20-24. **Shall not leave thee,** *leave over for thee* (cf. 2 : 34; 3 : 3; 7 : 13).

52. The destroying siege; a long settlement in Palestine is presupposed here, as the people are in possession of a large number of well-built and well-fortified cities, which, however, on account of their apostasy, they will be unable to hold.

53-57. The horrors of the siege; **eat the fruit of thine own body** (cf. 7 : 13; 28 : 4); **the flesh of thy sons** (cf. 2 Kings 6 : 28, 29); **in,** probably *because of,* **the siege** (cf. 9 : 4, 5; 24 : 16); **straitness,** *distress* (cf. Jer. 19 : 9).

54, 55. So that, better omitted (cf. R. V.); the desperation of the carefully nurtured man; **tender,** tenderly and carefully nurtured; **very delicate,** *dainty, fastidious;* **shall be evil toward,** *grudging toward,* so that he withholds from those who are nearest and dearest to him (cf. 15 : 9) **the flesh of his own children,** whom he has killed for food in the awful famine caused by the siege.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,
57 And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.
58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;
59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.
60 Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.
61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.
62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.
63 And it shall come to pass, *that* as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.
64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.
65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

56 shall straiten thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daugh-
57 ter; and toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly: in the siege and in the straitness, wherewith thine enemy
58 shall straiten thee in thy gates. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;
59 then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses,
60 and of long continuance. And he will bring upon thee again all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto
61 thee. Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou
62 be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou didst not hearken
63 unto the voice of the LORD thy God. And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to cause you to perish, and to destroy you; and ye shall be plucked from off the land whither thou goest in
61 to possess it. And the LORD shall scatter thee among all peoples, from the one end of the earth even unto the other end of the earth; and there thou shalt serve other gods, which thou hast not known, thou nor thy fathers, even wood and
65 stone. And among these nations shalt thou find no ease, and there shall be no rest for the sole of thy foot: but the LORD shall give thee there a trembling heart, and failing of eyes, and pining

56, 57. The cruelty of the **tender and delicate woman,** who has never soiled her foot by touching it on the ground, toward her husband and older children, from whom she withholds the food that she has, and toward her younger children, including the newly born during the siege, whom she devours in secret. For **young one that cometh out from between her feet** should probably be read *afterbirth, placenta.*

58-68. Another supplementary account of the punishment for disobedience, including disease and exile.

58-62. Sickness and pestilence reducing the people to a small, insignificant body.

58. The words of this law (cf. 17 : 19); the reference is to the Deuteronomic revelation; **fear this glorious and fearful name,** the name of Jehovah is the manifestation of Jehovah himself; **glorious,** better, *honorable* (cf. Isa. 3 : 5); **fearful,** *awe-inspiring* (cf. 7 : 21; 10 : 17), the name is **THE LORD,** *Jehovah,* **THY GOD.**

59-62. Make wonderful, *exceptional* (cf. Isa. 28 : 29; 29 : 14); **thy plagues,** *blows inflicted by Jehovah* (cf. ver. 61; 29 : 21), sent not only upon the sinners themselves, but upon their descendants, abnormal both in their nature and their duration, accompanied by severe sickness, and, in particular, **the diseases of Egypt** (cf. 7 : 15). **Moreover,** *furthermore,* many unknown, undescribed sicknesses will be sent until they are destroyed as a people and reduced to very small numbers (cf. 26 : 5), their original condition when their ancestors went down into Egypt, instead of the great multitude which they now boast (cf. 1 : 10).

63-68. Jehovah will reverse his attitude and take delight in destroying them, driving them into exile and keeping them there in a condition of extreme misery and abject slavery.

63. Rejoiced over you, . . will rejoice over, there will be a strict and exact correspondence between the two acts; formerly his rejoicing took the form of beneficence, now it will take the form of punishment.

65. Distress in the land of exile; **trembling heart,** a state of disquiet and perturbation (cf. Isa. 14 : 3); **failing of eyes** (cf. ver. 32); **sorrow of mind,** *lassitude, languor;* the three phrases describe the distress occasioned

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:
67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.
68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.

66 of soul: and thy life shall hang in doubt before thee; and thou shalt fear night and day, and
67 shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart which thou shalt fear, and for the sight of thine eyes
68 which thou shalt see. And the LORD shall bring thee into Egypt again with ships, by the way whereof I said unto thee, Thou shalt see it no more again: and there ye shall sell yourselves unto your enemies for bondmen and for bondwomen, and no man shall buy you.

CHAPTER XXIX.

1 THESE *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb.
2 And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;
3 The great temptations which thine eyes have seen, the signs, and those great miracles:
4 Yet the LORD hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day.

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3 land; the great temptations which thine eyes
4 saw, the signs, and those great wonders: but the LORD hath not given you an heart to know, and eyes to see, and ears to hear, unto this day.

by unsatisfied longings, and a consequent lassitude and incapacity involving the whole nature.

66. Hang in doubt before thee, the figure is a strong one; the weary victim will sit and watch his life dangling and swinging before him, while he is in constant agony, lest it should fall and so come to an end.

67. Morning and evening, day and night, bring no respite, and the weary sufferer turns from one to the other in the vain hope of relief, and finds none; the present is intolerable; the coming hour may bring relief, but no relief comes.

68. After this highly poetic description follows a prosaic threat of a return to Egypt and exposure for sale in the Egyptian slave-markets without finding purchasers. **Into Egypt again with ships,** probably in the slave-galleys of the commercial nations; particularly the Phœnicians, and possibly the Edomites by way of the Red Sea; **by the way,** referring simply to the fact of the return journey, not the specific manner in which the return was accomplished; **thou shalt see it no more,** this declaration is not found in the Pentateuch (but cf. Exod. 14 : 13); **be sold,** exactly, *be offered for sale.*

In the entire passage from ver. 15 on the outlook is absolutely hopeless. The writer does not regard disobedience as merely possible, he regards it as certain, and hence the corresponding punishment is certain (cf. 2 Kings 22 : 14–17).

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(4) **Chap. 29 : 1.** THE SUBSCRIPTION TO THE CODE. This verse is attached to chap. 28 in the Hebrew, and almost certainly belongs with it. It is the formal conclusion to the CODE OF SPECIAL LAWS, which began with 12 : 1; or, as it is put here, **the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab.** This covenant is definitely distinguished from the earlier covenant made in Horeb, which was embodied in the Ten Words, or the Decalogue (cf. Deut. 5 : 2, 3, 22). As is stated in the discussion of the Book of the Covenant, Exod. 21 to 23, it is probable that the original covenant in the land of Moab was supposed to be embodied in that earlier book, which was displaced at a later period by the book of the Deuteronomic covenant, and which was then connected with the original covenant words which were regarded as promulgated at Sinai.

D. **29 : 2 to 30 : 20.** CONCLUDING SOLEMN EXHORTATION TO OBEY THE LAW. This exhortation, or address, corresponds in many respects to the introductory addresses in chap. 5 to 11. (See Introduction, pp. vii, viii.)

2–9. An exhortation, based on the experience of Jehovah's saving power in Egypt, in the wilderness, and on the east of the Jordan, to keep the covenant which Jehovah had commanded them.

2. A new address of Moses (cf. 5 : 1); **ye have seen,** the appeal to personal experience (cf. 1 : 19; 3 : 21; 4 : 3; 5 : 3).

4. A parenthetical remark stating the failure of the people to learn from their experience; **a heart to perceive,** *to know and appreciate the divine lessons* (cf. Isa. 1 : 3); **eyes to see,** etc. (cf. Isa. 6 : 9, 10).

5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.
6 Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God.
7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:
8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.
9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.
10 Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,
11 Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water:
12 That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:
13 That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.
14 Neither with you only do I make this covenant and this oath;
15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day:
16 (For ye know how we have dwelt in the land

5 And I have led you forty years in the wilderness; your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.
6 Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that
7 I am the LORD your God. And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us un-
8 to battle, and we smote them: and we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half
9 tribe of the Manassites. Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.
10 Ye stand this day all of you before the LORD your God; your heads, your tribes, your elders, and your officers, even all the men of Israel,
11 your little ones, your wives, and thy stranger that is in the midst of thy camps, from the hewer of thy wood unto the drawer of thy
12 water: that thou shouldest enter into the covenant of the LORD thy God, and into his oath, which the LORD thy God maketh with thee
13 this day: that he may establish thee this day unto himself for a people, and that he may be unto thee a God, as he spake unto thee, and as he sware unto thy fathers, to Abraham, to Isaac,
14 and to Jacob. Neither with you only do I make
15 this covenant and this oath; but with him that standeth here with us this day before the LORD our God, and also with him that is not here
16 with us this day: (for ye know how we dwelt in

5, 6. The experiences of the wilderness are described in the words of Jehovah, **I have led you** (cf. 8:2, 4, 15); **ye have not eaten bread,** instead, they were supported by manna (cf. 8:3); **wine or strong drink,** the ordinary beverages were not forthcoming, the implication being that the people were supplied in the same miraculous way with the necessary drink for their life.

7, 8. Another experience, the conquest of the land on the east of the Jordan (cf. 2:26 to 3:8; 3:12–17).

9. The resulting duty (cf. 4:6; 8:5, 6; 11:8, 32).

10–15. The people are assembled in order to ratify the covenant, the contents of which have just been presented to them.

10. Ye, emphatic, **stand,** *are standing,* in the presence of Jehovah. The persons addressed are enumerated; they include all the officers of various sorts, all the men and their families. Hebrew has, instead of **your captains of your tribes,** *your heads and your tribes,* for which is to be read either *the heads of your tribes,* or with LXX, *your heads, your judges,* etc.

11. The covenant community includes also the **stranger,** *ger* (cf. 5:14), who occupies a menial position, being employed to hew wood and draw water (cf. Josh. 9:21, 23, 27; 1 Kings 9:20, 21; Jer. 46:22).

12. The purpose of the assembly; **that thou shouldest enter,** *pass over,* **into covenant** with Jehovah, lit., *of Jehovah;* he is the author of it, and he is establishing it; **his oath,** in the sense of a covenant; **maketh,** is about to cut or ratify.

14, 15. The covenant includes not only those who are present in the assembly and enter into the agreement, but also those who are not present, the descendants of the Israelites through coming generations, so that its obligations and duties are equally binding when the present generation shall have passed away. It seems better to end the paragraph at this point, and hence ver. 15 would properly be punctuated with a period at the end.

16 ff. The immediate connection is not clear. The attempt of E. V. to relieve the difficulty by treating ver. 16, 17 as parenthetical, and connecting ver. 18 closely with ver. 15, does not seem satisfactory. It seems better to connect ver. 16, 17 closely with the following, and to understand the paragraph, ver. 16-21, as giving the reason for the solemn exhortation to serve Jehovah, and him alone. This reason is to be found in the ever-present temptation to follow the example of the Egyptians, their former neighbors, or the Canaanites, their present neighbors, and go off into idolatry. The covenant is intended to prevent this apostasy by the oath which accompanies it, the violator of which will certainly be punished by Jehovah.

16. Ye, emphatic, the experience is personal; they know the existence and the attractions of the idol-worship, and hence are able to

of Egypt; and how we came through the nations which ye passed by;
17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which *were* among them:)
18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;
19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:
20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.
21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:
22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when

the land of Egypt; and how we came through the midst of the nations through which ye
17 passed; and ye have seen their abominations, and their idols, wood and stone, silver and gold,
18 which were among them:) lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go to serve the gods of those nations; lest there should be among you a root
19 that beareth gall and wormwood; and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the stubbornness of mine heart, to destroy the moist
20 with the dry: the LORD will not pardon him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curse that is written in this book shall lie upon him, and the LORD shall blot out his name from
21 under heaven. And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that
22 is written in this book of the law. And the generation to come, your children that shall rise up after you, and the foreigner that shall come from a far land shall say, when they see the

appreciate the necessity of formal covenant and strenuous effort if they are to adhere to Jehovah; **have dwelt,** better, *dwelt*, the simple narration of a past experience; **came through the nations which ye passed by,** lit., *passed over in the midst of the nations whom ye passed over*, indefinite (cf. 1 : 46).

17. Have seen, *saw*, **abominations,** detestable, loathsome things (cf. 7 : 26); **idols** (cf. Lev. 26 : 30; 1 Kings 15 : 12; Jer. 50 : 2; and thirty-nine times in Ezek.), a term of contempt for the idols of the heathen; the term originally meant a heavy stone or block which could be moved by rolling; specifically, a heavy stone which was regarded as holy and a seat of worship, a *menhir*, then a stone god or idol; **wood,** etc., the materials out of which these idols were made (cf. 4 : 28; Isa. 37 : 19); **which were among them,** better, *which were with them*, in their possession.

18. Lest; the connection is not very close; it introduces a warning against idolatry based on the experience described in ver. 16, 17, the significance of which is here interpreted as being for the purpose of holding the Israelites back from similar practices, *in order that there may not be among you; and let there not be* **among you a root that beareth gall and wormwood,** a shoot which produces as its fruit **gall,** a bitter, poisonous herb (cf. Amos 6 : 12; Jer. 8 : 14; 9 : 15; 23 : 15), perhaps the poppy (cf. Hast., II, p. 104); **wormwood,** the reference is to the plant called Artemisia (cf. Hast., IV, p. 940), but the words "wormwood" and "gall" are used figuratively in O. T.

19. And it come to pass, continuing the preceding thought, including the negative, *and let it not be;* **bless himself,** *congratulate himself*, invoke for himself the blessing, and promise for himself **peace,** notwithstanding the fact that he is living contrary to the covenant requirements, *because*, not **though, I walk in the imagination,** better, *stubbornness*, **of mine heart** (cf. Jer. 3 : 17; 7 : 24, etc.); **to add drunkenness to thirst,** a clause of result, the action is such that it produces the result just as certainly as though its author had intended it; render, *so as to destroy*, or *sweep away, the well watered, together with the dry*, or *thirsty*, that is everything; the result of his sin will be an overwhelming punishment.

20, 21. The description of the punishment; **not spare,** *pardon* (cf. Exod. 34 : 9; 1 Kings 8 : 50); **but then,** *under those circumstances*, **anger of the Lord** (cf. 6 : 15); **jealousy** (cf. 4 : 24), his offended honor and dignity; **smoke** (cf. Ps. 74 : 1; 80 : 4); **lie upon him** (cf. Gen. 4 : 7), perhaps the reading of LXX. and Targ., *cleave to*, is to be preferred; **separate him unto evil,** *i. e.*, take him out of his environment and give him over to evil, disaster, in strict conformity to all the covenant curses, especially those of chap. 28. This verse should end with a period, as a new paragraph begins with ver. 22.

22-28. The punishment for disobedience will become an object-lesson to subsequent generations.

22. So that, better, *and*, the connection is not close; **the generation to come of,** or *even*, **your children, . . the stranger . . . shall say;** what they say is not given until ver. 24, where the introductory formula is repeated;

they see the plagues of that land, and the sicknesses which the LORD hath laid upon it;
23 *And that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the LORD overthrew in his anger, and in his wrath:
24 Even all nations shall say, Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?
25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:
26 For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them:
27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:
28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.
29 The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

plagues of that land, and the sicknesses where-
23 with the LORD hath made it sick; *and that* the whole land thereof is brimstone, and salt, *and* a burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the LORD overthrew in his anger, and in
24 his wrath: even all the nations shall say, Wherefore hath the LORD done thus unto this land? what meaneth the heat of this great anger?
25 Then men shall say, Because they forsook the covenant of the LORD, the God of their fathers, which he made with them when he brought
26 them forth out of the land of Egypt; and went and served other gods, and worshipped them, gods whom they knew not, and whom he had
27 not given unto them: therefore the anger of the LORD was kindled against this land, to bring upon it all the curse that is written in this book:
28 and the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as at this
29 day. The secret things belong unto the LORD our God: but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

CHAPTER XXX.

1 AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt

1 AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou

plagues (cf. 28 : 59, 61); **sicknesses** (cf. Jer. 14 : 18) **which the Lord hath laid,** better with Marg., *wherewith Jehovah hath made it sick.*

23. Enumeration of the plagues and sicknesses; all its **land** is nothing but **brimstone** (cf. Gen. 19 : 24), **salt** (cf. Gen. 14 : 3), **burning,** describing the smoking condition of the land; the picture is drawn from the conditions about the Dead Sea, and the reference here is to the sulphurous hot springs, from which the mist rises as from a steaming caldron, **that it is not,** *cannot be,* **sown,** nor produce fruit, and in which no **grass** or herb can spring up, and it shall be like the land once occupied by the cities of the plain which Jehovah overthrew (cf. Gen. 19 : 28; Isa. 1 : 7, 9; Jer. 49 : 18; Amos 4 : 11).

24. Even . . . shall say, resuming "shall say" of ver. 22; the condition of the land shall arouse their surprise, and they shall ask for its cause.

25 ff. The answer: for violation of the **covenant** made with the people by Jehovah, their ancestral God, and service of other gods, therefore the wrath of their God was visited upon them in punishment, rooting them out of their land and sending them into exile. The exile is clearly presupposed here, showing that this passage was not written until after the destruction of Jerusalem.

29. This verse is very puzzling. It has no connection with the context, for 30 : 1 is clearly the continuation of 29 : 28. On their face, the words may be taken as an editorial remark, indicating the inscrutability of the unrevealed purposes of Jehovah, the **secret,** or *hidden,* **things** with which man has no concern, the mysteries of divine Providence, and contrasting them with the **revealed,** *uncovered,* things which man does know and which are of practical importance for all men, and more specifically with the revealed will of Jehovah as embodied in the law of Deuteronomy. The thought is then essentially the same as in 30 : 11-14. An entirely different, but quite unlikely, meaning is found in the verse by some recent authorities, who see in it a remark treating of the discovery of the law in the foundation-stone of the temple in the time of Josiah. So Grimme, "*Orientalische Literaturzeitung,*" Vol. 10, cols. 610 ff., who renders, *this is that which had been concealed for Jehovah our God, and has been revealed, discovered for us and for our children,* that we may, etc. (Cf. further, Erbt, *ib.*, Vol. 11, cols. 57-62; Haupt, *ib.*, cols. 119 ff.; König, *ib.*, col. 125. For a discussion of the conception of Deuteronomy as a foundation-stone deposit, see also Naville, "The Discovery of the Book of the Law," with many Egyptian illustrations of the custom.)

Chap. 30 : 1-10. Repentance in the land of banishment will secure restoration and renewed prosperity. The connection is with 29 : 28, giving the reverse of the prediction of disaster.

1. The blessing and the curse (cf. 11 : 26-28; 28 : 2, 10, 45).

call *them* to mind among all the nations, whither the LORD thy God hath driven thee,
2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;
3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.
4 If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:
5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.
6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.
7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.
8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.
9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:
10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes *which are* written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.
11 For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off.
12 It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?
13 Neither *is it* beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

shalt call them to mind among all the nations, whither the LORD thy God hath driven thee,
2 and shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children,
3 with all thine heart, and with all thy soul; that then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples, whither
4 the LORD thy God hath scattered thee. If *any* of thine outcasts be in the uttermost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch
5 thee: and the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and
6 multiply thee above thy fathers. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that
7 thou mayest live. And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.
8 And thou shalt return and obey the voice of the LORD, and do all his commandments which
9 I command thee this day. And the LORD thy God will make thee plenteous in all the work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy
10 fathers: if thou shalt obey the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law; if thou turn unto the LORD thy God with all thine heart, and with all thy soul.
11 For this commandment which I command thee this day, it is not too hard for thee, neither is it
12 far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may
13 do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, and make us to hear it,

2. Return, *repent* (cf. 4 : 30); **obey . . . according to all that I** am commanding **thee.**

3. Will turn thy captivity, perhaps better, *change thy fate,* lit., *turn thy turning;* the phrase which is very common in the prophets is used only here in Deuteronomy, **have compassion upon thee, and will return and gather thee,** better, *again will gather thee* (cf. Micah 2 : 12; 4 : 6; Jer. 31 : 10; Zeph. 3 : 19, 20), a common phrase for gathering the dispersed Israelites.

4. Cf. 28 : 64. **Any of thine be driven out,** better, *if any of thy banished* or *exiled ones* (cf. R. V.) *be at the end of the heavens.*

6. Circumcise thine heart (cf. 10 : 16) **to love,** *so that thou mayest love* (cf. 4 : 29; 6 : 5); the circumcision of the heart fits it to perform its religious functions and makes further apostasy impossible.

8, 9. A repetition in another form of the conditional promise of ver. 2-5; **and thou shalt return and obey,** better, *shalt again obey,* or *hearken* (construction as in ver. 2), **and,** better, *then, Jehovah* **thy God will make thee plenteous,** etc. (cf. 28 : 11, 12, 63).

10. Repetition of the conditions upon which the restoration of prosperity depend—implicit obedience to the commands of the book of Deuteronomy and loyal dependence upon Jehovah.

11-14. The conditions are not impossible, for the law, to which obedience is commanded, is not something remote, unknown, and unattainable, but is before them.

11. Hidden, *wonderful, difficult,* and so beyond their power to accomplish (cf. Gen. 18 : 14; Jer. 32 : 17, 27); **far off,** *out of reach, in space.*

12, 13. Amplification of the thought of ver. 11; **not in heaven,** this is probably intended as the explanation of **hidden** in ver. 11, one of the secret things that belong to God (cf. 29 : 29), *so that thou must say;* obedience to it on these conditions would be possible only if one went and brought it to them; **beyond the sea,** the same as "far off" (ver. 11).

14 But the word *is* very nigh unto thee, in thy
mouth, and in thy heart, that thou mayest do it.
15 See, I have set before thee this day life and
good, and death and evil;
16 In that I command thee this day to love the
LORD thy God, to walk in his ways, and to keep his
commandments, and his statutes, and his judg-
ments, that thou mayest live and multiply: and
the LORD thy God shall bless thee in the land
whither thou goest to possess it.
17 But if thine heart turn away, so that thou wilt
not hear, but shalt be drawn away, and worship
other gods, and serve them;
18 I denounce unto you this day, that ye shall
surely perish, *and that* ye shall not prolong *your*
days upon the land, whither thou passest over Jor-
dan to go to possess it.
19 I call heaven and earth to record this day
against you, *that* I have set before you life and
death, blessing and cursing: therefore choose life,
that both thou and thy seed may live:
20 That thou mayest love the LORD thy God, *and*
that thou mayest obey his voice, and that thou
mayest cleave unto him: for he *is* thy life, and the
length of thy days: that thou mayest dwell in the
land which the LORD sware unto thy fathers, to
Abraham, to Isaac, and to Jacob, to give them.

14 that we may do it? But the word is very nigh
unto thee, in thy mouth, and in thy heart, that
thou mayest do it.
15 See, I have set before thee this day life and
16 good, and death and evil; in that I command
thee this day to love the LORD thy God, to walk
in his ways, and to keep his commandments
and his statutes and his judgements, that thou
mayest live and multiply, and that the LORD
thy God may bless thee in the land whither
17 thou goest in to possess it. But if thine heart
turn away, and thou wilt not hear, but shalt be
drawn away, and worship other gods, and serve
18 them; I denounce unto you this day, that ye
shall surely perish; ye shall not prolong your
days upon the land, whither thou passest over
19 Jordan to go in to possess it. I call heaven and
earth to witness against you this day, that I
have set before thee life and death, the blessing
and the curse: therefore choose life, that thou
20 mayest live, thou and thy seed: to love the
LORD thy God, to obey his voice, and to cleave
unto him: for he is thy life, and the length
of thy days: that thou mayest dwell in the land
which the LORD sware unto thy fathers, to
Abraham, to Isaac, and to Jacob, to give them.

CHAPTER XXXI.

1 AND Moses went and spake these words unto
all Israel.
2 And he said unto them, I *am* a hundred and
twenty years old this day; I can no more go out
and come in: also the LORD hath said unto me,
Thou shalt not go over this Jordan.

1 AND Moses went and spake these words unto
2 all Israel. And he said unto them, I am an
hundred and twenty years old this day; I can
no more go out and come in; and the LORD
hath said unto me, Thou shalt not go over this

14. The word, *the thing commanded*, the requirements, obedience to which brings blessing; **very nigh,** *close at hand*, as contrasted with "far off," **in thy mouth, and in thy heart,** not hidden, but revealed, and made a regular part of their daily conversation and of their thought as though committed to memory (cf. 6 : 6 ff.; 11 : 18 ff.).

15-20. A closing warning. Life and death are open to the choice of Israel: life for obedience, death for disobedience (cf. 11 : 26).

15. The alternatives: **life and good,** *prosperity*; **death and evil,** *misfortune, disaster*.

16. The construction is difficult, and the translation of E. V. practically impossible. It seems better, therefore, with LXX, to restore at the beginning of the verse and render, *if thou shalt hearken unto the commandments of Jehovah thy God, which I am commanding thee this day*, etc. . . *then* **the Lord thy God shall bless thee.**

17, 18. The punishment for disobedience.

19, 20. Concluding solemn exhortation to choose life and blessing. **I call heaven and earth to record** (cf. 4 : 26; 8 : 19), *appeal to them as witnesses*; **choose life, . . that thou mayest love, . . mayest obey, . . mayest cleave,** these three infinitive clauses describe what life is; **for he,** better, *it*, the love of Jehovah, etc., **is thy life,** that which will secure for you life and length of days.

III. **Chap. 31 to 34.** Final Deeds, Farewell Addresses, and Death of Moses. This section is, in the main, historical, and is clearly an appendix to the exposition of the Deuteronomic Code. It is in the Deuteronomic style for the most part, but except in 31 : 9-13, 24-27 it contains no reference to the Deuteronomic Covenant. As stated in the analysis (Int., p. vii), there are traces of JE and P in this narrative, and the Song and Blessing are probably from some independent collections. The whole narrative in its present form is probably of exilic or early post-exilic origin.

31 : 1-8. Appointment of Joshua as the Successor of Moses (cf. also ver. 14, 23).

1, 2. And Moses went and spake, the introduction is abrupt, and the reference of all **these words** is uncertain in the present context. They must refer to the following rather than, as would be expected, to the preceding paragraphs. This makes it highly probable that LXX has preserved the correct reading here, *and when Moses finished speaking all these words to all Israel, then he said unto them;* **a hundred and twenty years old** (cf. 34 : 7; Exod. 34 : 7). These passages, taken together, show that the author intended to make the period from the Exodus to the death of Moses just forty years (cf. Exod. 19 : 1; Num. 10 : 11; Deut. 1 : 3; 2 : 14); **I can no more go out and come in,** *perform my work*, covering all the activity

3 The LORD thy God, he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, as the LORD hath said.
4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.
5 And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.
6 Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee.
7 And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.
8 And the LORD, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.
9 And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.
10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the year of release, in the feast of tabernacles,
11 When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.
12 Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:
13 And *that* their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.
14 And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua,

3 Jordan. The LORD thy God, he will go over before thee; he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, as the
4 LORD hath spoken. And the LORD shall do unto them as he did to Sihon and to Og, the kings of the Amorites, and unto their land; whom he
5 destroyed. And the LORD shall deliver them up before you, and ye shall do unto them according unto all the commandment which I have com-
6 manded you. Be strong and of a good courage, fear not, nor be affrighted at them: for the LORD thy God, he it is that doth go with thee;
7 he will not fail thee, nor forsake thee. And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou shalt go with this people into the land which the LORD hath sworn unto their fathers to give them; and thou shalt
8 cause them to inherit it. And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.
9 And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto
10 all the elders of Israel. And Moses commanded them, saying, At the end of *every* seven years, in the set time of the year of release, in the feast of
11 tabernacles, when all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all
12 Israel in their hearing. Assemble the people, the men and the women and the little ones, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words
13 of this law; and that their children, which have not known, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.
14 And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua,

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of life (cf. 28 : 6, 19); and also Jehovah has set this as the terminus of his career (cf. 1 : 37; 3 : 26, 27).

3. The Lord thy God, he is the one who is going **before thee; he,** emphatic, **will destroy** (cf. 9 : 3); **Joshua, he shall go over before thee,** parenthetical or misplaced; it would come better after ver. 2 (cf. 3 : 28).

4. Continuing ver. 3a (cf. R. V.).

7, 8. The installation of Joshua, largely quotation (cf. 1 : 38; 3 : 28; 4 : 31; Josh. 1 : 6–9). The narrative in 31 : 1-8 forms a natural continuation of 3 : 28, giving a simple account of the appointment of Joshua. Side by side with this is given, in 31 : 14, 15, 23; 34 : 9, a description of a special divine installation.

9-13. Command to write the law and to provide for its being read at the feast of Tabernacles in the year of release (cf. also ver. 24–27).

9. Moses wrote this law, the Deuteronomic law (cf. ver. 24; 30 : 10); **the priests the sons of Levi,** the Levitical priests (cf. 17 : 9); **elders of Israel** (cf. 5 : 1; 27 : 1).

10. At the end of every seven years (cf. 15 : 1); **solemnity,** possibly, *set time* (R.V.), but more probably the *regular festival* **of the year of release,** namely, **in the feast of tabernacles** (cf. 15 : 12 ff.; 16 : 13, 16).

11. When all Israel is come (cf. 16 : 16), **thou shalt,** better with LXX, plural *ye shall,* **read.**

12. Gather the people together, *assemble the congregation,* consisting of **men,** and **women,** and **children,** and *sojourners;* **that they,** *the assembled body,* **may hear, learn, fear, observe to do,** the regular Deuteronomic phrases.

13. The purpose of the assembly is also to instruct the inexperienced, untrained younger generation (cf. 1 : 39; 4 : 9; 6 : 7). Ver. 24-27 deal with this same subject, if the text is correct.

14, 15. The consecration of Joshua (cf. ver. 2-8, 23). The narrative is a parallel to ver. 2-8. It is probable that ver. 14, 15, 23 belong to one of the earlier strands of the Pentateuch, most likely to E, on account of its reference to the tent of meeting.

14. Cf. ver. 16. **The Lord said unto Moses;** elsewhere in Deuteronomy Moses says,

and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will forsake me, and break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God *is* not among us?

18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I sware.

the Lord said unto me; **tabernacle of the congregation,** better, *tent of meeting* (cf. Exod. 33 : 7-11; Num. 11 : 24, 26; not referred to elsewhere in Deut.); **went, and presented themselves,** probably outside of the camp.

15. Pillar of a cloud (cf. Exod. 13 : 21; 14 : 24; 33 : 9 ff.).

16-22. Command to write the song and teach it to Israel (cf. 28-30; 32 : 44). This command shows many evidences of the Deuteronomic hand, but it has peculiarities of its own, so that it is probable that the original introduction to the song has been worked over by the editor of Deuteronomy, who incorporated the song in his book. The purpose of the song is to serve as a witness against the people of Israel in the coming days of their apostasy (cf. ver. 28-30). In that it is like the law of Deuteronomy itself (cf. ver. 24-27).

16. Behold, thou shalt sleep with thy fathers, the common formula for death; **go a whoring,** not used elsewhere in Deuteronomy (cf. Exod. 34 : 15, 16; Judg. 2 : 17, etc.); **the gods of the strangers of the land,** more commonly, *the strange gods* (cf. Gen. 35 : 2, 4).

17. I will hide my face from them (cf. ver. 18; 32 : 20; not elsewhere in Deut.; Isa. 8 : 17; Jer. 33 : 5; Micah 3 : 4, etc.).

18. And I, the pronoun is emphatic; the whole verse is an emphatic repetition of the thought of ver. 16, 17.

19. Now therefore, drawing a conclusion and introducing a command (cf. 4 : 1; 10 : 12); **write ye,** addressed probably both to Moses and Joshua (cf. 32 : 44); **this song,** which follows in 32 : 1-43; **put it in their mouths,** *teach it to them so that they may sing it* (cf. 30 : 14); **a witness . . . against** (cf. Josh. 24 : 22; Micah 1 : 2; Mal. 3 : 5).

20. For when, better simply, *when,* **shall have brought,** lit., *shall bring;* **shall have eaten and filled themselves,** lit., *and be sated;* **and waxed fat,** *become prosperous;* **then will they turn,** better to take this as continuing the preceding simply, *and they turn* **unto other gods,** etc. (cf. ver. 18).

21. This begins the conclusion; *then* **it shall come to pass . . . that this song shall testify as a witness** *to their faces* (cf. Hosea 5 : 5; 7 : 10), and the witness will be perpetual because the song cannot be forgotten by posterity; **for I know,** the reason for the whole statement of ver. 20, 21a; Israel's apostasy may be predicted with absolute certainty, for Jehovah knows even now before their entrance into the promised land **their imagination,** *purpose* or *impulse of their hearts* (cf. Gen. 6 : 5; 8 : 21).

22 Moses therefore wrote this song the same day, and taught it the children of Israel.
23 And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.
24 And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,
25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,
26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.
27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?
28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.
29 For I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.
30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

22 into the land which I sware. So Moses wrote
this song the same day, and taught it the chil-
23 dren of Israel. And he gave Joshua the son of
Nun a charge, and said, Be strong and of a good
courage: for thou shalt bring the children of
Israel into the land which I sware unto them:
and I will be with thee.
24 And it came to pass, when Moses had made
an end of writing the words of this law in a
25 book, until they were finished, that Moses com-
manded the Levites, which bare the ark of the
26 covenant of the LORD, saying, Take this book of
the law, and put it by the side of the ark of the
covenant of the LORD your God, that it may be
27 there for a witness against thee. For I know
thy rebellion, and thy stiff neck: behold, while
I am yet alive with you this day, ye have been
rebellious against the LORD; and how much
28 more after my death? Assemble unto me all
the elders of your tribes, and your officers, that
I may speak these words in their ears, and call
29 heaven and earth to witness against them. For
I know that after my death ye will utterly cor-
rupt yourselves, and turn aside from the way
which I have commanded you; and evil will
befall you in the latter days; because ye will
do that which is evil in the sight of the LORD,
to provoke him to anger through the work of
your hands.
30 And Moses spake in the ears of all the assem-
bly of Israel the words of this song, until they
were finished.

22. Moses alone writes the song. Probably originally the song followed immediately after ver. 22.

23. The direct continuation of ver. 15, introducing Jehovah as speaking directly to Joshua; it is parallel to ver. 7, 8.

24-27. This passage reverts to the writing of the law and its committal to the priests. It is parallel to ver. 9-13. It is connected in a certain sense with ver. 16-22, in that the law here is intended to serve the same purpose as the song in ver. 16-22; it is a witness against the people in the time of their apostasy.

24-26. Cf. ver. 9. The Levites are addressed, not the Levitical priests, and the conception is not the same as in ver. 9 ff.; **which bare the ark of the covenant** (cf. 10 : 8); **in the side of,** better, *at the side of* (cf. 1 Sam. 20 : 20), it was not to be put inside the ark; **that it may be,** better, *and let it be,* **there for a witness** (cf. ver. 19).

27. For I know, the subject is emphatic; Moses had every reason to know from personal experience the **rebellion** (cf. 1 : 26, 43) and the **stiff neck** (cf. 9 : 6, 13; 10 : 16) of the people, for during his lifetime they had been rebellious.

28-30. These verses refer to the song, and not to the torah. The difficulty caused by this change has led some scholars to change the word, תּוֹרָה, *torah,* in ver. 24, 26, to שִׁיר, *shir, song,* and so make ver. 24-30 one connected passage. In favor of this view may be argued that by separating between ver. 27 and 28, the address **gather unto me** (ver. 28) is not directed to any one, while if ver. 27 and 28 are closely connected, then it is the Levites who are addressed. It is, however, difficult to see how the change from *shir,* song, to *torah,* law, could have occurred, and also it is hard to understand why the Levites should have been commanded to gather the people to hear a song which they had already put by the side of the ark. It seems therefore necessary to retain the text and recognize the change in subject. It is possible that Joshua may be thought of as addressed in ver. 28. The passage, ver. 28-30, is then to be taken as an introduction to the song, parallel to ver. 16-22.

28. The elders of your tribes and your officers (cf. 1 : 15; 5 : 23); **these words,** the words of the song (cf. ver. 30); **call heaven and earth to record,** or *witness* (cf. ver. 19; 30 : 19).

29. For I know (cf. ver. 27); **corrupt yourselves,** *act corruptly* (cf. 4 : 16, 25); **turn aside** (cf. 11 : 28); **evil will befall you** (cf. ver. 17; 29 : 20) **in the latter days** (cf. 4 : 30); **because,** etc. (cf. 4 : 25).

30. Moses spake (cf. 5 : 1, 23; 31 : 1); the song is addressed to the assembled congregation.

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4. **Chap. 32 : 1-43.** THE SONG OF MOSES. The song is an independent piece, and owes its incorporation in Deuteronomy and assignment to Moses to some of the later editors of the book. It deals with Israel as a rebellious and apostate people who are sinning against Jehovah, notwithstanding the fact that he is their Father and Redeemer (cf. ver. 5, 6). In astonishment the poet

CHAPTER XXXII.

1 GIVE ear, O ye heavens, and I will speak; and
hear, O earth, the words of my mouth.
2 My doctrine shall drop as the rain, my speech
shall distil as the dew, as the small rain upon the
tender herb, and as the showers upon the grass:
3 Because I will publish the name of the LORD:
ascribe ye greatness unto our God.
4 *He is* the Rock, his work *is* perfect: for all his
ways *are* judgment: a God of truth and without
iniquity, just and right *is* he.
5 They have corrupted themselves, their spot *is*
not *the spot* of his children: *they are* a perverse and
crooked generation.

I

1 GIVE ear, ye heavens, and let me speak;
And thou earth, listen to the words of my mouth.
2 My instruction shall drop like the rain,
My word shall settle like the dew;
Like fine showers upon the young grass,
Like torrents upon the herbage.

II

3 For the fame of Jehovah will I publish;
Oh, ascribe ye, glory to our God;
4 The Rock, perfect is his work,
Yea, all his ways are right,
A faithful God without falseness,
Just and straightforward is he.

III

5 'The blemished children have dealt corruptly
with him,'
The perverted and crooked generation;

asks them to look back over Jehovah's dealings with them in the past, even to his arrangement of the nations antedating the placing of Israel in Palestine, and to the experiences of the desert (ver. 7–14). But all his care has been repaid by apostasy and the worship of false gods (ver. 15–18). In his wrath Jehovah has sent terrific punishments upon them (ver. 19–25), and has only been deterred from completely annihilating them by regard for his own glory lest the nations whom he has been using as his instruments should misunderstand his action (ver. 26–30). But the moral worthlessness of the nations and their gods assures the poet that they in their turn shall be overthrown (ver. 31–35). When Jehovah sees the misery of his people he will call on them to renounce their false gods, to recognize his absolute lordship, and to wait while he takes vengeance upon their foes and pardons them (ver. 36 ff.). The description of the apostasy, the punishment and triumph of the foes, is given with a realism which proves that these things are facts of experience, and are not predictions. It could not well have been written earlier than the eighth century, and is almost certainly at least a century later, and so not earlier than the years immediately preceding the fall of Jerusalem. Its affinities with the second part of Isaiah, and with the Psalms and Wisdom Literature, lead to its assignment to the exile. The structure of the poem also suggests a late date. It is quite regular in its metrical and poetical form in contrast to the more irregular structure of earlier poems. The prevailing measure is the trimeter, or line with three beats, two lines being united to form a couplet, and usually three of these couplets are taken together to make up a strophe, or stanza. Some of the lines, however, seem to have four beats, and some of the stanzas in their present form have more than six lines. The parallelism of the members is generally quite regular. In order to exhibit the structure as clearly as possible, it has been thought best to prepare a new translation of the poem and to print it in the place of the R. V., in the right-hand column at the top of the page. Textual emendations are indicated by inverted commas; passages that are regarded as glosses or intrusions into the text are enclosed in square brackets. In addition to the commentaries, the translation given in "The Holy Bible, an Improved Edition," the translation and notes of Schmidt, "The Messages of the Poets," pp. 336 ff., and of G. A. Smith, "Early Poetry of Israel," pp. 76, 77, have been freely consulted.

1, 2. First stanza, six lines. Introductory, a summons to the earth and heavens to listen to the words of the speaker. (For the conception and the diction, cf. Deut. 33 : 28; Judg. 5 : 4, 5; Isa. 1 : 2; Jer. 3 : 3; 14 : 22; Ps. 72 : 16; Prov. 1 : 5; 4 : 2.)

3, 4. Second stanza, six lines. The subject of the poem of instruction, an ascription of honor to the mighty and incomparably just Jehovah, the heavens and earth being called on to join in the song (cf. 26 : 19; Zeph. 3 : 19, 20). **The Rock** (cf. ver. 18, 30, 31; Hab. 1 : 12; Ps. 18 : 2, 46), probably originally an actual proper name of some deity, in the Old Testament clearly a name of Jehovah. (Cf. Hast., III, p. 880; IV, p. 290.) In the second line of ver. 4, render, *yea* or *verily*, instead of **for**; the particle, כִּי, *ki*, is asseverative; **without iniquity,** *devoid of crookedness or falseness* (cf. Job 34 : 10); **just and right** (cf. Ps. 7 : 10, 11; 11 : 3, 5, 7; 92 : 15).

5, 6. Third stanza, six lines, describing the people as forgetful and faithless. The first line is unintelligible in the Hebrew. Literally it

6 Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?
7 Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.
8 When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.
9 For the LORD'S portion *is* his people; Jacob *is* the lot of his inheritance.
10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.
11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:
12 *So* the LORD alone did lead him, and *there was* no strange god with him.
13 He made him ride on the high places of the earth, that he might eat the increase of the fields;

6 Will ye thus requite Jehovah
Ye foolish and unwise people?
Is not he thy father who bought thee,
Did not he make thee and direct thee?

IV

7 Remember the days of old,
Consider the years of the generations past,
[Ask thy father and let him declare to thee,
Thy elders and let them tell thee;]
8 When the Most High set the nations in their inheritance,
When he distributed the sons of men,
He set the bounds of the peoples
According to the number of the sons of 'God.'

V

9 But Jehovah's portion is his people,
Jacob is his inherited lot;
10 In the desert land he found him,
In the waste of the howling wilderness.
He protected him, he directed him,
As the eye's pupil he guarded him.

VI

11 Like an eagle which stirs up his nest,
Rushes upon his nestlings,
Spreads out his wings and takes them up,
Carries them upon his pinions;
12 So Jehovah alone conducted him,
He was assisted by no strange god.

VII

13 Over earth's high places he caused him to ride,
[And with the fruit of the field he fed him,]

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reads, *they have corrupted themselves, their blemish is not his children;* the rendering given above is that of Steuernagel, based on Sam. and LXX, reading שְׁחָתוּ, *shĭhăthu*, for שְׁחֵת, *shĭheth*, omitting לֹא, *lo'*, as a dittography of לוֹ, *lô*, and reading בְּנֵי מוּם, *bĕnê mûm*, for בָּנָיו מוּמָם, *bānāw mûmām* (cf. Ps. 18 : 26; 74 : 18). The foolishness and perversity of the people is shown by their failure to appreciate the true state of affairs and to understand to whom they owe their blessings.

7, 8. Fourth stanza, eight lines in the present text; but lines three and four are probably later additions, so that originally the stanza would have but six lines. This stanza is an appeal to Israel to remember that in the original division of the nations and their assignments to the various gods, Jehovah kept Israel for himself. Israel is directed to appeal to the remote past (cf. Ps. 90 : 15). In this context the appeal to their immediate, still living ancestors and elders is incongruous, and is probably not original. **The Most High** (cf. Gen. 14 : 18–22; Num. 24 : 16; and frequently in the Psalms); **sons of Adam,** better, *sons of God*, the angels, or subordinate spirits, reading אֵל, *'ēl*, for אָדָם, *'ādhām*, with LXX, Steuernagel, Schmidt, etc. He determined the limit and number of the various nationalities according to the number of the guardian deities to whose care the nations were assigned.

9, 10. Fifth stanza, six lines. Jehovah's choice and care of Israel, whom he took as his portion in the assignment of the nations described in the preceding stanza (cf. 4 : 19, 20; 7 : 6; Jer. 10 : 16); **desert land, . . waste howling wilderness** (cf. Gen. 1 : 2; Isa. 15 : 8; Jer. 4 : 23; 25 : 36); **led him about** (cf. Ps. 32 : 8); **apple of his eye,** *little man, pupil*, from the reflection to be seen in the pupil (cf. Ps. 17 : 8; Prov. 7 : 2).

11, 12. Sixth stanza, six lines. Jehovah's care of the needy foundling compared to the care which the father bird takes of the young eagles; **stirreth up** *his* **nest,** *rouses his nestlings to activity* (cf. Isa. 16 : 2); **fluttereth,** *darts upon* (cf. Gen. 1 : 2), the **young,** which have been stirred out of the nest; **spreadeth abroad, . . beareth** (cf. Ps. 91 : 4; see the description of the method of the eagle with its young, by Peters, "Journal of Biblical Literature," Vol. XXXIII, pp. 81 ff.).

13, 14. Seventh stanza, nine lines, due probably to later enlargements. It is not certain which the additions are, but it seems probable that they are to be found in lines two, eight, and nine, as indicated in the translation above; these lines refer to the blessings which come to the man who is settled on the land, while the reference of the stanza as a whole is clearly to the experiences of the wilderness. **On the high places,** better, *over the high places;* by Jehovah's care the march over the rough and difficult highlands was transformed into a chariot ride; **that he might eat,** better,

and he made him to suck honey out of the rock,
and oil out of the flinty rock;
14 Butter of kine, and milk of sheep, with fat of
lambs, and rams of the breed of Bashan, and
goats, with the fat of kidneys of wheat; and thou
didst drink the pure blood of the grape.
15 But Jeshurun waxed fat, and kicked: thou
art waxen fat, thou art grown thick, thou art cov-
ered *with fatness;* then he forsook God *which* made
him, and lightly esteemed the Rock of his salva-
tion.
16 They provoked him to jealousy with strange
gods, with abominations provoked they him to
anger.
17 They sacrificed unto devils, not to God; to
gods whom they knew not, to new *gods that* came
newly up, whom your fathers feared not.
18 Of the Rock *that* begat thee thou art unmind-
ful, and hast forgotten God that formed thee.
19 And when the Lord saw *it*, he abhorred
them, because of the provoking of his sons, and of
his daughters.
20 And he said, I will hide my face from them, I
will see what their end *shall be:* for they *are* a very
froward generation, children in whom *is* no faith.
21 They have moved me to jealousy with *that*
which is not God; they have provoked me to anger
with their vanities: and I will move them to
jealousy with *those which are* not a people; I will
provoke them to anger with a foolish nation.
22 For a fire is kindled in mine anger, and shall

And with honey from the crags he suckled him
And with oil from the flinty rock;
14 With curdled milk of the herd, and milk from
the flock,
Also with the fat of lambs and rams,
With Bashan's breed, and hegoats;
[Also with the fattest kernels of wheat,
And the foaming blood of the grape thou didst
drink.]

VIII

15 Then Jeshurun grew fat and kicked,
'He' became fat, grew gross, and was gorged,
Then he cast off the God who made him,
Despised the Rock of his salvation.
16 With strange gods they made him jealous,
With abominations they provoked him to anger.

IX

17 To the demons which are not gods they sacri-
ficed,
Gods which they had not known,
New gods which had recently come in,
Gods which 'their' fathers dreaded not;
18 The Rock which begat thee thou didst ignore,
And didst forget the God who brought thee
forth.

X

19 Then Jehovah saw it and was filled with disgust
Through wrath at his sons and daughters.
20 And he said, "My face from them will I hide,
I will see what their fate will be;
For a perverse people are they,
Sons in whom there is no fidelity.

XI

21 They have moved me to jealousy with no-God,
With their vanities they have provoked my
wrath,
Therefore I will move them to jealousy with
no-people,
With a foolish nation will I provoke their
wrath;
22 For a fire is inflamed in my wrath,

---

by a change of vowels, *he fed him with* (cf. Isa. 58 : 14); **honey out of the rock,** *crags* (cf. Num. 24 : 21); **butter,** *curds*, or *curdled milk*, from the herd (cf. Isa. 7 : 15, 22); **fat of lambs,** the richest and choicest food; **rams of the breed of Bashan,** better, as above, to connect rams closely with the preceding, *fat of lambs and rams, with Bashan's breed, i. e.*, the cattle of Bashan.

15, 16. Eighth stanza, six lines. The ingratitude and rebellion of Israel. **Jeshurun,** a name for Israel (cf. 33 : 5, 26; Isa. 44 : 2); **thou,** the change in person is harsh, probably the third person is to be read throughout the line; **grown thick,** *become heavy*, or *gross* (cf. 1 Kings 12 : 10); **lightly esteemed,** *treated as a fool, with disrespect and contumely;* **provoked him to jealousy with strange gods** (cf. 4 : 24; 5 : 9; Ps. 78 : 58).

17, 18. Ninth stanza, six lines. The stanza continues the thought of the preceding, describing the rebellion and folly of Israel. **Devils,** *demons of some sort* (cf. Ps. 106 : 37; Hast., I, pp. 58, 591; V, p. 617); **not to God,** *which were not God;* **new gods that came newly up,** not merely the older heathen gods, but the more recent importations of foreign gods during the closing years of the monarchy; **that formed thee,** *brought thee forth with writhing pain* (cf. Ps. 90 : 2).

19, 20. Tenth stanza, six lines. A description of the wrath and disgust of Jehovah. **Abhorred,** *was filled with disgust at them* (cf. ver. 16), **because of the provoking of his sons and of his daughters,** *i. e., his wrath against them;* **their end,** *their fate*, or *final condition* (cf. ver. 29; Jer. 12 : 4; Ps. 73 : 17); **froward,** *unstable, perverse* (cf. Prov. 2 : 12, 14); **no faith,** *reliability.*

21, 22. Eleventh stanza, eight lines; but lines seven and eight are probably a later enlargement. A description of the avenging wrath of Jehovah. **With that which is not God,** a *no-god*, an *idol*, parallel with **vanities** (cf. ver. 16; Jer. 10 : 15; 16 : 19); **not a people, . . a foolish nation,** the correspondence between sin and punishment is exact, **a fire is kindled in my anger,** lit., *burns up in my nostrils*, a poetic variation of the more common expression, *the wrath of Jehovah was*

burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.
23 I will heap mischiefs upon them; I will spend mine arrows upon them.
24 *They shall be* burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.
25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.
26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:
27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* high, and the LORD hath not done all this.
28 For they *are* a nation void of counsel, neither *is there any* understanding in them.
29 O that they were wise, *that* they understood this, *that* they would consider their latter end!

And to the lowest Sheol it burns,
[Yea, it consumes the earth and its produce,
It kindles the foundations of the mountains.]

XII

23 I will heap disasters upon them,
My arrows will I exhaust upon them,
24 'Arrows' of hunger and 'flames' of firebolts,
And poisonous pestilence;
And the tooth of Behemoth will I send against them,
Together with the venom of the creepers of the dust.

XIII

25 Without, the sword shall bring bereavement,
And in the inmost recesses of the house, terror,
Destroying both young men and maidens,
The nursing child and the gray-haired man;
26 I said, "To the remotest corners will I scatter them,
From men will I make their memory to cease."

XIV

27 But the wrath of the enemy I dread,
Lest their adversaries should misunderstand,
Lest they should say, "Our hand is triumphant,
It is not Jehovah who has done all this";
28 For a nation void of counsel are they,
There is no understanding in them.

XV

29 [If only they were wise they would understand this,
They would consider the outcome of their deeds;

kindled (cf. 6 : 15); **lowest hell** (cf. Num. 16 : 30). In the last two lines the fire is described in cosmic terms as consuming the earth and the foundations of the mountains, rather weakening the original figure, and probably not original.

23, 24. Twelfth stanza, six lines. A more detailed description of the punishment. **Mischiefs,** *disasters* (cf. 31 : 17, 21); **spend,** *use up all that I have;* **arrows,** *the judgments of Jehovah* (cf. Ps. 38 : 2; Job 6 : 4). The first two lines of ver. 24, literally rendered, read, *sucked out by* **hunger,** *eaten up by firebolts;* the rendering given above is based upon a slight emendation, reading חֻצֵי, *ḥŭtsê*, for מְזֵי, *mĕzê*, and לְחֻמֵי, *lăḥătê*, for לְחֻמֵי, *lĕḥûmê* (cf. Gen. 3 : 24; Ezek. 5 : 16); **bitter destruction,** *poisonous pestilence* (cf. Isa. 28 : 2; Ps. 91 : 6); **teeth of beasts,** better, *of behemoth*, the mythological monster (cf. Job 40 : 15; E. Bi., I, col. 519 ff.); **serpents of the dust** (cf. Micah 7 : 17; Ps. 58 : 4).

25, 26. Thirteenth stanza, six lines. Continuing the description of the destruction. All the people shall be destroyed and their name obliterated from the earth. The description is vivid; there is no escape; in the house and out death reigns and sweeps all away without distinction. **I said,** *planned;* **scatter,** uncertain, it may mean cleave in pieces; the rendering "scatter" is taken from LXX, which may have had a different text. The verse should end with a period.

27, 28. Fourteenth stanza, six lines. The thought changes here, and Jehovah gives reasons for saving the people from the utter destruction with which ver. 26 culminates. He dreads the misinterpretation which will be put upon the event by the powers which he is using to destroy Israel. **Were it not,** except **that,** a strong adversative, *but*; **wrath of the enemy,** probably wrath produced by the misunderstanding of the enemy, wrath against the enemy (cf. ver. 19); **behave themselves strangely,** *treat the action as a strange thing*, misinterpret it (cf. Jer. 19 : 4); **high,** *triumphant* (cf. Exod. 14 : 8; Ps. 89 : 13); should think that it was their own power, and not the purpose of Jehovah which had thus humiliated Israel (cf. Isa. 10 : 7); **for,** giving the reason for this strange misinterpretation, **they,** *the enemy*, are a people whose understanding is vanishing, they have none (cf. Isa. 29 : 14; Jer. 49 : 7; Job 12 : 13).

29-31. Fifteenth stanza, eight lines. It is a parenthetical passage, describing Israel, and spoken by the poet, and not by Jehovah. It is probably an interpolation. Ver. 32 continues the thought of ver. 28 in the words of Jehovah. Israel has misunderstood the mysteries of the divine Providence as truly as their enemies. Their defeat and disaster have been produced by Jehovah, who has cast them off. If they had been wise they would understand **their latter end,** *the outcome of their deeds* (cf. ver. 20); they would know that if Jehovah aided them they could defeat foes far superior to themselves

30 How should one chase a thousand, and two
put ten thousand to flight, except their Rock had
sold them, and the LORD had shut them up?
31 For their rock *is* not as our Rock, even our
enemies themselves *being* judges.
32 For their vine *is* of the vine of Sodom, and of
the fields of Gomorrah: their grapes *are* grapes
of gall, their clusters *are* bitter:
33 Their wine *is* the poison of dragons, and the
cruel venom of asps.
34 *Is* not this laid up in store with me, *and* sealed
up among my treasures?
35 To me *belongeth* vengeance, and recompense;
their foot shall slide in *due* time: for the day
of their calamity *is* at hand, and the things that
shall come upon them make haste.
36 For the LORD shall judge his people, and
repent himself for his servants, when he seeth that
their power is gone, and *there is* none shut up, or
left.
37 And he shall say, Where *are* their gods, *their*
rock in whom they trusted,
38 Which did eat the fat of their sacrifices, *and*
drank the wine of their drink offerings? let them
rise up and help you, *and* be your protection.

30 How one should drive a thousand,
And two put ten thousand to flight,
Were it not that their Rock had sold them,
That Jehovah had delivered them to their fate.
31 For their rock is not as our Rock,
Even when the decision is left to our enemies.]

XVI

32 For their vine is the vine of Sodom,
From the fields of Gomorrah it springs,
Their grapes are grapes of poison,
Poisonous clusters they produce,
33 The venom of dragons is their wine,
The cruel venom of vipers.

XVII

34 Is not this stored up with me,
Sealed away in my treasuries?
35 Against 'the day' of vengeance and retribution,
Against the time when their foot totters?
For near is the day of their calamity,
Hastening are the things which are prepared
for them.

XVIII

36 For Jehovah will judge his people,
And upon his servants will have mercy,
For he will see that their strength has departed,
And none is left, either shut up or free,
37 And he shall say, "Where are their gods,
The rock in which they took refuge?"

XIX

38 They that ate the fat of their sacrifices,
That drank the wine of their libations,
Let them arise, let them deliver you,
Let them be a shelter over you.

---

in numbers, if it were not for the fact that their Rock (cf. ver. 4) **had sold them** (cf. Judg. 2 : 14; Ps. 44 : 12); **shut them up,** better, *delivered them over* (cf. 23 : 15); **for their rock,** *the god of the nations,* **is not as our Rock,** even when the decision is left to the enemies of Israel, who are forced to recognize the uniqueness of Jehovah (cf. Isa. 52 : 13 to 53 : 12). In the last two lines, the poet connects himself with his people.

32, 33. Sixteenth stanza, six lines. This stanza continues ver. 28 and gives further reasons for the decision of ver. 27, namely, the cruelty and treachery of the enemies. The **vine** of their adversaries has its source in **the vine of Sodom;** their character is foul, like that of the people of Sodom and Gomorrah; **grapes,** *their deeds,* the product of their character; **gall,** *poison* (cf. 29 : 18); **bitter,** *poisonous* (cf. Job 13 : 26); **poison of dragons,** תַּנִּינִם, *tănnînim, sea-monsters,* perhaps a mythological creature (cf. Gen. 1 : 21; Ps. 74 : 13; Job 7 : 12; Hast., I, p. 620); **asps,** *vipers,* a highly poisonous reptile, perhaps a cobra (cf. Hast., IV, p. 459; Ps. 58 : 4; 91 : 13; Job 20 : 14, 16).

34, 35. Seventeenth stanza, six lines. Because of the character of the oppressors, probably the Chaldeans, which Jehovah knows so well, he will soon intervene, and punish them and save his people. **This,** *the facts about the oppressor,* **laid up in store,** *kept within my knowledge;* **my** *treasuries* rather than **treasures** (cf. Isa. 8 : 16; Jer. 50 : 25; Job 14 : 17); in the next line read with LXX and Sam. *to,* or *against the day of* **vengeance** *and retribution* (cf. ver. 41, 42; Isa. 34 : 8; 35 : 4); Jehovah will inflict vengeance in his own time, and that time is at hand, the time of **calamity,** *distress* (cf. Obad. 13; Jer. 18 : 17).

36, 37. Eighteenth stanza, six lines. Jehovah will intervene to save his people, who are learning that the gods in whom they have been trusting are powerless to save them. **Judge,** *secure justice for;* **repent** of the cruel treatment to which he has allowed them to be subjected, *have mercy upon them* (cf. Ps. 135 : 14; 50 : 4); **none shut up or left,** *no one restrained or loosened,* a proverbial expression to include every thing and person (cf. 1 Kings 14 : 10; 21 : 21; 2 Kings 9 : 8; 14 : 26).

38-40. Nineteenth stanza, eleven lines. But ver. 39 is almost certainly an interpolation, probably a marginal note that has crept into the text; the thought and language are characteristic of Second Isaiah, and ver. 40 connects closely with ver. 38. With this verse, with its five lines omitted, the characteristic stanza of six lines is secured. The gods of ver. 37, to whom the Israelites have been sacrificing, are called upon to help their misguided worshipers. **Your protection,** *a shelter over you* (cf. Jer. : 2

39 See now that I, *even* I, *am* he, and *there is*
no god with me: I kill, and I make alive; I
wound, and I heal: neither *is there any* that can
deliver out of my hand.
40 For I lift up my hand to heaven, and say,
I live for ever.
41 If I whet my glittering sword, and mine hand
take hold on judgment; I will render vengeance
to mine enemies, and will reward them that hate
me.
42 I will make mine arrows drunk with blood,
and my sword shall devour flesh; *and that* with the
blood of the slain and of the captives, from the be-
ginning of revenges upon the enemy.
43 Rejoice, O ye nations, *with* his people: for he
will avenge the blood of his servants, and will
render vengeance to his adversaries, and will
be merciful unto his land, *and* to his people.
44 And Moses came and spake all the words of
this song in the ears of the people, he, and Hoshea
the son of Nun.
45 And Moses made an end of speaking all these
words to all Israel:
46 And he said unto them, Set your hearts unto
all the words which I testify among you this day,
which ye shall command your children to observe
to do, all the words of this law.
47 For it *is* not a vain thing for you; because it *is*
your life: and through this thing ye shall prolong
your days in the land, whither ye go over Jordan to
possess it.
48 And the LORD spake unto Moses that selfsame
day, saying,

39 [See now that I, even I, am he,
And there is no God with me;
I kill and I make alive,
I have shattered and I will heal,
A deliverer from my hand there is none.]
40 Verily to the heaven I lift my hand,
And say, "As I live forever:

XX

41 When I sharpen my glittering sword,
When on the 'quiver' my hand lays hold,
Then will I take vengeance upon my adversaries,
To my enemies will I make requital,
42 With blood will I make my arrows drunk,
And flesh shall my sword devour,
[The blood of the slain and the captured,
'The flesh' of the hostile leaders."]

XXI

43 Praise his people, O ye nations,
For he will avenge the blood of his servants,
And on his adversaries will he take vengeance,
And will pardon 'the land' of his people.

44 And Moses came and spake all the words
of this song in the ears of the people, he, and
45 Hoshea the son of Nun. And Moses made an
46 end of speaking all these words to Israel: and he
said unto them, Set your heart unto all the
words which I testify unto you this day; which
ye shall command your children, to observe to
47 do all the words of this law. For it is no vain
thing for you; because it is your life, and through
this thing ye shall prolong your days upon the
land, whither ye go over Jordan to possess it.
48 And the LORD spake unto Moses that selfsame

27, 28). **On ver. 39** (cf. Isa. 41 : 4; 42 : 8; 43 : 10, 13; 44 : 6). **For I lift up my hand,** better, *verily,* the particle, כִּי, *kî,* is the particle of asseveration, a formula of the oath (cf. Gen. 14 : 22; Exod. 17 : 16; Ezek. 20 : 6); **and say, I live for ever,** another formula of oath, for the more common *as I live, saith Jehovah* (cf. Num. 14 : 21, 28; Isa. 49 : 18).

41, 42. Twentieth stanza, eight lines; but it is possible that lines seven and eight are a later amplification; the text of these lines is in disorder. The substance of the oath. **If,** better *when,* **I whet,** lit., *the lightning of* **my . . . sword,** the flashing weapon (cf. Nahum 3 : 3; Hab. 3 : 11); **mine hand take hold on judgment,** as though judgment were a weapon; probably better to read בְּאֶשְׁפָּה, *bĕ'ăshpāh, quiver,* for בְּמִשְׁפָּט, *bĕmîshpāt, judgment* (cf. Isa. 49 : 2; Gressmann, "*Ursprung der Israelitisch-jüdischen Eschatologie,*" p. 78); then, **I will render, . . make drunk, . . devour** (cf. Hab. 2 : 15; Jer. 48 : 26; 51 : 39, 57); **and that with,** better simply, **with the blood,** resuming "blood" of line five; the last line is unintelligible in Hebrew, the rendering of A. V. is quite impossible; more probable is the rendering of R. V., *from the head of the leaders of the enemy;* the text is probably corrupt, read בָּשָׂר, *bāsār, flesh,* for רֹאשׁ, *rōsh, head;* this rendering brings this line into the same relation to line six that line seven bears to line five.

43. Twenty-first stanza, four lines. Conclusion or epilogue spoken by the poet, declaring that Jehovah will certainly pardon his people. Read אַדְמַת, *'ădhmath, for* אַדְמָתוֹ, *'ădhmāthô.* In the first line it seems better to take **his people** as the object of the verb, calling on the nations to praise the people because of the salvation which Jehovah is bringing to them.

44-47. Concluding remarks about the song. In this section the song and the torah are connected, as in 31 : 22, 24, 30. Only ver. 44 refers to the song, while ver. 45-47 probably, and certainly ver. 46, refer to the torah. Possibly the word *torah* should be changed to *song* in ver. 46, but it seems more likely that the mixture is due not to the error of a copyist, but to the confusion produced by the insertion of the song into a context which dealt with the torah.

44. Hoshea, instead of Joshua (cf. 31 : 2, 7, 14; Num. 13 : 8, 16); according to 31 : 22, 30, Moses alone teaches the song.

45-47. The torah. **All these words,** must refer not to the song but to the torah, as ver. 46 shows.

47. For it, *the torah,* **is not a vain thing for you,** *worthless and of no significance.*

5. **48-52.** MOSES IS COMMANDED TO ASCEND MOUNT NEBO. The continuation of this command is found in chap. 34. The style of the narration and the relation to other parts of the Pentateuch make it probable that this section

49 Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:
50 And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:
51 Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.
52 Yet thou shalt see the land before *thee;* but thou shalt not go thither unto the land which I give the children of Israel.

49 day, saying, Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto
50 the children of Israel for a possession: and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his
51 people: because ye trespassed against me in the midst of the children of Israel at the waters of Meribah of Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the
52 children of Israel. For thou shalt see the land before thee; but thou shalt not go thither into the land which I give the children of Israel.

CHAPTER XXXIII.

1 AND this *is* the blessing, wherewith Moses the man of God blessed the children of Israel before his death.
2 And he said, The LORD came from Sinai, and

1 AND this is the blessing, wherewith Moses the man of God blessed the children of Israel
2 before his death. And he said,

is from the P document. The passage is an expanded form of the command in Num. 27 : 12-14.

49. Mountain Abarim, or *mountain of the Abarim* (cf. Num. 27 : 12), the mountain region in the northwestern part of Moab, just northeast of the Dead Sea (cf. G. A. Smith, "Hist. Geog. of Holy Land," p. 548), further defined here by adding **unto mount Nebo, which is in the land of Moab, that is over against Jericho; mount Nebo** (cf. "Pisgah," 3 : 17), the modern Jebel Neba, opposite and to the east of Jericho.

50, 51. Cf. Num. 27 : 13, 14.

52. Yet, better, *for;* **before thee,** *in front of thee,* at a distance (cf. Num. 2 : 2; 2 Kings 2 : 15).

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6. **Chap. 33.** THE BLESSING OF MOSES. This blessing is probably not a unity. The prologue, ver. 2-5, and the epilogue, ver. 26-29, seem to be closely related and to celebrate the majestic march of Jehovah from his dwelling-place in Sinai and Seir to manifest himself to his people and to lead them in triumph to their destined home in Palestine. This poem is not from Moses, and did not originate until after the establishment of the monarchy, and probably not until after the disruption. It may have been intended, like the Song of Deborah, Judges 5, to celebrate a great victory over the enemies of Israel. Into this hymn of victory has been introduced without proper introduction (cf. ver. 6) a series of blessings upon all the tribes but Simeon. The attention paid to the northern tribes (cf. ver. 13-25) suggests that the northern kingdom was most prominent in the poet's thought. At the same time it is hard to understand how the blessing of Levi (ver. 8-11) could have originated in the northern kingdom, where the Levites were shown little consideration, as they were the adherents of the temple at Jerusalem (cf. 1 Kings 12 : 31). It is also unlikely that the blessing of Benjamin (ver. 12), the chief point of which is that the temple of Jerusalem is in his territory, would have originated in the northern kingdom. It seems likely that the blessing is made up from a collection of originally independent oracles, perhaps from different dates and situations. Its closest affinities are with the blessing of Jacob (Gen. 49), but only eleven tribes are mentioned, Simeon being omitted, and in several respects the situations are different from those presupposed in the earlier blessing. The blessing naturally had no connection with Deuteronomy originally, and it interrupts the connection between 32 : 48-52 and chap. 34. It owes its position in this context to the tradition preserved in ver. 1, which assigns it to Moses.

Its poetical form is, in general, the same as that of the song, in that it is composed of lines of three beats each, which stand in pairs or couplets. A grouping of these couplets into larger stanzas does not seem practicable, a fact which may be due to the earlier date of the poem. The text is obscure, and in places is certainly in disorder. As in the case of the song, an emended and poetically arranged version of the blessing has been made and is printed in the right-hand column, at the top of the page, in the place of the text of the Revised version. (See, further, the introductory remarks to the song, pp. 117, 118.)

1. The title, not an integral part of the blessing. **This,** *the following,* **is the blessing,** the oracular or prophetic blessing (cf. Gen. 27 : 1-41; 49 : 28); **man of God,** on account of his prophetic power (cf. 1 Sam. 9 : 9, 10; Ps. 90 : 1).

2-5. EXORDIUM. A description of the appearance of Jehovah to the people at Mount Sinai to give them the law and to make them his people. **And he said,** used to introduce

rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them.

3 Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words.

4 Moses commanded us a law, *even* the inheritance of the congregation of Jacob.

5 And he was king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 Let Reuben live, and not die; and let *not* his men be few.

7 And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou a help *to him* from his enemies.

Jehovah came from Sinai,
And from Seir he dawned upon them;
From Mount Paran he shone forth,
From 'Meribath Kadesh' he came:
At his right hand a 'flaming fire' [for them].

3 Verily he loved 'his' people,
All his saints are in 'his' hand,
At 'his' feet they encamped,
To 'his' words they gave attention.

4 [A law Moses commanded us;]
His possession is the congregation of Jacob,
5 And he became king over Jeshurun,
When the heads of the people were assembled,
When the tribes of Israel were together.

6 May Reuben live, and let him not die,
And let not his men be few in number.

7 And this for Judah. And he said:
Hear, O Jehovah, the voice of Judah,
And bring him in to his people;
And with 'thy' hands do thou contend for him,
And be thou his help against his adversaries.

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the poem and also the separate blessings, ver. 7 ff. (cf. Exod. 15 : 1; 2 Sam. 1 : 18, etc.).

2. Description of the theophany; **Sinai,** probably thought of as the abode of Jehovah, the scene of the giving of the law; except here, always Horeb in Deuteronomy; **Seir,** connected with Sinai (cf. Judg. 5 : 4, 5; "Commentary on Exod., Int., p. xi); **shined forth from mount Paran** (cf. Ps. 50 : 2; Job 10 : 3; Hab. 3 : 3; Num. 10 : 12; 12 : 16); **ten thousands of saints,** better, reading מִמִּרִבְבֹת קֹדֶשׁ, *mimmĕribhāth qādhēsh*, for מֵרִבְבֹת קֹדֶשׁ, *mĕribhōth qōdhĕsh*, from *Meribah-Kadesh* (cf. 32 : 51); **a fiery law,** more probably, *a flaming fire*, the word is uncertain (cf. Exod. 20 : 18; Isa. 65 : 5); the words **for them** are awkward and disturb the metre, and should probably be omitted.

3. Purpose of the theophany, to make known the will of Jehovah to the chosen people. The text is uncertain; read, probably, *his people* for **the people,** and *his* instead of **thy** throughout; **shall receive,** better, *from*, or **of,** *his* **words,** *he*, the people, *took*.

4, 5. Moses commanded us a law, probably a marginal gloss connecting Moses with the revelation which the poet treats as coming from Jehovah alone; in that case the next line, reading literally, *a possession is the congregation of Jacob*, should be connected closely with the following, *his*, Jehovah's, *possession is the* **congregation of Jacob;** over **Jeshurun** he reigned as king (cf. 32 : 15), at the time when the people were assembled at Sinai.

6-25. THE BLESSINGS ON THE VARIOUS TRIBES, inserted abruptly without an introduction, which suggests that probably originally the blessings had nothing to do with the exordium, ver. 2-5, nor with the epilogue, ver. 26 ff., which connects closely with ver. 5. Each of the blessings, except the first, has an introduction or title (cf. ver. 7, 8, 11, etc.). The order does not follow that of the traditional order of birth or importance, and it does not agree with Genesis 49 (cf. Gen. 46 : 8 ff.; Exod. 1 : 1-5).

6. Blessing of **Reuben,** without any title (cf. Gen. 49 : 3, 4). **Let not his men be few,** lit., *let his men be a number* (cf. 4 : 27; Isa. 10 : 19), but probably the negative of the first line is intended to be continued into the second, as in A. V. The blessing is a prayer that Reuben may be saved from extinction. History shows that the once powerful tribe of Reuben soon became weakened, and ultimately lost its identity, the land being conquered by the Moabites and later by the Aramæans (cf. 2 Kings 1 : 1; 3 : 4 ff.; Moabite Stone, Hast., III, p. 403 ff.; 2 Kings 10 : 33).

7. Judah (fourth in the blessing of Jacob, Gen. 49 : 8 ff.). **And this of Judah; and he said,** this form of introduction only here. **Bring him unto his people,** *i. e.*, probably his fellow Israelites, implying the separation between the north and the south, and expressing the hope of the poet of the northern kingdom that he might be once more joined to the north. The slight attention paid to Judah is significant when compared with the prominent place that he occupies in the blessing of Jacob. If the translation is correct, the blessing might possibly be placed in the early time, before Judah was united with Israel under David. The song of Deborah does not mention Judah. Gunkel, "Genesis," p. 482, suggests a different interpretation: *bring Him, the Messiah, Shiloh* (cf. Gen. 49 : 10), *to his people*, but this seems forced.

8 And of Levi he said, *Let* thy Thummim and
thy Urim *be* with thy holy one, whom thou didst
prove at Massah, *and with* whom thou didst strive
at the waters of Meribah;
9 Who said unto his father and to his mother,
I have not seen him; neither did he acknowledge
his brethren, nor knew his own children: for they
have observed thy word, and kept thy covenant.
10 They shall teach Jacob thy judgments, and
Israel thy law: they shall put incense before thee,
and whole burnt sacrifice upon thine altar.
11 Bless, LORD, his substance, and accept the
work of his hands: smite through the loins of
them that rise against him, and of them that hate
him, that they rise not again.
12 *And* of Benjamin he said, The beloved of the
LORD shall dwell in safety by him; *and the LORD*
shall cover him all the day long, and he shall
dwell between his shoulders.
13 And of Joseph he said, Blessed of the LORD *be*
his land, for the precious things of heaven, for the
dew, and for the deep that coucheth beneath,

8 And of Levi he said:
'Give to Levi' thy Thummim.
And thy Urim to the man who is devoted to thee,
Whom thou didst prove at Massah,
For whom thou didst contend at the waters of
Meribah.
9 Who said of his father and mother, I have seen
them not,
And his brethren did he not acknowledge,
Nor did he know his sons;
For thy word they kept,
And thy covenant they guarded.
10 They shall teach thy judgments to Jacob,
Thy instruction to Israel;
Into thy nostrils shall they put incense,
And the holocaust upon the altar.
11 Bless, O Jehovah, his wealth,
And be pleased with the work of his hands;
Crush the loins of his opponents,
And of his enemies so that they may not arise.

12 Of Benjamin he said:
Jehovah's beloved dwells securely by him,
He is a canopy over him continually,
And between his shoulders he dwells.

13 And of Joseph he said:
May his land be blessed by Jehovah,
With the blessing of heaven 'above,'
And of the abyss which stretches out beneath.

8-11. The blessing of Levi. Levi is praised as the priestly tribe which has kept the word of Jehovah under trying circumstances, and so has been given the position of Jehovah's special representative and teacher of the people. This is in marked contrast to the position of Levi in the blessing of Jacob (Gen. 49 : 5-7), where he is associated with Simeon and condemned for violence.

8. And of Levi he said, the formula for all the rest of the blessings. **Let thy Thummim,** etc., lit., *thy Thummim and thy Urim are for,* belong to, *the one who is devoted to thee;* on the basis of LXX, it seems better to read, *Give thy Thummim to Levi,* etc.; **thy holy one,** *thy ḥasidh,* the term from which the sect of the Chasidim takes its name (cf. Ps. 4 : 3; 1 Macc. 2 : 42 : Exod. 28 : 30; Hast., IV, p. 838; V, p. 662; "American Journal of Semitic Languages," Vol. 16, p. 193); **Massah, Meribah** (cf. Exod. 17 : 7 ff.; Num. 20 : 13; 27 : 14). There is no historical record of any connection of the tribe of Levi with either Massah or Meribah, and it seems clear that the poet is referring to a different tradition from those that are preserved in our records.

9. The praise here accorded to Levi is based on the fact that he did not allow family considerations to stand in the way of his devotion to the service of Jehovah (cf. Exod. 32 : 25-29).

10. The Levites are entrusted with the task of making known to the people the will of Jehovah in the judicial procedure and in the ordinary affairs of life, and also with the duty of officiating in the sanctuary (cf. 10 : 8, 9).

11. Substance, *wealth*; **work of his hands,** referring probably to his work in offering sacrifices. There seems to be no good reason to take this verse away from the blessing of Levi, as is done by some authorities, because of its assumed militancy; the opposition may well be to his priestly claims. It is significant that not merely priestly, but also prophetic, functions are assigned to Levi. The tone of the blessing is distinctly favorable to Levi, which hardly accords with a supposed origin in the northern kingdom. The opposition to the Levitical claims suggests an origin before the time of the Deuteronomic reformation.

12. Benjamin, placed after Joseph in the blessing of Jacob (cf. Gen. 49 : 27). **Between his shoulders,** *mountain slopes* (cf. Num. 34 : 11, Marg.). The reference is clearly to the establishment of the sanctuary in Jerusalem, which was in the territory of Benjamin (cf. Josh. 18 : 28; Judg. 1 : 21). Jerusalem is usually assigned to Judah. Hence some interpreters suppose that the reference is to the sanctuary at Bethel or at Gibeon. The references in Joshua and Judges probably represent an ancient tradition. Hence the identification with Jerusalem seems preferable. **Dwell** (cf. 12 : 11, etc.). The regular term for the establishment of the central sanctuary.

13-17. Joseph (cf. Gen. 49 : 22-26). **Precious things,** *excellence, pleasant fruits* (cf. Song of Solomon 4 : 13); **for the dew,** better, *from above,* reading, מֵעָל, *mē'āl,* for טַל, *ṭṭāl,* dew; **deep,** the abyss (cf. Gen. 1 : 2; 7 : 11); **couch-**

14 And for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon,
15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,
16 And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.
17 His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.
18 And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.
19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.
20 And of Gad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.
21 And he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* seated; and he came with the heads of the people, he executed the justice o[f] the LORD an his judgments with Israel.

14 With the excellence of the produce of the sun,
With the excellence of things brought forth by the moon;
15 With the best of the eternal mountains,
With the excellence of the ancient hills,
16 With the excellence of the earth and its fulness,
And with the favor of him who dwelt in the bush.
Let them come to the head of Joseph,
To the crown of the prince of his brethren.
17 His firstborn bullock is majestic,
His horns are the horns of the wild ox,
With them he gores nations,
At one stroke the ends of the earth,
[They are the myriads of Ephraim,
They are the thousands of Manasseh.]
18 And of Zebulon he said:
Rejoice, O Zebulon, in thy activities,
And O Issachar, in thy tents,
19 To the mountain they shall summon peoples,
There shall they offer righteous sacrifices;
For they shall suck the abundance of the seas,
And the hidden treasures of the sand.
20 And of Gad he said:
Blessed be Gad's enlarger,
Like a lion he couches,
And he tears both arm and head.
21 For himself he selected a choice portion,
For there a commander's lot was reserved;
And he came with the heads of the people,
Jehovah's righteous law he executed,
And his judgments with Israel.

eth (cf. Gen. 49 : 25); **precious fruits brought forth by the sun,** that which the sun causes the earth to bring forth; **chief things of the ancient mountains** (cf. ver. 27; Isa. 19 : 11; Ps. 68 : 33; Hab. 3 : 6), the hills and mountains are thought of as the supports of the inhabited world; **the earth and fulness thereof,** the inhabited or cultivated earth (cf. Isa. 34 : 1; Ps. 24 : 1; 50 : 12); **him that dwelt in the bush,** *Jehovah*, who revealed himself to Moses (cf. Exod. 3 : 2–4); **him that was separated from,** better, *prince*, R. V. Marg. (cf. Gen. 49 : 26); this passage clearly gives the primacy to Joseph, a position which the Joseph tribes assumed after the establishment of the northern kingdom; the next line reads literally, *his firstborn bullock hath majesty; wild ox*, not **unicorn** (cf. Num. 23 : 22; 24 : 8; Ps. 22 : 21; Hast., IV, p. 834); **together,** *i. e.*, at one time, one stroke (cf. Exod. 19 : 7; Isa. 31 : 3); **ends of the earth** (cf. Ps. 2 : 8; 98 : 3), his power shall extend to the ends of the earth; **they are,** *i. e.*, the horns are; the reference to Ephraim and Manasseh is prosaic, and is probably a gloss.

18, 19. Zebulun and Issachar (cf. Gen. 49 : 13, 14). **Going out,** not quite certain, probably *activities, enterprises* (cf. 28 : 6); Schmidt suggests *raids*, but it is probably more general including commerce and fisheries, for the territory lay near the Mediterranean, and was contiguous to that of the Phœnicians; **thy tents,** in the peaceful occupation of houses and land in the fertile plain of Esdraelon; Gen. 49 : 14 blames Issachar for the placid acceptance of the life that was offered him. The interpretation of the next two lines is uncertain, the reference to **the people** clearly indicates that non-Israelitish peoples are invited by Zebulun and Issachar to **the mountain** to engage in sacrifices; the mountain would then be some sanctuary, at which, probably, commercial gatherings or fairs were held, and to which not merely Israelites but heathen came, and at which sacrifices were offered; the mountain cannot be identified, possibly Carmel or Tabor; **righteous sacrifices,** acceptable to God (cf. Ps. 4 : 5); this statement clearly implies a date earlier than the promulgation of Deuteronomy; **abundance of the seas,** secure wealth from the sea (cf. Isa. 66 : 11), probably through commercial relations with the people who came to the festivals at their mountain; **treasures hid in the sand,** probably referring to the manufacture of glass, which was regarded as a mysterious product of the sand. These references imply close relations with the Phœnicians.

20, 21. Gad is here in a position of power and influence; in Gen. 49 : 16 he is oppressed, and with difficulty saves himself from his foes. **He that enlargeth Gad,** an indirect blessing (cf. Gen. 9 : 26), Jehovah is probably meant; **like a lion** (cf. Gen. 49 : 27; Deut. 28 : 35; 33 : 16); **the first part,** a choice portion (cf. "chief things" in ver. 15), referring to the occupation of the fertile land of Gilead, also described as a **portion of a lawgiver** or commander (cf. Gen. 49 : 10), which was reserved, or laid by in store. The specific

22 And of Dan he said, Dan *is* a lion's whelp: he shall leap from Bashan.
23 And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD, possess thou the west and the south.
24 And of Asher he said, *Let* Asher *be* blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.
25 Thy shoes *shall be* iron and brass; and as thy days, *so shall* thy strength *be*.
26 *There is* none like unto the God of Jeshurun, *who* rideth upon the heaven in thy help, and in his excellency on the sky.
27 The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*.
28 Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.
29 Happy *art* thou, O Israel; who *is* like unto thee, O people saved by the LORD, the shield of thy

22 And of Dan he said:
Dan is a lion's cub,
He springs forth from Bashan.

23 And of Naphtali he said:
Naphtali is sated with favor,
He is full of the blessing of Jehovah,
'He possesses' the sea and the bright land.

24 And of Asher he said:
Blessed above sons is Asher,
Of his brethren he is the favored one,
And he dips his feet in oil.
25 May thy bolts be iron and bronze,
And may thy strength endure as long as thy life.

26 There is no God like Jeshurun's,
The heavens he rides for thy help,
Even the skies in his majesty.
27 Thy refuge is the eternal God,
And underneath are his arms forever.
And he thrust out from before thee the enemy,
And said, "I will certainly destroy them."
28 Then Israel dwelt in security,
Alone the fountain of Jacob;
In a land of corn and wine,
Whose heavens verily drop dew.
29 Happy art thou, O Israel!
Who like thee, is a people saved by Jehovah?

reference of the next lines is uncertain; they indicate that from his princely possessions on the east of the Jordan, Gad came with the representatives of the tribes of Israel to some great assembly at which the laws and decisions of Jehovah were put into effect; history is silent as to such a legislative assembly in Israel (cf. Josh. 24).

22. Dan is occupying his later situation near the headwaters of the Jordan (cf. Gen. 49 : 16, 17; Judg. 17 and 18); **a lion's whelp** (cf. Gen. 49 : 9); **Bashan** (cf. 1 : 4; 3 : 1–14), including the foothills of Mount Hermon. (Cf. Hast., I, p. 255).

23. Naphtali (cf. Gen. 49 : 21). **Favor,** *blessing*, the blessing of God, prosperity (cf. good will, ver. 16); **possess thou the west,** lit., *the sea*, **and the south** *a possession*; read יְיָרֵשׁ, *yîrāsh, he possesses*, for יְרֻשָּׁה, *yĕrāshāh, a possession*; render *sea*, not **west;** the Sea of Galilee, on which Naphtali borders, is meant; **south** is uncertain in this context; if the text is correct, then the word rendered **south,** דָּרוֹם, *dārôm*, must be given its etymological sense, *the bright land*, referring to "the broad fertile terraces by which the land lets itself down from Mount Tabor to the Sea of Galilee" (cf. Ewing in Hast., III, p. 486; Stewart, "Land of Israel," p. 111); Schmidt reads Merom (cf. Josh. 11 : 5, 7).

24, 25. Asher (cf. Gen. 49 : 20). **Blessed** *more than*, instead of **with, children,** more than any other people, may he be the most favored one of **his brethren; in oil** he dips his feet, referring to his situation in the fertile Phœnician plain, one of the most productive in all Palestine (cf. Isa. 5 : 1; Hast., I, p. 164); **shoes,** rather *bolts*, or *bars*, **iron and** *bronze*, not **brass** (cf. Song of Solomon 5 : 5; Neh. 3 : 3); may he have the protection which he needs on account of the attractiveness of his land and the remote and exposed position which he occupies (cf. Judg. 18 : 7, 27, 28), and may he have it continually; lit., *as thy days thy strength.*

26-29. Epilogue. This passage is closely connected with the exordium, ver. 2-5, and at one time was probably united with it (cf. note at the beginning of the chapter); **Jeshurun** (cf. ver. 5; 32 : 15; Ps. 68 : 35); **in,** better *for*, **thy help** (cf. Ps. 68 : 33); *Even the skies in his majesty* (cf. Ps. 18 : 10, 11; 68 : 34), a parallel statement to the preceding line, possibly a later addition.

27, 28. A further description of the God of Jeshurun: **eternal** (cf. Ps. 71 : 3; 90 : 1; 91 : 9), **the everlasting arms** (cf. ver. 15; 4 : 34). The last two lines describe what God has already done for his people, the verbs should be rendered as past instead of future, *he thrust out, and said;* **destroy,** probably originally, *I will certainly destroy*, instead of the imperative (cf. 6 : 15; 9 : 20); **alone** belongs with the words **the fountain of Jacob,** as the parallelism and the punctuation of the Hebrew indicate (cf. Num. 23 : 9; Isa. 48 : 1; Ps. 68 : 26); **fountain of Jacob** means the people as Jacob's descendants; **a land of corn and wine** (cf. 7 : 13; 2 Kings 18 : 32); *its*, not **his, heavens,** the heaven of the land not of Jehovah (cf. ver. 13; 8 : 7; 11 : 10, 11; 28 : 23; Lev. 26 : 19).

29. Conclusion in the form of a congratulatory address to Israel, because of the favor of

help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

He is the shield that protects thee,
He is the sword of thy majesty,
So that thy enemies shall yield to thee,
And upon their high places thou shalt march.

CHAPTER XXXIV.

1 AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that *is* over against Jericho: and the LORD shewed him all the land of Gilead, unto Dan,
2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,
3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.
4 And the LORD said unto him, This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.
5 So Moses the servant of the Lord died there in the land of Moab, according to the word of the LORD.
6 And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

1 AND Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed
2 him all the land of Gilead, unto Dan; and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder
3 sea; and the South, and the Plain of the valley of Jericho the city of palm trees, unto Zoar.
4 And the LORD said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but
5 thou shalt not go over thither. So Moses the servant of the LORD died there in the land of
6 Moab, according to the word of the LORD. And he buried him in the valley in the land of Moab over against Beth-peor: but no man knoweth of

Jehovah, who assures them of the destruction of their enemies. Jehovah is **shield** and **sword,** a weapon both for defensive and offensive warfare (cf. Ps. 3 : 3; 33 : 20); **excellency,** *majesty,* that which secures majesty and glory; **shall be found liars unto thee,** *shall yield to thee* (cf. Ps. 18 : 44; 66 : 3; 81 : 15); **upon,** or *over,* **their high places** (cf. 32 : 13; Ps. 18 : 33; Hab. 3 : 19).

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7. **Chap. 34 : 1-12.** DEATH AND BURIAL OF MOSES.

The narrative is composite. To P belong at least the first part of ver. 1 and ver. 7-9; to JE, the reference to Pisgah, ver. 1, 5, 6, and possibly the enumeration in ver. 2-4; ver. 10-12 are probably the work of the compiler or editor. Probably all of the documents originally described the death of Moses.

1. Cf. Num. 27 : 12; Deut. 3 : 27; 32 : 48, 49. **Pisgah** (cf. Num. 21 : 20; Deut. 3 : 27); **the land of Gilead, unto Dan,** the country on the east of the Jordan.

2, 3. A description of the territory on the west of the Jordan, from Naphtali on the north, just west of Dan, to the Negeb on the south, including the Jordan Valley to the Dead Sea, and westward to the Mediterranean, **the utmost sea; the south,** Negeb (cf. Hast., III, p. 505); **Zoar,** evidently thought of as at the north end of the Dead Sea (cf. Hast., art. "Sodom," "Gomorrah," "Zoar"; Stewart, "Land of Israel," pp. 278, 279; Tristram, "Land of Israel," pp. 363-366). This territory could not all be seen by Moses from the top of the traditional Mount Nebo. Hence the enumeration is probably to be regarded as a description, added by the editor, of the whole land, of which Moses could see only a part. Another suggestion is that the mountain was not Nebo, but was Jebel Osha, about twenty-five miles farther north, nearly opposite Shiloh, from which a fine view of the whole country west of the Jordan may be had. (Cf. Merrill, "East of the Jordan," p. 279; Birch, in "Palestine Exploration Fund Quarterly," 1898, pp. 110 ff.; Gray, "Expositor," Nov., 1904, Sixth Series, Vol. X, pp. 320 ff.) But this does not conform to the narrative which states that Moses died in Moab.

4. This, the land which Moses is represented as seeing.

5. The servant of the Lord, *Jehovah,* (cf. Josh. 1 : 1; 8 : 31; Exod. 14 : 31; Num. 12 : 7).

6. And he, *Jehovah,* **buried him in a valley,** lit., *the valley,* some particular valley in the land of Moab, **over against Beth-peor** (cf. 3 : 29; 4 : 46); **no man knoweth of his sepulchre,** *place of burial,* **unto this day.** This narrative clearly implies a date some time after the death of Moses. The fact seems to be that there was general ignorance of the time and place of the death, except that it was in Moab before the people settled in western Palestine, and hence the tradition arose that Jehovah had buried him and purposely kept the place of burial concealed. Later tradition gives many details (cf. "Moses," Hast., III, p. 447, and also art. on "Assumption of Moses," *ibid.*, p. 448; Charles, "Apocrypha and Pseudepigrapha of the Old Testament," Vol. II, pp. 407 ff.).

7 And Moses *was* a hundred and twenty years
old when he died: his eye was not dim, nor his
natural force abated.
8 And the children of Israel wept for Moses in
the plains of Moab thirty days: so the days of
weeping *and* mourning for Moses were ended.
9 And Joshua the son of Nun was full of the
spirit of wisdom; for Moses had laid his hands
upon him: and the children of Israel hearkened
unto him, and did as the LORD commanded Moses.
10 And there arose not a prophet since in Israel
like unto Moses, whom the LORD knew face to face,
11 In all the signs and the wonders which the
LORD sent him to do in the land of Egypt, to Pha-
raoh, and to all his servants, and to all his land,
12 And in all that mighty hand, and in all the
great terror which Moses shewed in the sight of
all Israel.

7 his sepulchre unto this day. And Moses was an
hundred and twenty years old when he died:
his eye was not dim, nor his natural force
8 abated. And the children of Israel wept for
Moses in the plains of Moab thirty days: so the
days of weeping in the mourning for Moses were
9 ended. And Joshua the son of Nun was full of
the spirit of wisdom; for Moses had laid his
hands upon him: and the children of Israel
hearkened unto him, and did as the LORD com-
10 manded Moses. And there hath not arisen a
prophet since in Israel like unto Moses, whom
11 the LORD knew face to face; in all the signs and
wonders, which the LORD sent him to do in the
land of Egypt, to Pharaoh, and to all his serv-
12 ants, and to all his land: and in all the mighty
hand, and in all the great terror, which Moses
wrought in the sight of all Israel.

7. A hundred and twenty years old (cf. 31 : 2); **his eye was not dim** (cf. Gen. 27 : 1; Job 17 : 7), and **his natural force,** *freshness*, had not **abated,** *taken flight* (cf. Isa. 35 : 10; Song of Solomon 2 : 17).

8. Wept for Moses . . . thirty days (cf. Gen. 50 : 3, 4; Num. 20 : 29).

9. Full of the spirit of wisdom (cf. Exod. 28 : 3; Isa. 11 : 2), here for purposes of administration; the source of the wisdom, because **Moses had laid his hands upon him** (cf. Num. 27 : 18, 23); therefore he had the obedience of the people and was able to carry out the commands of Moses (cf. 29 : 1).

10-12. The uniqueness of Moses. A later editorial remark. Moses was the principal prophet in Israel, as later times never produced his equal (cf. 18 : 15 ff.; Hosea 6 : 5; 12 : 10, 13), **whom** Jehovah **knew,** *entered into personal relation with*, **face to face** (cf. Exod. 33 : 11; Num. 12 : 8); **in all the signs,** etc., loosely connected with the preceding, adducing the evidence of the unique relation of Moses to Jehovah, as regards all the deeds which he performed, and as regards **all that mighty hand,** *great power*, **and great terror,** *deeds or phenomena producing dread or terror*, which Moses performed (cf. 3 : 24; 4 : 6, 34).

THE END.

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